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AN EXPLICATION OF THE HVNDRETH AND TENTH PSALME:

WHEREIN
The ſeverall Heads of CHRISTIAN
Religion therein contained; touching the
Exaltation of Chriſt, the Scepter of his Kingdom,
the Character of his Subjects, his Prieſthood, Victories, Sufferings, and Reſurrection, are largely
explained and applyed.

Being the Subſtance of ſeverall Sermons
Preached at LINCOLNS INNE.

By EDWARD REYNOLDS, ſometimes Fellow of
Merton Colledge in *Oxford*, late Preacher to the
foreſaid Honorable Society, and Rector of the
Church of *Braunſton* in *North hampton ſhire*.

The third Edition, reviſed and corrected by the Author.

* * *

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TO THE RIGHT
Honorable THOMAS, Lord COVENTRY, Baron of *Aliſborough*, and Lord Keeper of the great Seale of *England*, &c.

Moſt Noble Lord,

I*T was the devout profeſsion which* S. Au-
ſtin *once made of himſelfe, when ſpeak-*
ing of the great delight which he tooke
in Cicero's Hortenſius, (*as contai-* *Confeſ,l:3.c.4.*
ning a moſt liberall exhortation to the
love of Wiſdom, without any bias or partiality towards
ſects) he affirmeth, that the heat of this his delight,
was by this only reaſon abated, becauſe there was not in
that booke to be found the Name of Chriſt; *without*
which Name, nothing, though otherwiſe never ſo polite
and elaborate, could wholy poſſeſſe thoſe affections,
which had been trained to a nobler ſtudy. And Gre- *Orat.1.*
gory Nazianzen, *that famous Divine, ſetteth no o-*
ther price upon all his Athenian learning (wherein he
greatly excelled) but only this, that he had ſomething of
worth, to eſteeme as nothing in compariſon of Chriſt;
herein imitating the example of S. Paul, *who though* Gal:1.14.16.
he profited in the Jewiſh Religion above many others, Phil.3.8.
yet when the Son of God was revealed in him, laid it all
aſide as loſſe and dung, for the excellency of the know-

ledge of Chriſt Ieſus his Lord. *The conſideration of which ſacred affections in thoſe Holy men, together with the many experiences of your Lordſhips abundant favour, hath put into me a boldneſſe beyond my natural diſpoſition, to prefix ſo great a name before theſe poore pieces of my labours in Gods Church. Other argument in this book there is none to procure either your Lordſhips view or patronage, than this one; (which that good Father could not find in all the writings of* Plato *or* Cicero) *that it hath that* High and Holy Perſon *for the Subject thereof, the knowledge of whom is not only our greateſt learning, but our Eternall Life. In this confidence I have preſumed to preſent unto your Lordſhip this publick teſtimony of my moſt humble duty, and deep obligations for your many thoughts of favour and bounty towards me, not in my ſelfe only, but in others, unto whom your Lordſhips goodneſſe hath vouchſafed under that reſpect to overflow.* The Lord Ieſus, our eternall Melchiſedec, *meet your Lordſhip in all thoſe honorable affaires which he hath called you unto, with the conſtant* refreſhment *and* benediction *of his holy Spirit, and long preſerve you a faithfull Patrone of the Church, which he hath purchaſed with his own bloud, and a worthy inſtrument of the Juſtice, Honour, and Tranquillity of this Kingdome.*

Your Lordſhips moſt
humbly devoted,

EDWARD REYNOLDS.

To the Reader.

CHRISTIAN Reader, when I was firſt perſwaded to communicate ſome of my poore labours to the publique, my purpoſe was to have added unto thoſe Treatiſes, which were extant before ſo much of theſe which I now preſent unto thy view, as concerneth the Elogies of the Goſpell of Chriſt, the inſtrument of begetting the Life of Chriſt in us: for little reaſon had I, conſidering mine own weakneſſe, the frequent returnes of that ſervice, wherein theſe pieces were delivered, and the groaning of the preſſe of late under-writings of this nature, to trouble the World a ſecond time with any more of my ſlender proviſions towards the work of the Sanctuary, in this abundance which is on every ſide brought in. But finding that work grow up under mine hand into a juſt Volume, and conceiving that it might bee both more acceptable and uſefull to handle a whole Scripture together (eſpecially being both of ſo noble nature, and at firſt view of ſo difficult a ſence, as this Pſalme is) than to ſingle out ſome verſe and fragment by it ſelfe; I therefore reſolved once more to put in my Mite into the Treaſury of the Temple, which (though for no other reaſon) may yet I hope be for this cauſe accepted, becauſe it beareth the Image and Inſcription of Chriſt upon it. Some paſſages therein are inſerted, which were delivered in another order, and on other Scriptures, and ſome likewiſe which were delivered in other places, and on other occaſions; which yet being pertinent to the ſeries of the diſcourſe, I thought might juſtly ſeeme as naturall parts, and not as ἐπιβλήματα, incoherent and unſuteable pieces. So ſubmitting my poore labours to thy favourable Cenſure, and commending thee to the Bleſſing of God, I reſt,

EDWARD REYNOLDS.

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AN EXPOSITION OF THE HVNDRETH AND TENTH PSALME.

PSALME 110. Verſ. 1.

The Lord ſaid unto my Lord, ſit thou at my right hand; untill I make thine enemies thy foot-ſtoole:

CHRIST IESUS the LORD, is the Sum and Center of all Divine revealed truth, neither is any thing to bee preached unto men, as an object of their Faith, or neceſſary element of their ſalvation, which doth not, ſome way or other, either meet in him, or refer unto him. All Truths, eſpecially Divine, are of a noble and pretious nature; and therefore whatſoever myſteries of his Counſell, God hath been pleaſed in his Word to reveale, the Church is bound in her miniſtery to declare unto men. And Saint *Paul* profeſſeth his faithfulneſſe therin, *I have not ſhunned to declare unto you all the Counſell of God.* But yet all this Counſell (which elſewhere he cals μαρτύριον τοῦ θεοῦ *the teſtimony of God*) he gathers together into this one concluſion, *I determined not to know* any thing amongſt you, that is, in my preaching unto you to make diſcovery of any other knowledge, as matter of conſequence or faith, but *only of Ieſus Chriſt, and him crucified.* And therefore *preaching of the Word,* is called *preaching of Chriſt,* and *Miniſters of the Word, Miniſters of Chriſt*; and *learning of the Word, Learning of Chriſt,* becauſe our *Faith,* our *Workes,* and our *Worſhip* (which are the three eſſentiall elements of a Chriſtian, the whole duty of man, and the whole will of God) have all their foundation, growth, end and vertue, only in and from *Chriſt Crucified.* There is no fruit, weight nor value in a Chriſtian title, but only in and from the death of *Chriſt.*

The *Word* in generall is divided into the *Old* and *New Teſtament*, both which are the [a] ſame in ſubſtance, though different in the manner of their diſpenſations, as *Moſes* veild differ'd from himſelfe unveild. Now that *Chriſt* is the ſubſtance of the whole *New Teſtament*, containing the Hiſtory, Doctrin, and Propheſies of him in the adminiſtration of the latter ages of the Church is very manifeſt to all. The old Scriptures are againe divided into the Law and Prophets (for the Hiſtorical parts of them doe containe either typicall prefigurations of the Evangelicall Church, or inductions and exemplary demonſtrations of the general truth of Gods Iuſtice and promiſes, which are ſet forth by way of Doctrine and Precept in the Law and Prophets.) Now *Chriſt* is the ſumme of both theſe, they waited upon him in his transfiguration, to note that in him they had their accompliſhment. Firſt, *for the Law*, he is the ſubſtance of it, he brought *Grace* to fulfill the exactions, and *Truth* to make good the prefigurations of the whole Law. The *cere-*

moniall

Verse 1.
Act. 20.27.
1 Cor. 2.1, 2.
2 Cor. 4.5.
1 Cor. 4. 1, 2.
Eph. 4.20.
Totum Chriſtiani nominis pondus & fructus Mors Chriſti Tertul.
2 Cor. 3.6, 14.
Heb. 1.1
[a] *Quid eſt quod dicitur Teſtamentum vetus, niſi occultatio novi? & quid aliud quod dicitur novum niſi veteris Revelatio? Aug. De Civ. Dei, l. 16. c. 26. hoc occultabatur in veteri Teſtamento pro temporũ diſpenſatione juſtiſſima quod revelatur in novo. Id. De pec. merit. & remiſſ. l. 1. c. 11, et tom 4 de Cates. rud. c. 4*
νόμος εὐαγγέλιον προηγγελμένον, εὐαγγέλιον νόμος πεπληρωμένος. *Iuſtin martyr.*
Mat. 5.17.
Mat. 7.12.
Luke 16. 16, 31.
Luke 9.28
Hilar. can. 17. in Matth. 6. Ambr. li. 8. in Luc.
John 1.17

monial Law he fulfilled and aboliſhed, the *morall Law* he fulfilled and eſtabliſhed; that his obedience thereunto might be the ground of our *righteouſneſſe*, and his Spirit and Grace therewith might be the ground of our *Obedience*, And therefore it is called *the Law of Chriſt*. 2 For *the Prophets*, he is the Summe of them too, for to him they give all witneſſe. He is the *Author* of their Propheſies, they ſpake by his Spirit; and he is the *Object* of their Propheſies, they ſpake of the Grace and Salvation which was to come by him. So that the whole ſcriptures are nothing elſe but a teſtimony of *Chriſt*, and faith in him, of that abſolute and univerſall neceſſity which is laid upon all the world to beleeve in his Name. It is not only *neceſſitas præcepti*, becauſe we are thereunto commanded, but *neceſsitas medii* too, becauſe he is the only Ladder betweene earth and Heaven, the alone Mediator betweene God and Man, in him there is a finall and unaboliſhable covenant eſtabliſhed, and *there is no name but his under Heaven by which a man can be ſaved.*

Gal.6.2
Acts 10 43
1 Pet.1.10, 11
Iohn 5.39.
1 Iohn 3.23
Acts 4.12

In *conſideration* of all which, and for that I have formerly diſcovered the *Inſufficiency*, of any either inward, or outward principle of mans happineſſe, ſave only the *Life of Chriſt*, I have choſen to ſpeake upon this Pſalme and out of it to diſcover thoſe waies, whereby the *Life of Chriſt* is diſpenſed and adminiſtred towards his Church. For this Pſalme is one of the fulleſt and moſt compendious propheſies of the Perſon and Offices of *Chriſt* in the whole Old Teſtament, and ſo full of fundamentall truth, that I ſhall not ſhunne to call it *Symbolum Davidicum*, the Prophet *Davids Creed* And indeed there are very few, if any of the articles of that Creed, which we all generally profeſſe, which are not either plainly expreſſed, or by moſt evident implication couched in this little modell. Firſt, the *Doctrine of the Trinity* is in the firſt words; *The Lord ſaid unto my Lord.* There is *Iehovah the Father*, and *My* Lord, the Sonne, and the

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conſecrating of him to be *Davids* Lord, which was by the *Holy Ghoſt*; by whoſe fulneſſe he was anointed unto the offices of King and Prieſt, for ſo our Saviour himſelfe expounds this word *Said*, by the ſealing and ſanctification of him to his office, *Ioh.* 10.34,35,36. Then we have the *Incarnation of Chriſt*, in the word, *My Lord*, together with his dignity & honor above *David* (as our Saviour himſelfe expounds it, *Matth* 22.42,45.) *Mine*, that is, my Sonne by deſcent and Genealogy after the fleſh, and yet my Lord too, in regard of a higher Son-ſhip. We have alſo the *Sufferings of Chriſt*, in that he was conſecrated a *Prieſt*, v.4. to offer up himſelfe once for all, and ſo *to drinke of the brooke in the way*. We have his *Eluctation* and conqueſt over all his enemies, and ſufferings, *his Reſurrection, he ſhall lift up his head*, his *Aſcention and Interceſsion, ſit thou on my right hand*. And in that is compriſed his *Deſcent* into Hell by S. *Pauls* way of arguing, *That he aſcended, what is it but that he deſcended firſt into the lower parts of the Earth? Eph.* 4.9. We have a *Holy Catholicke Church*, gathered together by the Scepter of his Kingdome, and holding in the parts thereof a bleſſed, & beautifull *Communion of Saints, The Lord ſhall ſend forth the Rod of thy ſtrength out of Sion; Rule thou in the midſt of thine enemies, Thy people ſhall be willing in the day of thy Power in the beauties of holineſſe, from the wombe of the morning, thou haſt the dew of thy youth.* Wee have the *laſt Iudgement*, for *all his enemies muſt bee put under his feete*, (which is the Apoſtles argument to prove the end of all things, 1 *Cor.* 15.25.) and there is the *day of his wrath*, wherein he ſhal accompliſh that judgement over the heathen, & that victory over the kings of the earth, (*who take counſell and bandy themſelves againſt him,*) which he doth here in his Word beginne. We have the *Remiſsion of ſinnes*, compriſed in his *Prieſthood*, for he was to offer *Sacrifice for the remiſsion of ſinnes, and to put away ſinne by the Sacrifice of himſelfe, Eph.* 1.7. *Heb.* 9.26.

We have the *Reſurrection of the body*, becauſe he muſt *ſubdue all his enemies under his feet, and the laſt enemy to bee ſubdued is death*, as the Apoſtle argues out of this Pſalm, 1 *Cor.* 15.25,26. And laſtly, we have *life everlaſting*, in *the everlaſting merit and vertue of his Prieſthood*, Thou art a *Prieſt for ever after the order of Melchiſedec*, and in his *ſitting at the right hand of God*, whither he is gone as our fore-runner, and to prepare a place for us, *Heb.* 6.20. *Iohn* 14.2. And therefore the Apoſtle from his ſitting there, and living ever, inferreth the perfection and certainty of our ſalvation, *Rom.* 6.8,11. *Rom.* 8.17. *Epheſ.* 2. 6. *Col.* 3.1,2,3,4. 1 *Cor.* 15.49. *Phil.* 3.20,21. 1 *Theſſ.* 4. 14. *Heb* 7.25. 1 *Iohn* 3.2.

The Sum then of the whole *Pſalm*, (without any curious or artificiall Analyſis, wherein every man according to his own conceit and method, will vary from other) is this; *The ordination of Chriſt unto his Kingdom*, together with the dignity and vertue thereof, *ver.* 1. *The Scepter or Inſtrument* of that kingly power, *verſ.* 2. *The ſtrength and ſucceſſe of both*, in recovering maugre all the malice of enemies, a Kingdome of willing ſubjects, and thoſe in multitudes unto himſelfe, *verſ.* 2. 3. *The Conſecration of him* unto that everlaſting Prieſthood, by the vertue and merit whereof he purchaſed this Kingdome to himſelfe, *verſ.* 4. *The Conqueſt* over all his ſtrongeſt, and moſt numerous adverſaries, *verſ.* 5,6. *The proofe of all*, and the way of effecting it, in his ſufferings and exaltation. He ſhal gather a Church, and he ſhal confound his enemies, becauſe for that end hee hath finiſhed, and broken through all the ſufferings which he was to drink of, and *hath lifted up his head again.*

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The Lord ſaid unto my Lord, Sit thou at my right hand, untill I make thine enemies thy footſtoole.

Here the Holy Ghoſt begins with the *Kingdome of Chriſt*, which he deſcribeth and magnifieth; By his *unction* and *obſignation* thereunto, The *Word* or *Decree* of his Father. *The Lord ſaid.* 2 By the *Greatneſſe* of his perſon in himſelfe, and yet neereneſſe in bloud and nature unto us. *My Lord.* 3 By the *Glory*, power and heavenlineſſe of this his Kingdom, for in the adminiſtration therof he ſitteth at the right hand of his Father. *Sit thou at my right hand.* 4 By the *continuance* and victories thereof. *Untill I make thy foes thy footſtoole.*

Ainſworth. *The Lord ſaid.* Some reade it, certainely or aſſuredly ſaid, by reaſon of the affinity, which the originall word hath with *Amen* (from which it differs only in the tranſpoſition of the ſame radicall letters.) Which would afford this obſervation by the way; *that all which God ſays of or to his Son is very faithfull and true.* For which cauſe the Goſpel is by ſpeciall Emphaſis called, *The Word of Truth*, *Epheſ.*1.13. and πιςὸς ὁ λόγος, *A faithfull ſaying, worthy of all acceptation*, 1 Tim.1.15. *Or moſt worthy to be beleeved, and embraced.* (For ſo the word δέχεσθαι and λαμβάνειν, being applied unto the Goſpell, ſignifie. *Joh.* 1. 12. *Ioh.*3.33. *Act.*17.11. Being oppoſite unto ἀπωθεῖσθαι τ̃ λογὸν, *Act.*13.46.)

But the principall thing here to be noted is, *the Decree*, appointment, ſanctification, and ſealing of Chriſt unto his Regall Office. For the Word of God in the Scripture ſignifies his Bleſſing, Power, Pleaſure, Ordination. *Man liveth not by bread alone, but by every word which proceedeth out of the mouth of God*, Mat.4.4. That is, by that command which the creatures have received from God to nouriſh by, that Benediction & Sanctification, which maketh every Creature of God good unto us, 1 *Tim.*4.5. Gods ſaying is ever doing ſomething, his words are operative, and carry an unction and authority along with them.

Whence we may note, *that Chriſts Kingdome belongs to him not by uſurpation, intruſion, or violence, but legally, by order, decree, inveſtiture from his Father.* All Kings

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raigne by Gods providence, but not always by his approbation. *They have ſet up Kings, but not by me; they have made Princes, & I knew it not, Amos* 8.4. But Chriſt is a King both by the Providence, and by the Good will and immediate Conſecration of his Father. *He loveth him and hath given all things into his hand,* Ioh. 3.35. *He judgeth no man, but hath committed all judgment to his Son, John* 5.22. That is, hath entruſted him with the œconomy and actuall adminiſtration of that power in the Church, which originally belonged unto himſelfe. *He hath made him to be Lord and Chriſt,* Acts 2.36. *Hee hath ordained him to be Judge of quicke and dead,* Acts 10.42. *He hath appointed him over his own houſe,* Heb. 3.2.6. *He hath crowned him and put all things in ſubjection under his feet,* Heb. 2.7.8. *He hath highly exalted him, and given him a name above every name,* Phil. 2.9. Therefore he calleth him *My King,* ſet up by him upon his owne holy hill, and that in the vertue of a ſolemne Decree, *Pſal.* 2.6,7.

Tertul. Apolog. cap. 30. *& ad Scapulam, cap.* 5
Dan. 7.14.
Mat. 11.27.
Iohn 17.2.

But we muſt here diſtinguiſh between *Regnum naturale,* Chriſts naturall Kingdome, which belongeth unto him as God coeſſentiall, and coeternall with his Father: and *Regnum œconomicum,* his Diſpenſatory Kingdome, as he is Chriſt the Mediator, which was his, not by Nature, but by *Donation* and unction from his Father, that he might be the Head of his Church, a Prince of Peace, and a King of Righteouſneſſe unto his people. In which reſpect he had conferr'd upon him all ſuch meet qualifications as might fit him for the diſpenſation of this Kingdom. 1 God prepared him a *Body* or a *Humane nature,* and by the grace of perſonall and Hypoſtaticall union cauſed the Godhead to dwell bodily in him, *Col.* 2.9. 2 He anointed him with a *fulneſſe of his Spirit,* not ſuch a fulneſſe as *John Baptiſt* and *Stephen* had, *Luk* 1.15 *Act.* 7.55. which was ſtill κατὰ τὸ μέτρον, the fulnes of a meaſure or veſſell, a fulneſſe for themſelves only, *Epheſ.* 4.7.

Heb. 10.5.

1 *Cor.*12.11. *Rom.*12.3. But a fulneſſe without meaſure, like the fulneſſe of light in the Sun, or water in the Sea, which hath an unſearchable ſufficiency and redundancy for the whole Church, *Iohn* 3.34. *Epheſ.*3.8. *Mal.*4.2. So that as he was furniſhed with all Spirituall Endowments of Wiſdom, Iudgement, Power, Love, Holineſſe, for the diſpenſation of his own Office, *Eſay* 11.2. 61.1. So from his fulneſſe did there run over a ſhare and portion of all his Graces unto his Church, *Iohn* 1.16. *Col.*2.19. 3 He did by a ſolemn and *publique promulgation* proclaime the Kingdom of Chriſt unto the Church and declare the Decree, in that Heavenly voyce, which came unto him from the excellent glory, *This is my beloved Son in whom I am well pleaſed, heare ye him*, *Pſal.*2.7. *Matth.* 3.17. 17.5. 2 *Pet.*1.17. 4 He hath given him a *Scepter of Righteouſneſſe*, and hath put a ſword in his mouth, and a rod of iron in his hand, made him a Preacher and an Apoſtle, to reveale the ſecrets of his boſome, and to teſtifie the things which he hath ſeene and heard, *Heb.*1.8. *Rev.*1.16. 2.16. *Pſal.*2.9. *Eſay* 16.1. *Heb.*3.1. *Iohn* 1.18. *Iohn* 3.11,12. 32.34. 5 He hath *honoured him* with many Ambaſſadors, and Servants to negotiate the affaires of his Kingdome; *ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers, for the perfecting of the Saints, for the work of the Miniſtery, and for the Edifying of his Body*, 2 *Cor.*5.20. *Epheſ.*4.11,12. 6 He hath given him the *Soules and Conſciences* of men, even to the uttermoſt parts of the earth for his poſſeſſion, and for the territories of his Kingdome, *Pſal.* 2.8. *Iohn* 17.6. 7 He hath given him a *power* concerning the Laws of his Church. A power to make Laws, the *Law of Faith*, (as S. *Paul* cals it, *Rom.*3.27.) *Mark* 16.15,16. A power to expound Laws, as the *Morall Law*, *Mat.*5. A power to abrogate Lawes, as *the Law of Ordinances*, *Col.*2.14. 8 He hath given him a *power of Iudging* and condem-

ning enemies, *Iohn* 5.27. *Luke* 19.27. Laſtly, he hath given him a *power of remitting ſins*, and *ſealing pardons*, which is a royall prerogative, *Matth.* 9 6. *Iohn* 20.23 And theſe things belong unto him as hee is Θεάνθρωπος as well Man as God, *Iohn* 5 27. For the workes of Chriſts mediation were of two ſorts. *Opera Miniſterii*, works of Service, and Miniſtery, for he tooke upon himſelfe the forme of a Servant, and was a Miniſter of the Circumciſion, *Phil.*2.8. *Rom.*15.8. and *Opera Poteſtatis*, workes of Authority and Governement in the Church: *All power is given unto me in Heaven and Earth*, *Mat.*28.18.

The Quality of this Kingdome is not Temporall or Secular, over the naturall lives or civill negotiations of men; He came not to be miniſtred unto, but to miniſter, his Kingdom was not of this World, he diſclaimed any civil power in the diſtribution of lands and poſſeſſions, he withdrew himſelfe from the people, when by force they would have made him a King, and himſelfe (that in this point he might give none offence) payed tribute unto *Cæſar*, *Mat.*20.28. *Ioh.*18.36. *Luk.*12.13,14. *Iohn* 6.15. *Mat.*17.27. But his Kingdome is Spirituall, and Heavenly over the ſoules of men, to binde and looſe the Conſcience, to remit and retaine ſins, to awe and overrule the hearts, to captivate the affections, to bring into obedience the thoughts, to ſubdue and pull down ſtrong holds, to breake in pieces his enemies with an iron rod, to hew and ſlay them with the Words of his mouth, to implant fearefulneſſe and aſtoniſhment in the hearts of hypocrites, and to give peace, ſecurity, protection and aſſurance to his people.

The way whereby he enters upon his Kingdom is ever by way of Conqueſt. For though the Soules of the Elect are his, yet his enemies have the firſt poſſeſſion, as *Canaan* was *Abrahams* by Promiſe, but his ſeeds by Victory. Not but that Chriſt proclaimes peace firſt, but becauſe men wil not come over nor ſubmit to him without war. The ſtrong man will not yeeld to be utterly ſpoyled and crucified upon termes of peace.

Hence then we may firſt learne the great Authority and Power of this King, who holds his Crown by immediate tenure from Heaven, and was after a more excellent manner than any other Kings therunto decreed and annointed by God himſelfe. Much then are they too blame, who find out ways to diminiſh the Kingdom of Chriſt, and boldly affirme, that though a King he could not but be, yet he might have beene a King without a Kingdome, a King in perſonall right, without Subjects or Territories, to exerciſe his regall power in; A King only to puniſh enemies, but not a King to governe or to feed a People. But ſhall God give his Son the uttermoſt parts of the earth for his poſſeſſion, and ſhall men with-hold it? ſhall God give men unto Chriſt (*Thine they were, and thou gaveſt them unto me. John* 17.6.) and ſhall they detaine themſelves from him? what is it that he gives unto his Son but the ſoules, the hearts, the very thoughts of men to be made obedient unto his Scepter? 2 *Cor.* 10.5. and ſhall it then be within the compaſſe of humane power to effect, as it is in their pride to maintaine, *fieri poſſe ut nulla ſit Eccleſia?* We know one principall part of the Kingdome and power of Chriſt is to caſt down imaginations, and every high thing that exalteth it ſelfe againſt the knowledge of God, and that not only unto conviction, but unto obedience, as the Apoſtle ſhews: to ſend ſuch gifts of the Spirit unto men as ſhould benefit the very Rebellious, that God might dwell amongſt them, *Pſalm.* 68. 18. for in as much as Chriſt came *to deſtroy the works of the Devill, that is, Sin,* (as the Apoſtle ſhews, 1 *Joh.* 3.8. *Joh.* 8.41,44.) and in their place to bring in the Work of God, which is *Faith in him* (for ſo that Grace is frequently ſtiled, *John* 6.29. *Phil.* 1.29. *Col.* 2.12.) Therefore it is requiſite that none of Satans inſtruments, and confederates, ſuch as the hearts of naturall men are, ſhould be too ſtrong for the Grace of Chriſt.

But what then, doth Chriſt compell men againſt their wils to become ſubject unto him? No, in no wiſe, He hath ordered to bring them in by a way of voluntarineſſe and obedience. And herein is the wiſdome of his power ſeen, that his grace ſhall mightily produce thoſe effects in men, which their hearts ſhall moſt obediently and willingly conſent unto; that he is able to uſe the proper and genuine motions of ſecond cauſes, to the producing of his own moſt Holy, Wiſe, and Mercifull purpoſes. As wee ſee humane wiſdome can ſo order, moderate, and make uſe of Naturall motions, that by their artificiall effects ſhall be produced; as in a clocke the naturall motion of the weight or plummet, cauſeth the artificiall diſtribution of houres, and minutes; and in a mill the naturall motion of the wind or water, cauſeth an artificiall effect in grinding the Corne: How much more then ſhall the Wiſdome of Almighty God, whoſe weakneſſe is ſtronger, and whoſe fooliſhneſſe is wiſer than men, be able ſo to uſe, incline and order the wils of men, without deſtroying either them or their liberty, as that thereby the Kingdom of his Son ſhall be ſet up amongſt them? ſo that though there bee ſtill an habituall, radicall, fundamentall indetermination and indifferency unto ſeverall wayes (unto none of which there can bee a compulſion) yet by *the ſecret, ineffable, and moſt ſweet operation of the Spirit of Grace*, opening the eyes, convincing the judgment, perſwading the affections, enclining the heart, giving an underſtãding, quickning and knocking at the conſcience, a man ſhall bee ſwayed unto the *obedience of Chriſt*, and ſhall come unto him ſo *certainly* as if he were *drawn* and yet ſo *freely* as if he were left unto himſelfe. For in the calling of men by the word there is a *Trahere*, and a *Venire*. The Father draw-

Illud neſcio quomodo dicatur fruſtra Deum miſereri niſi nos velimus: ſi enim Deus miſeretur, etiam volumus; Ad eandem quippe miſericordiam pertinet ut velimus, Aug. Tom.4. Ad Simplicianum. lib.1. qu.2. Agit omnipotens in cordibus hominum etiam motum voluntatis eorum, ut per eos agat, quod per eos agere ipſe voluerit. Id. de Grat. & lib. Arb: c 21

2 Cor. 4 6
Epheſ. 1. 17, 18
Acts 26. 18.
1 Iohn 2. 27.
Iohn 16. 8.
Gen. 9. 27.
Acts 16. 14.
Ier. 31. 18, 33.
Ezek. 36. 26, 27.
1 Iohn 5. 20.
Pſa. 119. 34, 36

draweth, and the man *commeth*, *John* 6.44. That notes the *efficacy* of Grace, and this the *ſweetneſſe* of Grace. Grace worketh *ſtrongly*, and therefore God is ſaid *To Draw*, and it worketh *ſweetly* too, and therefore man is ſaid to *Come*.

Nolite cogitare invitum trahi, trahitur animus & amore, Aug. Tract. 25. *in Johan.*

Againe, from hence we learne our *Duty* unto this King, the honor and ſubjection which is due unto him, *The Father committeth all Judgement to the Sonne*, that is, hath anointed him with the Office, and abilities of a King (for judgement ſtands for the whole duty of a King: *Pſa.*72.1. and is therfore frequently attributed unto the *Meſſias*, *Eſai.*42.1,4. *Jer.*23.5. *Jer.*33.15.) And from thence our Saviour infers that *all men ſhould honour the Sonne, even as they honour the Father*, *Iohn* 2.22,23. with the ſame worſhip, reverence and ſubjection. For God hath highly exalted him, and given him a name above every name, *That at the Name of Ieſus*, that is, unto that holy thing, unto the Power and Scepter of that Divine Perſon, which is unto us ſo comfortably manifeſted in a name of ſalvation, *Every knee ſhould bow*, &c. *Phil.*2.9, 10. This Duty the Pſalmiſt expreſſeth by *Kiſſing the Sonne*. Which denoteth unto us three things: 1 *Love*. For a kiſſe is a ſymbole and expreſſion of love, and therefore uſed by the Primitive Chriſtians in their Feaſts of Love, and after prayer unto God; and oftentimes enjoyned by Saint *Paul* as an expreſſion of Chriſtian Love. Inſomuch that it was a proverbiall ſpeech amongſt the Heathen, *See how theſe Chriſtians do love one another*. And this is a Duty which the Apoſtle requires, under paine of the extremeſt curſe that can light upon a man, to *love the Lord Ieſus Chriſt*, 1 *Cor.*16.22. *Epheſ.*6.24. *And if any man*, ſaith our Saviour, *loveth Father or Mother more than Me, he is not worthy of Me; or Son or Daughter more than Me, he is not worthy of Mee*, *Matth.*10.37. That is, he is utterly unqualified for the benefit of my mediation. For he that hath good by me cannot

Pſal.2.12.

Act.3.16: ἀλλήλȣς φιλήματι ἀσπαζόμεθα παυσάμενοι τῶν εὐχῶν, *Juſt. Martyr. Apol.*2.

Oſculum pacis Orationis ſignaculum, quæ oratio cum divortio Sancti oſculi integra? &c. Tertul. de Orat cannot chooſe but love me, *Luk.*7.47. 2 *To kiſſe* in the Scripture phraſe noteth * *Worſhip* and *Service*. *Let the men that ſacrifice kiſſe the Calves*, *Hoſ.*13.2. *Iob* 31 26.27. And thus wee finde the foure beaſts, and the foure and twenty Elders, and every Creature in Heaven and on Earth, and under the Earth, worſhipping the Lamb, and aſcribing bleſſing, honour, glory and power unto him, *Revel.* 5 8.13. 3 To kiſſe is an expreſſion of *Loyalty*, and *Obedience*, thus *Samuel* kiſſed *Saul* when he had anointed him King over *Iſrael*, 1 *Sam.*10.1. And therefore the * *Septuagint*, and *Hierom*, and from them our Tranſlators, render the word which ſignifieth to kiſſe, by being obedient or ruled by the words of *Ioſeph*, *Gen.*41.40. And this likewiſe is a duty which we owe unto Chriſt, to be obedient to him, to be ruled by his mouth, and by the Scepter of his mouth, that is by his Word, which is therefore called the *Law of Chriſt*, becauſe it hath a binding power in it. We are commanded from Heaven to heare him. *Matth.*17 5. And that too under paine of a curſe, every ſoule which will not heare that Prophet, ſhall be deſtroyed from amongſt the people, *Acts* 3.23.

Wee ſhould learne therefore to take his commands as from God, for he ſpeaketh his Fathers Words, and in his Name *Deut.* 18. 19. *Iohn* 3.34. When *Ahaſuerus* commanded *Haman* to put on the Crowne upon *Mordecay*, he preſently executed the kings pleaſure, and honoured his greateſt enemy, becauſe the king required it. Now God hath made Chriſt our King, and hath crowned him with Honour and Majeſty (as the Apoſtle ſpeakes) and requires of us to kiſſe this his Sonne, and to bow unto his Name; and therefore be we what we will, Princes, or Iudges, or great men of the World, (who rejoyce in nothing more than in the name of wiſedome) this is our wiſedome, and duty, *Pſal*, 2, 10, 12. It is too ordinary with great men to be regardleſſe of God and of his wayes. Yet we ſee the wrath of God in-

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* *Affectatione cælestia adorandi ad ſolis ortum labia vibratis. Tertul Apolog. Cap.16. Cæcilius ſimulacro Serapidis denotato, ut vulgus ſuperſtitioſus ſolet, manum ori admovens, oſculum labiis preſſit. Minut. Felix, in Octavio. In adorando dextram ad oſculum referimus. Plin. lib.28.cap.2.* Ινδοὶ προσεύχονται τὸν ἥλιον οὐχ ὥσπερ ἡμεῖς τὴν χεῖρα κύσαντες, *&c. Lucian de Saltatione.*

* ὑπακούσεται. *Ad tui oris imperium cunctus populus obediet. Hieron.*

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in his Creatures, fire, tempeſt, peſtilence, ſword, ſickneſſe, makes no diſtinction betweene them and others, how much leſſe will GOD himſelſe make, when all Crownes, and Scepters, and Dignities ſhall be reſigned to him, and all men ſhall ſtand in an equall diſtance and condition before the Tribunal of *Chriſt*; when no titles of honor, no eminency of ſtation, no treaſures of wealth, no ſtrength of dependencies, no retinue & train of ſervants will accompany a man into the preſence of the Lamb, or ſtand between him and the judgement of that great day. We know he was a King that feared the preſence of a perſecuted Prophet, and he was a Prince that trembled at the preaching of an Apoſtle in chaines. The word of God cannot be boûd, nor limited, it is the Scepter which his Father hath given him, and we cannot without open conteſtation againſt God reſiſt his government therein over us. *He that deſpiſeth you deſpiſeth me, and he that deſpiſeth me, deſpiſeth him that ſent me*, ſaith our Saviour. It is Chriſt himſelſe whoſe Ambaſſadors we are, and with whom men have to do in our Miniſtery. And he will have it ſo: Firſt, *For our peace:* If God ſhould ſpeake againe by the Miniſtery of Angels, in thunder, and fire (as he did on mount Sina) we would quickly call for *Moſes* and Miniſters againe; *Exod.* 20. 19. Secondly, *For his owne Glory*, that the Excellency may be of God, and not of men, 2 *Cor.* 4. 7. That it may not be in him that planteth, nor in him that watereth, but in God which giveth the bleſſing and increaſe, 1 *Cor* 3 7. That it may not be in him which willeth, nor in him which runneth, but in God which ſheweth mercy, *Rom.* 9. 16. That the Service, Cooperation, and helpe of the Churches joy might be ours, but the Dominion over mens faith, and the teaching of their inner man might be Chriſts, 2 *Cor.* 1. 14. *Eph.* 4. 20, 21. Very bold therefore and deſperate is the contumacy of thoſe men who ſtand at defiance with the Power of Chriſt ſpeaking in his ſervants. The Apoſtle ſaith, there is no eſcape left for thoſe who neglect ſo great ſalvation, *Heb.* 2.3. And yet this is the conſtant folly and cry of naturall men, *We will not have this man to raigne over us. Let us breake their bands aſunder, and caſt away their cords from us.*

But firſt, Every man muſt be ſubject to ſome King, either Chriſt or ſinne, (for they two divide the World) and their kingdomes will not conſiſt: And the ſubjects of ſinne are all ſlaves and ſervants, no liberty amongſt them, *Ioh.* 8. 34. Whereas Chriſt makes all his ſubjects Kings like himſelfe, *Revel.* 1. 6. and his is a Kingdome of Righteouſneſſe, Peace, and Ioy, *Rom.* 14. 17. Secondly, If men by being the ſubjects of ſinne could keepe quite out from the judgement and Scepter of Chriſt, it were ſomething: but all men muſt one way or other be ſubdued unto him, either as ſonnes, or as captives, either under his grace, or under his wrath. *As I live ſaith the Lord, every knee ſhall bow to me*, *Rom.* 14. 10, 11. Hee muſt bee either a ſavour of life or of death, either for the riſing, or the fall of many in *Iſrael*, either for a ſanctuary or for a ſtumbling blocke; All muſt either be ſaved by him, or judged by him. There is no refuge, nor ſhelter of eſcape in any Angle of the world, for his Kingdome reacheth to the utmoſt corners of the earth, and will finde out and fetch in all his enemies. Thirdly the matter were not great, if a man could hold out in the oppoſition. But can thine heart endure, or thine hands bee ſtrong ſaith the Lord, in the day that I ſhall deale with thee? *Ezek.* 22. 14. What will yee do in the deſolation which ſhal come from farre? when you are ſpoiled, what will yee do? where will you leave your glory? what will become of the King whom yee ſerved before? it may be thy mony is thine Idoll, and thou art held in thraldome under thine owne poſſeſſions. But what will remaine of a mans ſilver and gold to carry him through the wrath to come, but onely the ruſt thereof to joyne in

Eris ſub pedibus aut adoptatus aut victus; locum habebis vel gratiæ, vel pœnæ. Aug.

2 Cor. 2. 16.
Luke 2. 34.
Eſay 8. 14.

Eſay 10. 3
Iere. 4. 30.

in judgement againſt him ? It may be thou ſerveſt the times, and faſhions of the world, rejoyceſt in thy youth, in the wayes of thy heart, and in the ſight of thine eyes: But thou muſt not riſe out of thy Grave in thy beſt cloaths, nor appeare before Chriſt like *Agag* gorgeouſly apparelled. Thou muſt not riſe to play, but to be judged, It may be thou ſerveſt thine owne luſt, and anothers beauty ; but what pleaſure will there be in the fire of luſt when it ſhal be turned into the fire of Hell? or what beauty wilt thou find on the left hand of Chriſt, where the Characters of every mans helliſh conſcience ſhall be written in his face? Thou ſerveſt thine own vain-glory and affectations ; but what good will it be to be admired by thy fellow priſoners, and condemned by thy Iudge ? In one word, thou ſerveſt any of thine owne evill deſires ; fooliſh man, here they command thee, and there they will condemne thee, they are here thy Gods, and they will be there thy Devils.

The Second particular in the deſcription of Chriſts Kingdome is the greatneſſe, and neereneſſe of his Perſon unto *David. My Lord. David* calleth him ***my Lord*** upon a double reaſon, by a Spirit of *Propheſie*, as foreſeeing his incarnation and nativity out of the tribe of *Iuda*, and ſtocke of *Ieſſe* ; and ſo he was *Davids* Sonne : and by a Spirit of *Faith*, as beleeving him to be his Redeemer, and Salvation : and ſo he was *Davids Lord*. A Virgin ſhall conceive and beare a Sonne, there we ſee his incarnation and deſcent from *David*; and ſhall call his Name *Immanuel*, God with us, there we ſee his Dominion over *David*. As man ſo he was his Sonne; and as Mediator, ſo he was his Lord. As Man, ſo he was ſubject unto *Mary* his Mother ; and as Mediator, ſo he was the Lord and Saviour of his Mother, *Luk*. 2. 51. *Luk*. 1, 46, 47. As man he was made for a little while lower than the Angels, that he might ſuffer death; but as mediator, God and Man in one perſon, ſo he was made much better than the

Angels, all the Angels of God were his ſubjects to worſhip him and his Miniſters to waite upon him, *Heb.* 2.7, 9. *Heb.* 1.4 6,7. So then the pronoune *Mine*, leades us to the conſideration of Chriſts conſanguinity with *David*, as He was his Sonne: and of His Dignity above *David*, as he was his *Lord.*

From hence we learne, That though Chriſt was man yet he was more than a bare man. For *jure naturæ* no Sonne is Lord to his Father; Domination doth never aſcend. There muſt be ſomething above nature in him to make him his Fathers Soveraigne, as our Saviour himſelfe argueth from theſe words, *Matth.* 22.42,45. Chriſt then is a *Lord* to his people; he had dominion, and was the ſelvation of his owne fore-fathers.

A Lord.] Firſt, by right of the *Creation.* For he is before all things, and by him all things conſiſt, *Col.* 1.17. which the Apoſtle makes the argument of his Soveraignity. *To us there is but one Lord Ieſus Chriſt, by whom are all things and we by him*, 1 *Cor.* 8.6.

Secondly, by a right of *Sonneſhip* and Primogeniture, as the chiefe, the firſt borne, the Heire of all things. Hee is not in the houſe as *Moſes* was, a Servant, but a Sonne over his owne Houſe, *Heb.* 3.5,6. That is, he was not a Servant but *Lord* in the Church, as the Apoſtle elſewhere gives us the ſame diſtinction. *We preach Chriſt Jeſus the Lord, and our ſelves Servants*, 2 *Cor.* 4.5. For in the Scripture phraſe the firſt borne notes principality, excellency, and dominion. I will make him ſaith God, *my firſt born, higher than the Kings of the Earth*, *Pſal.* 89.27. So in *Iob*, The firſt borne of death is the ſame with the King of terrours, *Iob* 18.13,14. and ſo the Apoſtle ſaith, That the Heire is the Lord of all, *Gal.* 4.1. and therefore from his [a]Primogenitur, and deſignation to the inheritance of all things he inferreth his preeminence, and honour even above the Angels, *Coloſſians* 1. 18. *Hebrewes* 1. 2, 4. Thirdly, by the right of his *Unction*, Office, and Mediatorſhip, unto which he was deſigned by his Father. He was to have in all things the preeminence, *for it pleaſed the Father that in him ſhould all fullneſſe dwell*, *Col.* 1. 18, 19. Where by fulneſſe either wee muſt underſtand fullneſſe of the God-head bodily, as the Apoſtle ſpeakes, *Col.* 2. 9. Or fulneſſe of the Spirit of Grace, which S. *Iohn* ſpeakes of *Ioh.* 1. 16. *Ioh.* 3. 34. And in both reſpects he is a lord over all: in one, by the Dignity of his Hypoſtaticall union; in the other, by the grace of his Heavenly unction; and in both as mediator, and head in the Church. Therefore the Apoſtle ſaith, *That God hath made Him Lord and Chriſt*, *Act.* 2. 36. and by the accompliſhment of his office, in dying, riſing, & reviving he became *Lord* both of the dead and living, *Rom.* 14. 9 *Revel.* 5. 12.

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[a] *Chriſtus vocatur Primogenitus omnis creaturæ, hoc eſt, Dominus. Schindler in voce* בכּר *ſolet in Scripturis Primogenitum vocari quodcunque in ſuo genere excellens atque ſummum eſt——Ego Prim genitum conſtituam eum, hoc eſt, mirum in modum exaltabo & glorificabo eum. Glaſſius* Ὀνοματολογία *Meſſiæ, Claſ* 8. *Appel* 7 *pag.* 308.

Math. 9. 6:
Iohn 5. 25, 26.
1 Cor 6. 11.
Iohn 6. 40
Heb 2. 18.
Heb. 7. 25.
Iohn 6 39.
& 10. 28.
Revel 12. 10.
Phil. 3. 21.

And thus he is *Lord* in two reſpects: Firſt, *a Lord in Power* and ſtrength. Power to forgive ſinnes; Power to quicken whom he will; Power to cleanſe, juſtifie, and ſanctifie; power to ſuccor in temptations; power to raiſe from the dead; power to ſave to the uttermoſt all that come unto God by him; power to hold faſt his ſheepe; power to caſt out the accuſer of the brethren; power to put downe all his enemies, and to ſubdue all things unto himſelfe. Secondly, *A Lord in Authority*; To judge, to anoint, to imploy, to command whom and what he wil. He only is *Lord* over our perſons, over our faith, over our conſciences: To him only we muſt ſay, *Lord*, ſave us leſt we periſh; to him only we muſt ſay, *Lord*, what wilt thou have me to doe?

And ſuch a Lord Chriſt was to his *owne fore-fathers*. *They all did eate of the ſame Spirituall meate, and all dranke of the ſame Spirituall drinke, even of that rocke which was Chriſt*, 1 *Cor.* 10 3, 4. He was the ſubſtance of the Ceremonies, the Doctrine of the Prophets, the accompliſhment of the promiſes, the joy & ſalvation of

Patriarchs and Princes,the deſire and expectation of all fleſh. The Goſpell to us a *Hiſtory*, and narration, and therefore delivered by the hand of *Witneſſes*: to them a *promiſe* and prediction, and therefore delivered by the hand of *Prophets*.The Apoſtles entred into the Prophets Labours, and were ſervants in the ſame common ſalvation;theſe as ſowers,and they as reapers; theſe as preachers of the ſeed hoped, and they as Preachers of the ſame ſeed exhibited. The ancient Iewes then were not ſaved by bare temporal promiſes,neither was their faith ultimately fixed upon Ceremonies or earthly things,but as their preachers had the ſame Spirit of Chriſt with ours,ſo the Doctrine which they preached,the faith and obedience which they required, the ſalvation which they foretold,was the ſame with ours. As the ſame Sun illightens the Starres above,and the earth beneath,ſo the ſame Chriſt was the Righteouſneſſe and ſalvation both of his fore-fathers, and of his ſeed. They without us could not be made perfect, that is, (as I conceive) their faith had nothing actually extant amongſt themſelves to perfect it,but received al its forme and accompliſhment from that better thing which was provided for,and exhibited unto us. For the Law that is the carnall Commandement, and outward Ceremonies therein preſcribed,made nothing,no grace,nor perſon perfect; but the bringing in of a better hope, that is of Chriſt, (who as he is unto us the hope of glory, ſo hee was unto them the hope of deliverance, for he alone it is by whom we draw nigh unto God) doth perfect for ever thoſe that are ſanctified,*Heb.*7.19.*Heb.*10.14.

If Chriſt then be our Lord,we muſt truſt in him,and depend upon him for all our preſent ſubſiſtence,and our future expectations.For he never faileth thoſe that wait upon Him. He that believeth in Him ſhall not be aſhamed. And indeed faith is neceſſary to call Chriſt Lord. No man can call Ieſus Lord but by the Spirit. Becauſe

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Coloſ.2.17.
Luke 1.69,70
Acts 3.18
& 20.24.
2 Cor.1 20.
Iohn 8. 56.
Gen 49.18
2 Sam.23.5
Hag.2.7
Acts 26, 16
1 Iohn 1.2,3
1 *Pet*.1.10, 11
12
Iohn 4,38
Aug.de civ Dei, lib 10 *cap*.25 *& epiſt*. 157.*ad Optat.Et Epiſt*. 49.*ad Deograt. de Catech.Rud. cap* 3.*&c*.19. *de peccat.merit. & remiſ.lib*.2. *c*.29.*d peccat. Orig c*.24.*&* 25 *de nupt.& concupiſ.l*.2.*c*.11.

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other Lords are preſent with us, they doe with their own eye overſee, and by their own viſible power order and direct us in their ſervice. But Chriſt is abſent from our ſenſes; *Though I have knowne Chriſt after the fleſh, yet henceforth* (ſaith the Apoſtle) *know I him no more.* Therefore to feare, and honour, and ſerve him with all fidelity, to yeeld more abſolute and univerſall obedience to his commands, though abſent, though tendered unto us by the Miniſtery of meane and deſpicable perſons, than to the threats, and Scepters of the greateſt Princes, to labour that not only preſent, but abſent we may be accepted of him, to do his hardeſt works of ſelfe-denial, of overcomming, & rejecting the aſſaults of the world, of ſtanding out againſt principalities, and powers, and ſpirituall wickedneſſe, of ſuffering and dying in his Service, there needs muſt be faith in the heart to ſee him preſent by his Spirit, to ſet to our ſeale to the truth, Authority, and Majeſty of all his commands, to heare the Lord ſpeaking from Heaven, and to find by the ſecret and powerfull revelations of his Spirit out of the Word to the ſoul, evident and invincible proofes of his living by the power of God; and ſpeaking mightily in the Miniſtery of his Word to our conſciences, Therefore when the Apoſtle had ſaid, *Wee are abſent from the Lord,* hee preſently addes, *We walke by faith,* That is, we labour to yeeld all ſervice and obedience to this our Lord, though abſent; becauſe by faith (which giveth preſence to things unſeene, and ſubſiſtence to things that are yet but hoped) we know that he is, and that he is a rewarder of thoſe that diligently ſeeke him.

And indeed though every man call him *Lord*, yet no man doth in truth and ſincerity of heart ſo eſteem him, but thoſe who doe in this manner ſerve him, and by faith walke after him. *If I be a Maſter ſaith the Lord, where is my feare? Malach,* 1.6. It is not every one that ſaith *Lord, Lord,* but he that doth my will, that trembleth at my word, that laboreth in my ſervice, who declares himſelfe to be mine indeed. For the heart of man cannot have two Maſters, becauſe which way ever it goes, it goes whole and undivided. We cannot ſerve Chriſt and any thing elſe which ſtands in competition with him: Firſt, becauſe they are *contrary Maſters*, one cannot be pleaſed, or ſerved, without the diſallowance of the other. The Spirit that dwelleth in us luſteth to envy, that is, grudgeth, and cannot endure that any ſervice ſhould be done to the Lord. For the friendſhip of the world is enmity againſt God, *Iam*. 4.4, 5. And therefore ſaith the Apoſtle, *If any man love the world, the love of the Father is not in him*; and the reaſon is, becauſe they are contrary principles, and have contrary Spirits, and luſts, and therefore muſt needs over-rule unto contrary ſervices. Secondly, becauſe both maſters have employments enough to take up a whole man. Satan and the World have luſts to fill the whole head and heart of their moſt active and induſtrious ſervants; for the Apoſtle ſaith, that all which is in the World is luſts. And the heart of man is wholy, or moſt greedily ſet in him to do that evill which it is tasked withall, *Eccle*. 8.11. The (*all*) that is in man, all his faculties, all his affections, the whole compaſſe of his created abilities, are all gone aſide, or turned backward, there is no man, no part in man, that doth any good, no not one, *Pſal*. 14.3. 53.3. Chriſt likewiſe is a great *Lord*, hath much more buſineſſe than all the time, or ſtrength of his Servants can bring about. He requireth the obedience of every thought of the heart, 2 *Cor*. 10.5. Grace and edification and profit in all the words that proceed out of our mouth, *Epheſ*. 4.29. a reſpect unto the glory of God in whatſoever workes we goe about, 1 *Cor*. 10. 31. The whole ſoule, body and Spirit ſhould bee ſanctified throughout, and that even til the comming of our Lord Ieſus Chriſt, 1 *Theſſ*. 5, 23. Chriſt hath ſervice much

1 Iohn 2.15.

more than enough to take up all the might,ſtrength,ſtudies,abilities,times,callings of al his ſervants. Buſineſſes towards God and himſelf,worſhip,feare, Communion, love,prayer,obedience,ſervice,ſubjection: buſineſſes towards and for our ſelves,watchfulnes,repentance,faith, ſincerity,ſobriety,growth in Grace: buſineſſe towards other men as inſtruments and fellowmembers,exhortation, reproofe, direction, inſtruction,mourning,rejoycing,reſtoring,releeving,helping, Praying, Serving in all wayes of love. So much evill to be avoyded, ſo many ſlips and errors to be lamented, ſo many earthly members to be crucified, ſo much knowledge and Myſteries to be learned,ſo many vaine Principles to be unlearned, ſo much good to be done to my ſelfe, ſo much ſervice to be done to my brother, ſo much glory to be brought to my Maſter; every Chriſtian hath his hands full of worke. And therefore Chriſt expoſtulateth it as an abſurd thing, to call him *Lord, Lord*, to profeſſe and ingeminate a verball ſubjection, and *yet not to do the things which he requires, Luke 6.46.*

δεξιὰν τοῦ πατρὸς λέγομεν τὴν δόξαν καὶ τὴν τιμὴν τῆς θεότητος, ἐν ᾗ ὁ τοῦ θεοῦ υἱὸς πρὸ αἰώνων ὑπάρχων, ὡς θεὸς καὶ τῷ πατρὶ ὁμοούσιος ἐπ' ἐσχάτων σαρκωθεὶς, καὶ σωματικῶς κάθηται συνδοξασθείσης τῆς σαρκὸς αὐτοῦ. *Damaſc. lib. 4. de Orthodox. fid. cap. 2.*

The third thing obſerved touching the Kingdome of Chriſt is the *Glory* and *Power thereof*, intimated by his ſitting at the *Lords* right hand. Gods right hand in the Scripture is a Metonymicall expreſſion of the ſtrength, power,majeſty and glory that belongs unto him. *This is mine infirmity*, ſaith the Pſalmiſt, *but I will remember the yeares of the right hand of the moſt high, Pſalm. 77.10.* Where we find Gods power under the Metonymie of a right hand,oppoſed to the infirmity of his ſervant. My infirmity, and weake faith made me apt to ſinke under the ſenſe of Gods diſpleaſure,but when I called to minde the experiences of Gods former power in alike diſtreſſes, I recollected my Spirits, and was refreſhed againe. So the right hand of the *Lord* is ſaid to ſpanne or extend the heavens, *Eſay* 48.13. And the Pſalmiſt expreſſeth the ſtrength and ſalvation of the *Lord* by his right hand, *Pſal* 118.14,15,16. *and his fury is the Cup of his right hand, Hab.* 2.16. And he ſtrengthneth, and helpeth, and upholdeth his people by the right hand of his Righteouſneſſe, that is, by his Power, and faithfull promiſes, which in their weaknes ſtrengthens them, in their feare and flagging helps them, in their ſinking & falling upholds them, *Eſay* 41.10. So the Pſalmiſt ſaith of wicked men that their right hand is a right hand of falſehood, *Pſal.* 144.11. that is, either confidence in their own power wil deceive themſelves, or they wil deceive others to whom they promiſe ſuccour and aſſiſtance. Therfore Gods right hand is cal'd the *right hand of Majeſty, Heb.* 1.3. and the right hand of power, *Luk.* 22,69. To ſit then at Gods right hand noteth that great honor, and Iudiciarie Office, and plenitude of power, which God the father hath given to his Sonne; after his maniſeſtation in the fleſh, in his nativity; and juſtification by the Spirit, in his reſurrection; he was then, amongſt other dignities, received up into glory, 1 *Tim*, 3 16. This we find amongſt thoſe expreſſions of honor which *Salomon* ſhewed unto his mother that ſhee ſate at his right hand, 1. *King*. 2.19. And herein the Apoſtle puts a great difference betweene Chriſt and the Leviticall Prieſts, that they ſtood dayly miniſtring, but Chriſt after his Offering, *Sate down on the right hand of God, Heb.* 10.11, 12. noting two things: Firſt, That Chriſt was the *Lord*, and they but ſervants, for ſtanding in the poſture of a Servant or Miniſter, *Deut.* 10.8.17.12. *Ezek.* 44.24. and not ſitting, *Luk.* 17.7. Secondly, that their worke was dayly to be repeated, whereas Chriſt was conſummate in one offering once for all, after which he reſted or ſate down again.

This ſitting then of Chriſt at the right hand of Majeſty and glory notes unto us firſt, *The great Exaltation of the Lord Chriſt*, whom God hath highly honored and advanced and given a name above every name.

Verbum ſedere Regni ſignificat poteſtatem. Hieron. in Eph. cap. 1.

Sedere quod dicitur Deus non membrorum poſitionem, ſed judiciariam ſignificat poteſtatem. Aug. de Fide & ſymbol cap. 7.

Ier. 52.12.
Luk 1.19
2 Chron. 18.18.
1 King. 17.1.

First, his Divine nature, though it cannot poſſibly receive any intrinſecal improvement or glory (all fulneſſe of glory eſſentially belonging thereunto) yet ſo farre forth as it was humbled, for the œconomie and adminiſtration of his office, ſo far it was readvanced againe; Now he emptied and humbled himſelfe, not by putting off any of his divine glory, but by ſuffering it to be overſhaddowed with the ſimilitudes of ſinful fleſh and to be humbled under the forme of a Servant, as the light of a candle is hidden in a darke and cloſe Lanterne. So that *Declaratorily*, or by way of manifeſtation, he is in that reſpect magnified at Gods right hand, or as the Apoſtle ſpeakes, declared to be that Sonne of God by power in riſing from the dead, and returning to his glory againe, *Rom.*1.4. Againe, how ever in *Abſtracto* we cannot ſay that the Deity or divine nature was exalted in any other ſenſe than by evident manifeſtation of it ſelfe in that man who was before deſpiſed, and accuſed as a blaſphemer, for that he made himſelfe equall with God: yet in *Concreto*, and by reaſon of the Communication of properties from one nature to another, in the unity of one perſon, it is true that as God ſaved the World by his bloud, and it was the Prince of life that was crucified, and the Lord that lay in the grave; ſo God likewiſe was in the forme of a Servant humbled, and at the right hand of Majeſty exalted againe.

Secondly, the humane nature of Chriſt is moſt highly exalted by ſitting at Gods right hand; for in the right of his Hypoſtatical union he hath an ample and immediate claime to all that glory which might in the humane nature be conferr'd upon him. So that though during the time of his converſation amongſt men, the exigence and œconomy of the office which he had for us undertaken made him a man of ſorrowes, and intercepted the beames of the Godhead and Divine glory from the other nature; yet having finiſhed that diſpenſation, there was

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οὐ γὰρ ἡ πρὸς το σὸν ἀσθενὲς συγκατάβασις ἐλάττωσις ὀφείλει γίνεσθαι τῆς ἀξίας τοῦ δυνατοῦ. ἀλλὰ τὴν μὲν φύσιν νόει θεοπρεπῶς, τὰ δὲ ταπεινότερα τῶν ῥημάτων δέχου οἰκονομικῶς. *Baſil. Mag. Homil. de Fide.*

Ut ſol cum in nube tegitur, claritas ejus comprimitur, non excæcatur—ſic Homo ille, quem Dominus ſalvatorque noſter, is eſt, Deus, Dei Filius induit, Deitatem in illo non intercipit, ſed abſcondit. Greg. Naz. Orat. 49. *de fide.*

συνεκάθισε τὴν ἀνθρωπίνην φύσιν ἐν τῷ θρόνῳ τῷ βασιλικῷ, καὶ προσκυνεῖται ὑπὸ πάσης τῆς κτίσεως. *Theophylact. in Joh.*17.

Accepit ut homo quæ habebat ut Deus. Theodoret. in Phil. 2.

was in the vertue of that moſt intimate aſſociatiō of the natures in one perſon,a communicatingof all glory from the Deity which the other nature was capable of. For as by the Spirit of Holineſſe he was filled with treaſures of Wiſdome and Knowledge, and Grace, and thereby fitted for the Office of a Mediator , and made the firſt fruits,the firſt borne,the heire of all things,the head,and Captaine of theChurch;furniſhed with a reſidue and redundancy of the Spirit to ſanctifie his brethren, and to make them joynt heires,and firſt born with himſelfe; ſo by theSpirit of glory he is filled with unmatchable perfections, beyond the capacity or comprehenſion of all the Angels of Heaven; being not only full of glory,but having in him all the fulneſſe of glory, which a created nature joyned to an infinite and bottomleſſe fountaine could receive.

From hence therefore wee ſhould learne to let the ſame minde be in us which was in Chriſt,to humble our ſelves firſt that we may be exalted in due time, to finiſh our workes of ſelfe denyall, and ſervice which we owe to God, that ſo we may enter into our Maſters glory. For hee himſelfe entred not but by a way of bloud. Wee learne likewiſe to have recourſe and dependance on him for all ſupplyes of the Spirit, for all ſtrength of Grace, for all influences of life, for the meaſure of every joynt and member. He is our Treaſure, our Fountaine, our Head; it is his free Grace, his voluntary influence which habituateth & fitteth all our faculties,which animateth us unto a heavenly being, which giveth us both the ſtrength and *firſt act*, whereby we are qualified to worke,and which concurreth with us *in actu ſecundo* to all thoſe workes which we ſet our ſelves about. As an inſtrument,even when it hath an edge,cutteth nothing, till it be aſſiſted and moved by the hand of theArtificer; ſo a Chriſtian when he hath a will,and an habituall fitneſſe to worke, yet is able to do nothing without the conſtant

Phil.1.19.
Phil.4.13.
Ephes 4.16.

conſtant ſupply, aſſiſtance, & concomitancy of the grace of Chriſt, exciting, moving, and applying that habituall power unto particular actions. He it is that giveth us not only to will, but to do, that goeth through with us, and worketh all our works for us by his grace. Without him we can do nothing, all our ſufficiency is from him.

Phil.2.13.
Eſay.26.12.
Iohn 15.5.
2 Cor.3.5.

But it may be objected, if we can do nothing without a ſecond grace, to what end is a former grace given? or what uſe is there of our exciting that grace and gift of God in us, which can do nothing without a further concourſe of Chriſts Spirit? To this I anſwer, firſt, that as light is neceſſary and requiſite unto ſeeing, and yet there is no ſeeing without an eye: ſo without the aſſiſting Grace of Chriſts Spirit concurring with us unto every holy duty, we can do nothing, and yet that grace doth ever preſuppoſe an implanted, ſeminall, and habituall grace, fore-diſpoſing the ſoule unto the ſaid Duties. Secondly, as in the Courſe of naturall Effects, though God be a moſt voluntary Agent, yet in the ordinary Concurrence of a firſt cauſe he worketh *ad modum naturæ*, meaſuring forth his aſſiſtance proportionably to the condition and preparation of the ſecond cauſes: ſo in ſupernaturall and holy operations (albeit not with a like certaine and unaltered conſtancy) though Chriſt be a moſt voluntary head of his Church, yet uſually he proportioneth his aſſiſting & ſecōd grace, unto the growth progreſſe & radication of thoſe Spiritual habits which are in the ſoule before. From whence commeth the difference of holineſſe, & profitableneſſe amongſt the Saints, that ſome are more active, and unwearied in all holy converſation than others, as in the naturall body ſome members are larger, and more full of life and motion, than others, according to the different diſtribution of Spirits from the heart, and influences from the head.

This then affords matter enough both to humble us, and to comfort us. To humble us that we can do nothing

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thing of our ſelves, that we have nothing in our ſelves, but ſinne. All the fulneſſe of grace is in him, and therefore whoſoever hath any muſt have it from him; as in the Egyptian famine whoſoever had any corne had it from *Ioſeph*, to whom the granaries and treaſures of Egypt were for that purpoſe committed. And this lowlineſſe of heart, & ſence of our own Emptineſſe is that which makes us alwaies have recourſe to our fountain, and keep in favour with our head, from whom we muſt receive freſh ſupply of ſtrength for doing any good, for bearing any evill, for reſiſting any temptation, for overcomming any enemy, for beginning, for continuing, and for perfecting any Dutie. For though it be mans heart that doth theſe things, yet it is by a forraigne and impreſſed ſtrength; as it is iron that burnes, but not by its own nature (which is cold) but by the heate which it hath received from the fire. *It was not I*, ſaith the Apoſtle, *but the grace of God which was with me.*

To comfort us likewiſe when we conſider that all fulneſſe and ſtrength is in him as in an Officer, an *Adam*, a treaſurer and diſpencer of all needfull ſupplies to his people, according to the place they beare in his body, and to the exigence and meaſure of their condition, in themſelves, or ſervice in his Church. Sure we are that what meaſure ſoever he gives unto any, he hath ſtill a *reſidue of Spirit*, nay he ſtill retaineth his own *fulneſſe*, hath ſtill enough to carry us through any condition, & according to the difficulties of the ſervice he puts us upon, hath ſtill wiſdome to underſtand, compaſſion to pity, ſtrength to ſupply all our needs. And that all this he hath as a mercifull and faithfull depoſitary, as a Guardian, and husband, and elder brother to imploy for the good of his Church; that he is unto this office appointed by the wil of him that ſent him, to loſe nothing of all that which is given him, but to keepe, and perfect it unto the reſurrection at the laſt day. That God hath

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planted in him a Spirit of faithfulneſſe, and pitty for the cheerful diſcharge of this great Office, given him a propriety unto us, made us as neere and deare unto him as the members of his ſacred body are to one another; and therefore whoſoever commeth to him, with emptineſſe, and hunger, and faith, he will in no wiſe caſt them out; it is as poſſible for him to hew off, and to throw away the members of his naturall body, to have any of his bones broken, as to reject the humble and faithfull deſires of thoſe that duly wait upon him.

Againe, from this *Exaltation* of Chriſt in his humane nature we ſhould learne to keep our veſſels in holineſſe and in honour, as thoſe who expect to bee faſhioned at the laſt like unto him. For how can that man truely hope to bee like Chriſt hereafter, that labours to be as unlike him here as he can? *Shall I take the members of Chriſt, and make them the members of an harlot?* ſaith the Apoſtle. So may I ſay, Shal I take the nature of Chriſt, that nature which he in his perſon hath ſo highly glorified, and make it in my perſon the nature of a devill? If a Prince ſhould marry a meane woman, would he endure to ſee thoſe of her neereſt kindred, her brethren & ſiſters live like ſcullions or ſtrumpets under his own eye? Now Chriſt hath taken our nature into a neerer union with himſelfe than marriage; for man and wife are ſtill two perſons, but God and man is but one Chriſt. Death it ſelfe was not able to diſſolve this union; for when the ſoule was ſeparated from the body, yet the Deity was ſeparated from neither: it was the Lord that lay in the grave, and he that aſcended, was the ſame that deſcended into the lower part of the earth. *Matth.* 28.6. *Eph.* 4.10. and ſhall we then defile this nature by wantonneſſe, intemperance, and vile affections, which is taken into ſo indiſſoluble an unity with the Sonne of God? Chriſt tooke it to advance it, and it is ſtill by his Spirit in us ſo much the more advanced, by how much the neerer it comes to that holineſſe which it hath in him, We ſhould therefore labor to walke as becommeth thoſe that have ſo glorious a Head, to walke worthy of ſuch a Lord unto all well pleaſing, in fruitfulneſſe and knowledge: to walke as thoſe that have received Chriſt, and expect his appearing againe, *Phil.*1.27. *Col.*1.10. 2.6. 3,4,5.

Secondly, the ſitting of Chriſt on the right hand of God, notes unto us the *Conſummation* of all thoſe Offices which he was to performe here on the earth for our redemption. For till they were all finiſhed, he was not to returne to his Glory againe. *He that hath entred into his reſt hath ceaſed from his owne workes*, ſaith the Apoſtle, *Heb.* 4. 10. firſt he was to execute his Office before he was to enter into his reſt. Though he were a Sonne, and ſo *Iure naturali* the inheritance were his owne before, yet he was to learne *Obedience* by the things which he was to ſuffer before he was made perfect againe, *Heb.*5. 8.9. *After he had offered once ſacrifice for ſinnes for ever*, that is, after he had made ſuch a compleat expiation as ſhould never need to be repeated, but was able for ever to perfect thoſe that are ſanctified, he then ſat downe on the right hand of God, expecting till his enemies be made his foot-ſtoole, *Heb.*10.12,13,14. This is the argument our Saviour uſeth when he prayeth to be glorified againe with his Father; *I have glorified thee on earth*, or revealed the Glory of thy Truth and Mercy to thy Church, *I have finiſhed the worke which thou gaveſt mee to doe, and now O Father glorifie thou me with thine owne ſelfe.* &c. *John* 17. 4, 5. *He humbled himſelfe*, ſaith the Apoſtle, *and became obedient to death, even the death of the Croſſe, wherefore God hath highly exalted him*, &c. *Phil.*2.8,9. Noting unto us the Order of the Diſpenſation of Chriſts Offices, ſome were works of *Miniſtery* and Service in the Office of Obedience and ſuffering for his Church: Others were workes of Power and *Majeſty* in the protection and exaltation of his Church, and thoſe neceſſarily to precede theſe. *Hee ought to ſuffer, and to enter into his Glory*, *Luk.* 24, 26. 46. Neceſſarily I ſay; Firſt, by a *Neceſsity of Gods Decree*, who had ſo fore-appointed it, *Act*, 2. 23, 24. Secondly by the *Neceſſity of Gods juſtice*, which muſt firſt be ſatisfied by obedience, before it could be appeaſed with man, or in the Perſon of their Head and Advocate exalt them to his Glory againe, *Rom.* 3. 25. *Rom* 5. 10. *Rom.* 6. 6, 11. *Eph.* 2. 5, 6. Thirdly, by the *Neceſſity of Gods Word and Will*, ſignified in the predictions of the Prophets, *Luk.* 24. 46. 1. *Pet.* 1. 10, 11. Fourthly, by the *Neceſſity of Chriſts infinite Perſon*, which being equall with God, could not poſſibly be exalted without ſome preceding deſcent and humiliation. *That he aſcended*, ſaith the Apoſtle, *what is it but that he deſcended firſt into the lower parts of the earth*, *Eph.* 4. 9. Therefore it is that our Saviour ſaith, *The Spirit ſhould convince the World of Righteouſneſſe, becauſe he was to goe to the Father, and ſhould be ſeene here no more*, *Ioh.* 16. 10. The meaning of it is, that the Spirit ſhal in the Miniſtry of the Word reveale unto thoſe who are fully convinced of their ſinfull condition, and humbled in the ſence thereof, a treaſure of full and ſufficient Righteouſneſſe by his Obedience wrought for ſinners. And the reaſon which is given of it ſtands thus. Our Righteouſneſſe conſiſts in our being able to ſtand in Gods preſence. Now Chriſt having done all as our *Surety* here, went up unto Glory as our *Head* and Advocate, as the firſt fruits, the Captaine, the Prince of life, the Author of ſalvation, and the forerunner of his people, ſo that his going thither is an argument of our juſtification by him. Firſt, becauſe it is a ſigne that he hath finiſhed the work of our Redemption on Earth, a ſigne that he overcame Death, and was juſtified by the Spirit from the wrongs of men, and from the curſe of the Law. Therefore hee ſaid to *Mary* after his reſurrection, *Goe tell my Diſciples, I aſcend to my Father and your Father, to my God and* *your God*, *Ioh.*20.17 that is, by my death, and victory over it, you are made my brethren,and reconciled unto God againe. Secondly, becauſe he hath Offices in Heaven to fulfill at the right hand of his Father in our behalfe, to intercede, and to prepare a place for us,to apply unto us the vertue of his Death and Merits. If hee had aſcended without fulfilling all Righteouſneſſe for the Church,he ſhould have beene ſent downe, and ſeene againe, but now, ſaith he,you ſee mee no more, for by once dying, and by once appearing in the end of the world, I have put away ſin by the Sacrifice of my ſelfe, *Heb.*9,26,7.27. *Rom.* 6.9,10. He was taken, ſaith the Prophet, from Priſon and judgement, to note that the whole debt is paid, and now who ſhall *declare his Generation ?* That is, he now liveth unto numberleſſe Generations , he prolongeth his dayes, and hath already fulfilled Righteouſneſſe enough to juſtifie all thoſe that know him or beleeve in him, *Eſay.*53.8,10. Thus wee ſee that Chriſts deliverance out of priſon,and exaltation at the right hand of God is an evident argument,that he is fully exonerated of the guilt of ſinne,and curſe of the Law,and hath accompliſhed all thoſe workes which he had undertaken for our Righteouſneſſe.

And this likewiſe affords abundant matter both to *humble,and to comfort the Church of Chriſt.* To humble us in the evidence of our diſabilities,for if we could have finiſhed the works which were given us to do,there would have beene no need of Chriſt. It was weakneſſe which made way for Chriſt. *Our weakneſſe to fulfill obedience*, and the *weakneſſe of the Law to juſtifie ſinners*; *Rom.* 5.6. *Rom.*8 3.*Heb.*7.18,19.Al the ſtrength we have is by the power of his might,& by his grace,*Eph.*6.10,2*Tim.*2 1 and even this God diſpenceth unto us by meaſure,and by degrees, driving out our Corruptions as he *did the Canaanites before his people, by little and little, Exod.*23.30, becauſe while we are here he will have us live by faith, and fetch our ſtrength as we uſe it, from Chriſt, and wait in hope of a better condition, and glorifie the patience and forbearance of God who is provoked every day.

To comfort us likewiſe: Firſt, *againſt all our unavoidable and invincible infirmities*; every good Chriſtian deſires to ſerve the Lord with all his ſtrength, deſires to be enriched, to be ſtedfaſt, unmoveable, abundant in the worke of the Lord, *To doe his Will, as the Angels in Heaven doe it:* yet in many things they faile, and have dayly experience of their owne defects. But here is all the comfort, though I am not able to do any of my duties as I ſhould, yet Chriſt hath finiſhed all his to the full, and therefore though I am compaſſed with infirmities, ſo that I cannot do the things which I would, yet I have a *compaſſionate Advocate with the Father*, who both giveth and craveth pardon for every one that prepareth his heart to ſeeke the Lord, *Though hee bee not perfectly cleanſed*, 1 *John* 2.2. 2 *Chron.* 30.18,19. Secondly, *Againſt the pertinacy, and cloſe adherence of our corruptions,* which cleave as faſt unto us as the very powers and faculties of our ſoule, as heate unto fire, or light unto the Sun. Yet ſure we are that he who forbad the fire to burne, and put blackeneſſe upon the face of the Sun at midday, is able likewiſe to remove our corruptions as farre from us, as he hath removed them from his owne ſight. And the ground of our expectation hereof is this, Chriſt when he was upon the earth, in the forme of a ſervant, accompliſhed *all the Offices* of ſuffering and obedience for us: *Therefore being now exalted farre above all Heavens*, at the right hand of Majeſty and Glory, hee will much more fulfill thoſe offices of *Power* which he hath there to do. Which are by the ſupplies of his Spirit to purge us from ſinne, by the ſufficiency of his grace to ſtrengthen us, by his word to ſanctifie and cleanſe us, & *to preſent us to himſelfe a Glorious Church without ſpot or wrinkle. He that brought from the dead the Lord Ieſus,* and ſuffered not death to hold the head, is able by that power and for that reaſon, to *make us perfect in every good Worke to doe his Will, and not to ſuffer corruption for ever to hold the members.* It is the frequent argument of the Scripture, *Heb.* 13.20.21. *Col.*2.12. *Eph.*1.19,20, *Rom.*9.5,6. *Rom.*8.11. Thirdly, againſt all thoſe *fiery darts of Satan*, whereby he tempteth us to deſpaire, and to forſake our mercy. If he could have held Chriſt under when he was in the Grave, *then indeed our faith would have beene vaine, we ſhould be yet in our ſinnes*, 1 *Cor.* 15 17. But he who himſelfe ſuffered, being tempted, and overcame both the ſufferings and the temptation, *is able to ſuccour thoſe that are tempted, and to ſhew them mercy and grace to helpe in time of need. Heb.*2. 17.18. *Heb.* 4. 15,16. Laſtly, *againſt death it ſelfe.* For the Accompliſhment of Chriſts Office of Redemption in his reſurrection from the dead, was both the *Merit*, the *Seale*, and the *firſt fruits of ours.* 1 *Cor.*15.20,22.

Thirdly, *The ſitting of Chriſt on the right hand of his Father*, noteth unto us *the actuall Adminiſtration of his Kingdome.* Therefore that which is here ſaid, *ſit at my right hand untill I make thine enemies thy foote-ſtoole*, the *Apoſtle* thus expoundeth, *He muſt raigne till he hath put all enemies under his feet*, 1 *Cor.* 15.25. *And he therefore dyed, and roſe, and revived, that he might be Lord both of dead and living*, namely, by being exalted unto Gods right hand. *Rom.*14.9. Now this Adminiſtration of Chriſts Kingdome implies ſeverall particulars: Firſt νομοθεσὶαν, *The publication of eſtabliſhed Lawes.* For that which is in this Pſalme called the *ſending forth of the rod of Chriſts ſtrength out of Sion*, is thus by the Prophets expounded, *Out of Sion ſhall goe forth the Law, and the Word of the Lord from Jeruſalem, Eſay* 2.3. *Mich.*4.2 Secondly, *The conquering and ſubduing of Subjects to himſelfe*, by converting the hearts of men, and bringing their thoughts into the Obedience of his Kingdome.

VERSE 1.

Miniſterially, by the word of reconciliation, and *Effectually*, by the power of his Spirit, writing his Lawes in their hearts, & transforming them into the image of his Word from glory to glory. Thirdly *Ruling*, and leading thoſe whom he hath thus converted in his way, continuing unto their hearts his heavenly voyce, never utterly depriving them of the exciting, aſſiſting, cooperating grace of his holy Spirit, but by his Divine power giving unto them all things which pertaine unto life and godlineſſe, after he had once called them by his Glorious Power, *Eſay* 2. 2. *Iohn* 10,3,4. 1 *Cor*. 1.4,8. *Eſay* 30.21. 1 *Pet*. 2.9. 2 *Pet*. 1.3. Fourthly, *Protecting*, upholding, ſuccouring them againſt al temptations and diſcouragements. By his compaſſion pitying them, by his power and promiſes helping them, by his care and wiſdome proportioning their ſtrength to their trials, by his peace recompencing their conflicts, by patience & experience eſtabliſhing their hearts in the hope of deliverance, *Heb*. 2. 17. *Iohn* 16.33. 1 *Cor*. 10,13. 2 *Cor*. 1.5. *Phil*. 4.7,19. *Rom*. 15.4. Fifthly, *Confounding all his enemies*. Firſt, *Their projects*, holding up his kingdome in the midſt of their malice, and making his truth like a Tree, ſettle the faſter, and like a torch, ſhine the brighter for the ſhaking. Secondly, *Their perſons*, Whom he doth here gall and torment by the Scepter of his Word, conſtraining them by the evidence thereof, to ſubſcribe to the juſtice of his wrath; and whom he reſerveth for the day of his appearing, till they ſhall be put all under his feet. In which reſpect he is ſaid to *ſtand at the right hand of God*, as a man of war ready armed for the defence of his Church, *Acts* 7.56.

Fourthly *the ſitting of Chriſt on the right hand of God*, noteth unto us his *giving of gifts, and ſending downe of the Holy Ghoſt upon men*. It hath been an univerſall cuſtome both in the Church, and elſewhere, in dayes of great joy and ſolemnity to give gifts and ſend preſents unto men.

Thus after the wall of *Ieruſalem* was built, and the worſhip of God reſtored, and the Law read and expounded by *Ezra* to the people after their captivity, it is ſaid that *the people did eate and drinke and ſend portions*, *Nehem.* 8. 10, 12. The like forme was by the people of the *Iewes* obſerved in their feaſt of *Purim. Eſter.*9.22. And the ſame cuſtome hath been obſerved amongſt Heathen Princes upon ſolemne and great occaſions to diſtribute donatives and congiaries amongſt the people. Thus Chriſt in the day of his Majeſty and inauguration, in that great and ſolemne Triumph, *when he aſcended up on high and led captivity captive, he did withall give gifts unto men. Eph.*4.10.

*Tiberius in triumpho Germanico congiarium tricenos nummos viritim dedit. Sueton. Diviſit in populum congiarium ut mos eſt imperium ſuſcipientibus. Herodian lib.*5.*& de Septimio Severo initio imperii magno congiario populum proſecutus eſt. Idem l.* 3 *vid. Sueton. Aug. cap.* 41 *& Ælium Lamprid. in Antonino. Obſervatum fuit ut principes aſſumpto Imperio, ad conciliandum fauorem, congiarium darent populo, &c. Alex. ab Alex. Genial. dier. l.*5. *cap.*24.

Chriſt was notably typified in the *Arke of the Teſtament*, In it were *the Tables of the Law*, to ſhew that the *whole Law was in Chriſt fulfilled*, and that he was *the end of the Law for Righteouſneſſe to thoſe that beleeve in him*. There was the golden pot which had *Manna*, to ſignifie that heavenly, and abiding nouriſhment which from him the Church receiveth. There was the *Rod of Aaron which budded.* Signifying either the miraculous incarnation of Chriſt in a Virgin, or his ſufferings which are expreſſed by ſtripes, *Eſay* 53.5. and our reſurrection with him, noted in the budding of a dry rod. Or laſtly, noting the ſanctifying and fruitful vertue of his Word which is the rod of his ſtrength. Vpon it alſo was the *Mercy ſeat*, to note that in Chriſt is the foundation of al that mercy and attonement which is preached unto men. But in *two things principally* did it ſignifie Chriſt unto our preſent purpoſe: Firſt, it was overlaid within and without with gold, and had a Crowne of gold round about it, *Exod.* 25.11, 37.2. denoting the plentifull and glorious Kingdome of Chriſt, who was crowned with glory, and Honour, *Heb.*2.7. Secondly, it had rings by which it was carried up and downe, till at laſt it reſted in *Salomons* Temple, with glorious and triumphall Solemnity, VERSE 1. *Pſal.* 132,*89.2 Chron.*5.13.So Chriſt while he was here upon earth, *being anointed with the Holy Ghoſt and with Power, went about doing good, Act.* 10. 38. *and having ceaſed from his workes, did at laſt enter into his reſt,Heb.* 5.10.*which is the Heavenly Temple,Revel,*11.19

Now this carrying of the *Arke* into his reſting place denotes *two things* ; Firſt, *a final conqueſt* over the enemies of God. For as the moving of the Arke ſignified the acting and procuring of victory, *Ioſh.6.*11.20. So the Reſting of the *Arke* noted the *Conſummation of victory.* And therefore the Temple was built, and the *Arke* ſet therein,in the dayes of *Salomon,* when there was not an emendicated or borrowed peace, depending upon the courteſie of the neighbour Nations,but a victorious and triumphall peace,after the great victories of *David,*and tributary ſubjection and homage of all the Canaanites which were left in the Land,2 *Chron.* 8.7,8.*9.26.*2 *Sam* 7.*9.*12.*Pſal.6*8.*29.* Secondly, it notes,*the conferring of gifts,* as we ſee in that triumphall ſong at the removall of the *Arke,* being alſo a prediction both of that which literally hapned in the raigne of *Solomon,*and was myſtically verefied in Chriſt,*Pſal.68*.18. Thus Chriſt our Prince of Peace, being now in the Temple of God in Heaven,hath bound Hell,Sinne and Death captive, and hath demoliſhed the wals of *Ierico,*or the Kingdome of *Satan,*throwne him down from Heaven like lightning, and paſſed a ſentence of judgement upon him. And hath received of the father *the promiſe of the Holy Ghoſt, and given gifts unto men, Act,*2,32.35.before his entring into his reſt it was but *a Promiſe,* and they were to wait at *Ieruſalem* for it, *Act.*1.4.but after his departure,and interceſſion at his Fathers right hand,it was powred forth *in abundance upon them,Iohn* 14,*16.16* 7.

And we are to note that as it began with his ſitting there, ſo it continueth as long as he ſhall there ſit. It is true, all Holy Scripture, which God ordained for the gathering of his people, and for the guidance of them in the militant Chnrch, is already long ſince by the Spirit dictated unto holy and ſelected inſtruments, for that purpoſe inſpired with more abundance of Grace, and guided by a full, and infallible Spirit: but yet we muſt note, that in thoſe holy writings there is ſuch a depth of heavenly wiſdome, ſuch a ſea of myſteries, and ſuch an unſearchable treaſure of purity and grace, that though a man ſhould ſpend the longeſt life after the ſevereſt and moſt induſtrious manner to acquaint himſelfe with God in the revelatiõs of his Word, yet his knowledge would be but in part, and his holineſſe after all that come ſhort of maturity; as the enemies are not all preſently under Chriſts feet, but are by degrees ſubdued: ſo the Spirit is not preſently conferred in fulneſſe unto the members of Chriſt, but by meaſure and degrees according to the voluntary influences of the head, & exigences of the members. So much of the Spirit of grace and truth as we have here is but the earneſt and hanſell of the greater ſumme, *Epheſ.* 1.14. The ſeed and firſt fruits of a fuller harveſt, 1 *Iohn* 2.9. *Rom.* 8.23. Therefore the Apoſtle mentions *a growing change from glory to glory by the Spirit of God*, 2 *Cor*,3,18. We muſt not expect a fulneſſe till the time of the reſtitution of all things, til that day of redemption and adoption wherein the light, which is here but *ſown* for the Righteous, *ſhall grow up into a full harveſt of holineſse and of glory*

But here ariſeth a queſtion out of the ſeeming contradiction of Holy Scripture. It is manifeſt that the Spirit of Chriſt was in the Church long before his Aſcention The Prophet ſpake by him, 1 *Pet.* 1.11. The ancient Iewes vexed him, *Eſa.* 63.10. *Iohn Baptiſt* was even filled with the Spirit, to note a plentifull meaſure for the diſcharge of his Office, *Luke* 1 15. and yet S. *Iohn* ſaith, *That the holy Ghoſt was not yet given, becauſe Chriſt was not yet glorified*, *Iohn* 7.39. To this I anſwere, that the

Fathers were ſanctified by the ſame Spirit of Chriſt with us, difference there is none in the ſubſtance, but only in the accidents and circumſtances of effuſion and manifeſtation, As light in the Sunne, and light in a ſtarre, is in it ſelfe the ſame originall light, but very much varied in the diſpenſation. It was the ſame truth which was preached by the Prophets, and by Chriſt, but the Apoſtle obſerves in it a difference, *Sundrie times, and in ſundry manners, hath God ſpoken by the Prophets, but unto us by his ſonne*, that is, more *plentifully*, and more *plainly* unto us than unto the Fathers, *Heb.* 1.1. *Ioh.* 16.25. Therefore though it be true that *Abraham* ſaw Chriſts day, as all the Fathers did (though he being the Father of the faithfull more than others) in which reſpect *Euſebius* ſaith of them that they were Chriſtians really and in effect, though not in name: yet it is true likewiſe, that many Prophets and Righteous men did deſire to ſee and heare the things which the Apoſtles ſaw and heard, but did not, *Matth.* 13.17. namely, in ſuch plaine and plentifull meaſure as the Apoſtles did. They ſaw in glimpſes and morning ſtarres, and prefigurations, but theſe, the things themſelves. They ſaw only the promiſes, and thoſe too but afarre off, *Heb.* 11.13. theſe the ſubſtance and Goſpell it ſelfe, neere at hand, in their mouth, and before their eyes, and even amongſt them, *Rom.* 10.8. *Gal.* 3.1. *Ioh.* 1.14. 1 *Ioh.* 1.2,3. They by Prophets, who teſtified before-hand, theſe by eye witneſſes, who declared the things which they had ſeen and heard, *Act.* 1.8. 22.10,41 Therefore it is ſaid that Chriſt was a Lambe ſlaine from the *beginning* of the world, and yet in the end of the world that he appeared to take away ſin by the Sacrifice of himſelf, *Heb.* 9.26. to note that the Fathers had the benefit, but not the perfection of the promiſes, *Heb.* 11.40 for the Apoſtle every where makes perfection the work of the Goſpell, 1 *Cor.* 2.7. *Eph.* 4.13. *Heb.* 6.1.

Χριστιανοὶ ἔργῳ εἰ καὶ μὴ ὀνόματι. Euſeb. hiſt. lib. 1. cap. 5

So then after Chriſts ſitting on the right hand of power the Holy Spirit was more compleatly ſent both in regard of manifeſtation and efficacy, than ever before. The difference is chiefly in three things: Firſt, In the *manner of his Miſſion.* To the old Church *in dreames and viſions, in figures and latent wayes:* But to the Evangelicall Churches *in power, evidence and demonſtration,* 1 *Cor.* 2. 4,5. Therefore it is called the *Spirit of Revelation, and Knowledge*, which diſcovereth, and that unto principalities and powers by the Church, the manifold and myſterious wiſedome of God in Chriſt, *Eph.* 1. 17. 3. 10, Therefore the Spirit was ſent in the latter dayes *in wind, and fire, and tongues*, and earthquake, all which have in them a *ſelfe-diſcovering* property, which will not bee hidden. Whereas in the time of the Prophets God did not in any ſuch things, ſave only in a low and ſtill voice reveale himſelfe, 1. *King*. 19. 11, 12.

Acts 2.2,3
Acts 4.31

Secondly, *In the ſubjects* unto whom he was ſent. Before only upon the incloſed garden of the Iewes did this wind blow, but now is the Spirit powred upon *all fleſh*, and this heavenly dew falleth not upon the fleece, but upon the whole earth. And therefore our Saviour oppoſeth *Ieruſalem* and the Spirit. *Ioh.* 4. 21, 23. Every beleever is of the *Iſrael* of God, every Chriſtian a Temple of the Holy Ghoſt; no people of the earth ſecluded, *But in every nation hee that feareth God and worketh Righteouſneſſe is accepted*; no place uncleane, but every where pure hands may be lifted up.

Ioel 2.28
Rom. 2. 29
Gal. 6. 15, 16
Col. 2. 11
phil 3. 3
1 Cor. 6. 19
Acts 10. 35
1 Tim. 2. 8.

Thirdly, In the *meaſure of his grace.* At firſt hee was ſent only *in drops and dew,* but after he was *powred out in ſhowers and abundance, Tit.* 3. 6. and therefore (as I have before obſerved) the grace of the Goſpell is frequently expreſſed by the name of *Riches*, to note not only the *pretiouſneſſe*, but the *plenty* thereof in the Church. And it is here worth our obſervation that the Spirit under the Goſpell is compared to things of a ſpreading, multiplying, and operative nature,

Epheſ. 1. 7.
2. 7
3. 8

VERSE 1.

Col. 1.27.

Firſt, *To Water*, and that not a little meaſure to *ſprinkle* or *bedew*, but to *Baptize* the faithfull in, *Matth* 3.11. *Act.* 1.5. and that not in a font or veſſell, which growes leſſe and leſſe, but in a ſpringing & living river, *Ioh.* 7.39 Now water beſides its purging property, is firſt of a ſpreading nature: It hath no bounds nor limits to it ſelfe, as firme and ſolide bodies have, but receives its reſtraint by the veſſell or continent which holds it: ſo the Spirit of the Lord is not ſtraightned in himſelfe, but only by the narrow hearts of men into which he comes *Ye are not ſtraitned*, ſaith the Apoſtle, *in us*, that is, in that miniſtery of Grace, and diſpenſation of the Spirit which is committed to us, *but in your own bowels*, which are not in any proportion enlarged unto that abundance and fulneſſe of heavenly grace, which in the Goſpell of ſalvation is offered unto you. Secondly, ſpring water is a growing and multiplying thing; which is the reaſon why rivers which riſe from narrow fountaines, have yet by reaſon of a conſtant and regular ſupply a great breadth in remote channels, becauſe the water lives. Whereas in pits and torrents it groweth leſſe and leſſe: ſo the graces of the Spirit are living & ſpringing things, the longer they continue, the larger they grow, (like the waters of the Sanctuary, *Ezek.* 36.25.) and the reaſon is, becauſe they come from a Fountaine which is all life, *Ioh.* 4 10. *Ioh.* 14.6. *Col.* 3.4. Thirdly as water multiplies in it ſelfe, ſo inſinuation and mollification it hath a fructifying vertue in other things. Fruitfull trees are planted by the waters ſide; ſo the Spirit ſearching and molifying the heart, maketh it fruitfull in holy obedience, *Ezek.* 11 19,20. Fourthly water is very ſtrong in its owne ſtreame: we ſee what mighty engines it moveth, what huge veſſels it rouleth like a ball, what wals and bulwarkes it overthrowes: ſo the Spirit of God is able to beat downe all ſtrong holds, which the wit of man, or the malice of Satan, can erect againſt the Church

2 Cor. 6, 12.

The

VERSE 3.

Zech. 4.6.

The horſes of Egypt are fleſh and not Spirit, ſaith the Lord, *not by might, nor by power, but by my Spirit*, noting that that which might and created power could not doe, the Spirit of the Lord was able to effect. And this ſtrength of water ſerves to carry it as hight as its own ſpring and levell: ſo the ſpirit will never ceaſe to raiſe the hearts of his people; till it carries them up to their fountaine and ſpring-head in heaven.

Secondly, the Spirit is compared to the *ruſhing of a mightie wind.* The learned obſerve that before Chriſts time God ſpake unto men in a ſoft-ſtill voyce, which they called *Bath Koll*; but after in the time of the Goſpell by a *mightie winde*: noting thereby both the Abundance of his Spirit which he would powre out in the latter dayes, and the ſtrength thereof, as a ruſhing winde. Though a man have wals of braſſe, and barres of iron upon his conſcience, though he ſet up fortifications of fleſhly reaſon, and the very gates of hell to ſhut out the Spirit of Grace, yet nothing is able to withſtand the power of this mighty ruſhing wind. *Who art thou, O great mountaine? Before Zerubbabel thou ſhalt become a plaine. &c. Zech.* 4.7. No mountaines, no difficulties can prevent the power of Gods Spirit. He hath ſtrength to pull downe the ſtrongeſt oppoſition, and to enable the weakeſt condition unto the ſeruice which he will have done. Though there be mountaines betweene *Iſrael* and their deliverance, yet the blind, and the lame, and the woman with child, and her that travelleth with child together, will he ſtrengthen to climbe over the precipices of the higheſt mountaine, *Ier.* 31.8.

Thirdly, The Spirit is compared to *Fire*, noting likewiſe both the multiplying or diffuſive property thereof, turning every thing into its owne nature: and the mighty ſtrength thereof, whereby it either cleanſeth or conſumeth any thing that it meets with; If thou art ſtubble it will devoure thee, if ſtone it will breake, if gold it will purge thee. The hard heart it can melt, and the foule heart it can purifie. Lay downe thine heart under the Word, and yeeld it to the Spirit, who is as it were the Artificer which doth manage the word, he can frame it into a veſſell of honour: but if thou reſiſt and be ſtubborne againſt the Spirit in the Word, know that it is but the crackling of a leafe in the fire, if thou wilt not ſuffer it to purge thee, thou canſt not hinder it to torment thee; nothing is more comfortable, nothing more conſuming than fire; nothing more comfortable than the light, warmth, and witneſſe of the Spirit, nothing more terrible than the conviction, condemnation, and bondage of the Spirit.

Now this difference in the meaſure of the Spirit, may be ſeen in *two things*. Firſt, in a greater meaſure of knowledge; *They ſhall all know me from the leaſt of them to the greateſt of them*, ſaith the *Lord*, *Ier*. 31.34. *And the earth ſhall be full of the knowledge of the Lord, as the waters cover the ſea*, *Eſay* 11.9. Our Saviour told his Diſciples that *all things, which hee had heard of his Father hee had made knowne unto them. Ioh*. 15.15. and yet a little after he telleth them that *many other things he had to ſay unto them, which they could not beare, till the Spirit of truth came, who ſhould guide them into all truth, Ioh*. 16.12.13. noting that the Spirit when hee came ſhould enlarge their hearts to a capacity of more heavenly wiſedome than they could comprehend before. For we may obſerve before how ignorant they were of many things, though they converſed with Chriſt in the fleſh. *Philip* ignorant of the Father, *Iohn* 14.8. *Thomas* of the way unto the Father, *Ioh*. 14.5. *Peter* of the neceſſity of his ſufferings, *Matth*. 16.22. The *two Diſciples* of his reſurrection, *Luk*. 24.45. all of them of the quality of his Kingdome, *Act*. 1,6. Thus before the ſending of the Holy Ghoſt, the Lord did not require ſo plentifull knowledge unto ſalvation, as after; as in the valuations of money, that which was plenty two or three hundred yeeres ſince, is but penury now. Secondly, in a greater meaſure of ſtrength for Spirituall obedience. They who before fled from the company of Chriſt in his ſufferings, did after rejoyce to be counted worthy of ſuffering ſhame for his Name, or as the elegancy of the originall words import, to be *dignified with the diſhonour of Chriſtians, Act.*5.41. For ſuffering of perſecution for Chriſt, and the tryall of faith by diverſe temptations is in the Scriptures reckoned up amongſt the gifts, and hundred fold compenſations of God to his people, *Marke* 10.30. *Phil.*1.29. *Heb.*11, 26.*Iames* 1.2.1 *Pet.*1.6,7. *No man,* ſaith our Saviour, *putteth new wine into old bottles*, that is, exacteth rigid and heavy ſervices of weak and unqualified Diſciples, and therefore my Diſciples faſt not while I am amongſt them in the fleſh: *But the dayes will come when I ſhall be taken from them in body,* and ſhall ſend them my holy Spirit to ſtrengthen and prepare them for hard ſervice, and then they ſhall faſt, and performe thoſe parts of more difficult obedience unto me, *Mat.*9.15.17

Now farther touching this *ſending of the holy Spirit,* (which together with Chriſts interceſſion was on of the principall ends of his aſcending up unto the right hand of power) it may be here demanded, Why the Holy Spirit was not before this Exaltation of Chriſt ſent forth in ſuch abundance upon the Church? The maine reaſon whereof, next unto the purpoſe and decree of God, into which all the acts of his wil are to be reſolv'd, *Eph,*1,11 is given by our Saviour, *Ioh.*14.16.*Ioh.*16.7. Becauſe he was to ſupply the corporall abſence of Chriſt, and to be *another Comforter* to the Church, Of which Office of the Spirit, (becauſe it was one of the maine ends of his Miſſion, and that one of the chiefe works of Chriſt ſitting at Gods right hand) I ſhall here, without any unprofitable, or impertinent digreſſion, ſpeake a little.

Firſt, then the Spirit is a *Comforter,* becauſe an *Advo-*

cate to his people; for ſo much the word ſignifies, and is elſewhere rendered, 1 *Iohn* 2.1. Now he is called *another Comforter or Advocate*, to note the difference betweene Chriſt and the Spirit in this particular. There is then an *Advocate by Office*, when one perſon takes upon himſelfe the cauſe of another, and in his name pleads it. Thus Chriſt by the Office of his Mediation, and Interceſſion is an Advocate for his Church, and doth in his owne perſon in heaven apply his merits, and further the cauſe of our ſalvation with his Father. There is likewiſe an Advocate by *energie* and *operation*, by inſtruction and aſſiſtance, which is, not when a work is done by one perſon in the behalfe of another, but when one by his counſell, inſperation, and aſſiſtance enableth another to mannage his owne buſineſſe, and to plead his owne cauſe. And ſuch an Advocate the Spirit is, who doth not intercede, nor appeare before God in perſon for us, as Chriſt doth: but maketh interpellation for men in and by themſelves, giving them an acceſſe unto the Father, emboldning them in their feares, and helping them in their infirmities, when they know not what to pray, *Eph*.2.18. *Heb*. 10,15.19. *Rom*. 8.26. *Eph*. 3.16.

Interpellare dicitur pro nobis, quia nobis gemendi & inter pellandi imponit affectum. Aug Quod dicitur Spiritus Sanctus intercedere pro nobis, hoc uon eſt ita intelligendum ac ſi ipſa perſona ſpiritus immediate intercederet. Interceditenim per gemitus: porrò non gemit ſpiritus, ſednosgemimus; itaq; docendo hic facit, efficiendo ut gemamus. Cameron de Eccleſ. page 98.

Firſt then, the Spirit as our *Advocate* juſtifieth our perſons, and pleadeth our cauſes againſt the acuſations of our ſpirituall enemies. For as Chriſt is our Advocate at the tribunal of Gods juſtice to plead our cauſe againſt the ſeverity of his Law, and that moſt Righteous and undeniable charge of ſinne which he layes upon us: ſo the holy Spirit is our Advocate at the tribunall of Gods mercy, enabling us there to cleare our ſelves againſt the temptations, and murtherous aſſaults of our Spirituall enemies; The world accuſeth us by falſe and ſlanderous calumniations, laying to our charge things which we never did; the ſpirit in this caſe maketh us not only plead our innocency, but to rejoyce in our fellowſhip with the Prophets which were before us, to eſteeme the reproaches of Chriſt greater riches than the treaſures of the world, to count our ſelves happy in this, that it is not ſuch low markes as we are which the malice of the World aimeth at, but the Spirit of Glory and of God which reſteth upon us, who is on their part evill ſpoken of, 1 *Pet.* 4. 14. *Satan* that *grand accuſer of the brethren*, doth not only load my ſinnes upon my conſcience, but further endeavoureth to exclude me from the benefit of Chriſt by charging me with impenitency and unbeliefe. But here the Spirit enableth me to cleare my ſelfe againſt the father of lies. It is true indeed, I have a naughty fleſh, the ſeeds of all miſchiefe in my nature; but the firſt means which brought me hereunto was the beleeving of thy lyes, and therefore I will no longer entertain thy helliſh reaſonings againſt mine own peace. I have a ſpirit which teacheth me to bewaile the frowardneſſe of mine own heart, to deny mine owne will and workes, to long and aſpire after perfection in Chriſt, to adhere with delight and purpoſe of heart unto his Law, to lay hold with all my ſtrength upon that planck of ſalvation, which in this ſhipwracke of my ſoule is caſt out unto me. Theſe affections of my heart come not from the earthly *Adam*, for whatſoever is Earthly, is ſenſuall and Devilliſh too. And if they be holy and Heavenly, I will not beleeve that God will put any thing of Heaven, into a veſſell of Hell. Sure I am, he that died for me when I did not deſire him, wil in no wiſe caſt me away when I come unto him; He that hath given me a will to love his Service and to leane upon his Promiſes, will in mercy accept the will for the deed, and in due time acompliſh the worke of Holineſſe which he hath begun. Thus the Spirit like an Advocate ſecureth his client's title, againſt the ſophiſticall exceptions of the Adverſary, and when by temptations our eye is dimmed, or by the mixture of corruptions our evidences defaced, he by his skill helpeth our infirmities, & bringeth thoſe things which are bloted out, and forgotten, into our remembrance againe, *Ioh.*14 26

Secondly, an Advocate admoniſheth and directeth his Client how to order and ſolicite his owne buſineſſe, what evidences to produce, what witneſſes to prepare, what offices to attend, what preparations to make againſt the time of his hearing: ſo the Spirit doth ſet the hearts of believers in a right way of negotiating their ſpirituall affaires, maketh them to heare a voice behind them, furniſhing them with wiſdom & prudence in every condition, How to grapple with temptations, how to ſerve God in all eſtates, when to reprove, direct, counſel, comfort; when to ſpeake and when to be ſilent, when to let out, and when to chaine up a paſſion, when to uſe, and when to forbeare liberty, how to proſecute occaſions, and apply occurrences unto Spirituall ends, every where, and in all things ſtrengthning and inſtructing us to mannage our hearts unto the beſt advantages of peace to our ſelves, and of Glory to our Maſter, *Eſay* 30,21. *Col.*1.9.10.*Phil.*4. 12,13.*Eph.*4.20.21

Thirdly, an Advocate maketh up the failings of his Client, and by his wiſdome, and obſervation of the caſe, picketh out advantages beyond the inſtructions, and gathereth arguments to further the ſuite which his Client himſelfe obſerved not. So the Spirit when we know not what to pray, when with *Iehoſhaphat* we know not what to do, when it may be in our own apprehenſion the whole buſineſſe of our peace and comfort lieth a bleeding, doth then help our infirmities, and by dumbe cries, and ſecret intimations, and deepe, and unexpreſſible groanings, preſenteth arguments unto him who is the ſearcher of hearts, and who knoweth the minde of the Spirit, which we our ſelves cannot expreſſe. Thus as an Infant crieth and complaineth for want of ſleep, and yet knows not that it is ſleep which he wanteth: as a ſicke man goeth to the Phyſitian, and complaineth that ſome phyſicke he wanteth, but knoweth not the thing which he asketh for : ſo the ſoule of a Chriſtian by the aſſiſtance of the Spirit is enlarged to requeſt things of God which yet of themſelves do paſſe the knowledge and underſtandings of thoſe that aske them, *Rom* 8.26. 27.*Eph.*3 19.*Phil* 4.7,1 *Cor.*14.15.

Secondly, the Spirit is a *Comforter by applying and repreſenting Chriſt abſent unto the ſoule againe.* For firſt, the Spirit carrieth a Chriſtian heart up to Chriſt, in heavenly affections, and converſation, *Col.*3. 1.3.*Phil.*3.20, as a piece of earth when it is out of its place, doth ever move to the whole earth: ſo a ſparkle of Chriſts Spirit will naturally move upward unto him who hath the fulneſſe in him. A ſtone, though broken all to pieces in the motion, will yet through all that perill and violence move unto the center : ſo though the nature of man abhorre, and would of it ſelfe decline the paſſages of death, 2 *Cor.*5,4. yet the Apoſtle deſired *to bee diſſolved, and to be taken aſunder, that by any meanes he might be with Chriſt*, who is the Center of every Chriſtians deſire, *Philip.* 1.23. Secondly, the Spirit bringeth Chriſt downe to a Chriſtian, formeth him in his heart, evidenceth him, and the vertue of his Paſſion, and Reſurrection, unto the Conſcience in the powerfull diſpenſation of his holy Ordinances. Therefore when our Saviour ſpeakes of ſending the Holy Spirit, he addeth, *I will not leave you comfortleſſe, I will come to you: when the World ſeeth mee not, yet yee ſee mee.* This noteth the preſence of Chriſt by his Spirit with the Church : but there is more than a preſence, there is an *inhabitation. At that time you ſhall know that I am in my Father, and you in me, and I in you*, *Iohn.*14.18,20.

Thirdly, the Spirit is a *Comforter* by a work of *ſweet* and *fruitfull Illumination*, not onely giving the knowledge, but the love and comfort of the truth unto a Chriſtian, making him with open face to behold as in a glaſſe the glory of God, & thereby transforming him into the ſame image from Glory to Glory. The light of other ſciences is like the light of a Candle, nothing but light: but the knowledge of Chriſt by the Spirit is like the light of the Sun, which hath influences and vertue in it. And this is that which the *Apoſtle* cals the *Spirit of Revelation in the knowledge of God,* for though there be no Prophetical, nor extraordinary revelations, by dreames, viſions, extaſies, or enthuſiaſmes; yet according to the meaſure of ſpirituall perſpicacie, and diligent obſervation of Holy Scriptures, there are ſtil manifold revelations or manifeſtations of Chriſt unto the ſoule. The ſecret and intimate acquaintance of the Soule with God, the heavings, aſpirings, and harmony of the heart with Chriſt, the ſweet illapſes and flaſhes of Heavenly light upon the ſoule, the knowledge of the depths of God and of Satan, of the whole armour of God and the ſtrong man, of conflicts of Spirit, protection of Angels, experiences of mercy, iſſues of temptation, and the like, are Heavenly and conſtant revelations out of the Word manifeſted to the Soules of the faithfull by the Spirit.

Laſtly and principally, the Spirit is *a Comforter in theſe effects of joy and peace* which he worketh in the heart. For joy is ever the fruit, and Companion of the Spirit, *Gal.*5.22. *Act.*13.52. and the joy of the Spirit is like the interceſſion of the Spirit, unſpeakeable and glorious 1 *Pet.*1.8. not like the joy of the world, which is empty, falſe, and deceitfull, full of vanity, vexation, inſufficiency unſuteableneſſe to the ſoule, mingled with feares of diſappointment and miſcarriage, with tremblings and guilt of conſcience, with certainty of period and expiration: but cleare, holy, conſtant, unmixed, ſatisfactory, and proportionable to the compaſſe of the ſoule, more gladneſſe than all the world can take in the increaſe of their corne and wine, *Pſal.*4.7.

And this joy of the Spirit is grounded *upon every paſſage of a Chriſtian condition,* from the entrance to the end.

Firſt, the Spirit worketh *joy* in diſcovering, and bending the heart to mourn for corruption. For it is the Spirit of grace and ſupplications which maketh ſinners mourne, and loath themſelves, *Zech.*12.10.11. *Ezek.*36.27.31. and ſuch a ſorrow as this, is the ſeed and the matter of true ioy; As *Joſephs* heart was full of joy, when his eyes powred out teares upon *Benjamins* necke. As in wicked laughter the heart may be ſorrowfull, ſo in holy mourning the heart may rejoyce, for all Spirituall afflictions have a peaceable fruit. This was the firſt glimpſe and beame of the Prodigals joy, that he reſolved with teares and repentance to returne to his Father again. For there is a ſweet complacency in an humble and Spirituall heart to be vile in its owne eyes, as to the hungry ſoule every bitter thing is ſweet. Sacrifices we know, were to be offered up with joy, *Mal.*2.13. *and of all ſacrifices a broken heart is that which God moſt delighteth in*; *Pſal.* 51, 16, 17. *There is joy in heaven at the repentance of a ſinner*, and therefore there muſt needs be joy in the heart it ſelfe which repenteth, inas much as it hath Heavenly affections begunne in it. Therefore as the *Apoſtle* ſaith, *Let a man become a foole, that he may be wiſe*, ſo may I truly ſay, let a man become a mourner, that he may rejoyce.

ἐν τοῖς πένθεσι καὶ θρηνοις ἐγγινεται τὶς ἡδονὴ. Ariſt. Rhet.

If it be objected how one contrary affection can be the ground and inducement of another, and that he who feeleth the weight of ſinne, and diſpleaſure of God can have little reaſon to boaſt of much joy: To this I anſwer, Firſt, that we do not ſpeake of thoſe extraordinary combates, and graplings with the ſenſe of the wrath of God, breaking of bones, and burning of bowels, which ſome have felt, but of the ordinary humiliations and courſes of repentance, which are common to al. Secondly, that ſuch Spiritual mourning and joy are not contrary in regard of the Spirit, nor do one extinguiſh or expell the other. As blacke and white are contrary in the wall, but meet without any repugnancy in the eye, becauſe though as qualities they fight, yet as objects they agree *in communi conceptu viſibilis*: ſo joy and mourning though contrary in regard of their immediate impreſſions upon the ſenſe, do not only agree in the ſame principle the Grace of Chriſt, and in the ſame end the ſalvation of man, but may alſo be ſubordinated to each other as a dark and muddy colour is a fit ground to lay gold upon; ſo a tender and mourning heart is the beſt preparation unto ſpirituall joy. Therefore our Saviour compareth *Spirituall ſorrow unto the paines of a woman in travell*; other paines growing out of ſickneſſe and diſtempers, have none but bitter ingredients, & anguiſh in them; but that paine groweth out of the matter of joy, and leadeth unto joy: ſo though godly ſorrow have ſome pain in it, yet that paine hath ever joy both for the roote, and fruit of it, *John* 16. 21. and though for the preſent it may haply intercept the exerciſe, yet it doth ſtrengthen the habit and ground of joy: as thoſe flowers in the Spring riſe higheſt and with greateſt beauty, which in winter ſhrink loweſt into the earth. *I trembled*, ſaith the Prophet, *in my ſelfe, that I might reſt in the day of trouble, Hab.* 3.16.

Secondly, the Spirit doth not only *Diſcover*, but *heale the corruptions of the Soule*, and there is no joy to the joy of a ſaved and cured man. The lame man when he was reſtored by *Peter*, expreſſed the abundant exultation of his heart, *by leaping and praiſing God*, *Acts* 3. 8. for this cauſe therefore amongſt others the Spirit is called *the oyle of gladneſse*, becauſe by that healing vertue which is in him, he maketh glad the hearts of men. *The Spirit of the Lord*, ſaith Chriſt, *is upon me, becauſe the Lord anointed me to preach good tidings to the meeke, he hath ſent me to binde the broken hearted, Eſay* 61.6 and againe, *I will bind that which was broken, and will ſtrengthen that which was ſicke, Ezek.* 34.16. Now this healing vertue of

Chriſt is in the diſpenſation of his Word and Spirit; and therefore the Prophet ſaith, *the Sunne of Righteouſneſse ſhall ariſe with healing in his wings*, *Mal.*4.2. where the Spirit in the Word, by the which he commeth, and preacheth unto men, *Eph.*2.17. 1 *Pet.*3,19. is called the *wing of the Sunne*, becauſe he proceedeth from him, and was ſent to ſupply his abſence, as the beame doth the Sunnes, and this Spirit the Apoſtle calleth *the ſtrengthner of the inner man*, *Eph.*3.16.

Thirdly, the Spirit doth not only *heale*, but *renew*, and *revive againe*: when an eye is ſmitten with a ſword there is a double miſchiefe, a wound made, and a faculty periſhed; and here though a Chirurgion can heale the wound, yet he can never reſtore the faculty, becauſe totall privations admit no regreſſe or recovery: but the Spirit doth not only *heale*, and repaire, but *renew*, and reedifie the ſpirits of men. As he healeth that which was torne, and bindeth up that which was ſmitten, ſo hee reviveth and raiſeth up that which was dead before, *Hoſ.*6.1,2. and this the *Apoſtle* calls *the renovation of the Spirit*, *Tit.*3 5. whereby old things are not mended and put together againe, (*for our fall made us all over unprofitable, and little worth*, *Rom.*3.12. *Prov.*10.20.) but are done quite away, and all things made new again, 2 *Cor.*5 17. The heart, mind, affections, judgement, conſcience, members changed from ſtone to fleſh, from earthly to Heavenly, from the image of *Adam* to the Image of *Chriſt*, *Ezek.*11.19. 1 *Cor* 15.49. Now this renovation muſt needs be matter of Great joy. For ſo the Lord comforteth his afflicted people, *Eſay* 54.11,12,13.

Fourthly, the Spirit doth not renew and ſet the frame of the heart right, and then leave it to its own care and hazards againe; but being thus reſtored, *he abideth with it* to *preſerve* and *ſupport it* againſt all tempeſts and batteries. And this further multiplieth the joy and comfort of the Church, that it is *eſtabliſhed in righteouſneſse*, ſo

VERSE 14.

ἡδὺ τὸ νικᾶν *Ariſt.*

that no weapon which is formed againſt it can proſper, *Eſay* 54. 14. 17. Victory is ever the ground of joy, *Eſay* 9.3. And the Spirit of God is a victorious Spirit, His judgement in the heart is ſent forth unto victory, *Matth.* 12. 20 *and before him mountaines ſhall bee made a plaine, and every high thing ſhall be pulled downe, till he bring forth the head ſtone with ſhoutings, Zach.*4.6,7. To *Stephen* he was a *Spirit of victory* againſt the diſputers of the world, *Act.6.*10.To the *Apoſtles* a *Spirit of liberty* in the priſon, *Act.*16.25,26. To all the faithfull a *Spirit of joy* and glory in the midſt of perſecutions, 1 *Pet.*4.13,14.

Fifthly, the Spirit doth not only *preſerve* the heart which he hath renewed, but maketh it *fruitfull and abundant* in the workes of the Lord, *Gal.*5.22.*Rom.*7.4. And [a] fruitfulneſſe is a ground of rejoycing, *Eſay* 54.1. [b] Therefore *they which are borne of God, cannot commit ſinne*, that is, they are not [c] ἐργάται τῆς ἀδικίας *workers or artificers or finiſhers of iniquity*, becauſe they have the *ſeed of God*, that is, *his Spirit in them*, which fitteth them (as ſeed doth the wombe or the earth) to bring forth fruite unto God. Partly, by [d] *teaching the heart*, and [e] caſting it as it were in the mould of the Word, faſhioning ſuch thoughts, apprehenſions, affections, judgements in the ſoule as are anſwerable to the Will and Spirit of God in the Word, ſo that a man cannot but ſet his ſeale, and ſay *Amen* to the written *law*: partly by moving, animating, applying, and moſt ſweetly leading the heart unto the *Obedience* of that *Law* which is thus written therein.

Laſtly, thoſe whom he thus fitteth, he *ſealeth* up unto a finall and full redemption by the teſtimony of their adoption, which is the hanſell and earneſt of their inheritance;and thereby begetteth a lively hope,an earneſt expectation, a confident attendance upon the promiſes, and an unſpeakeable peace and ſecurity thereupon; by which fruits of faith and hope there is a glorious joy ſhed abroad into the ſoule, ſo full, and ſo intimately mingled with the ſame, that it is as poſſible for man to annihilate the one, as to take away the other. For according to the evidence of hope, and excellency of the thing hoped, muſt needs the joy there-from reſulting receive its ſweetneſſe and ſtability.

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[a] ἐπεὶ δὲ φίλαυτοι πάντες, καὶ τὰ αὑτῶν ἀνάγκη ἡδέα εἶναι πᾶσιν, οἷον ἔργα, λόγους, διὸ καὶ φιλότεκνοι. αὐτῶν γὰρ ἔργα τὰ τέκνα. *Ariſt.*

[b] 1 Iohn.3.8,9.

[c] Matth. 7.23. Luk.13.27. The whole phraſe ἁμαρτίαν ποιῶν is as much as the Latine *Operarius Iniquitatis*, one that maketh a trade of ſinne, or profeſſeth iniquity, whoſe ſervice is altogether incompatible with the profeſſion or hope of a Chriſtian. Doctor *Jackſon* of Iuſtif.faith.*ſect.*2 c.8.

[d] Iohn 4.26. 1 Iohn 2.20. Eſay 54.13. Ier.31.33. 2 Cor.3.3. Τὸ μανθάνειν ἡδύ. *Ariſt.*

[e] *Vid. Beza. Annotat.in Rom.*6.17. Ier.32.39,40. Ezek.36.27. Rom.8.14. Epheſ.4.30. Gal 4.5,6. Epheſ.1,14. 1 Pet.1.3.

VERSE 1.
Rom.8.19,23.
Rom.9.23.
2 Cor.5.4.
*Phil.*4.7.
1 *Pet.* 1.8.
Iohn 16.22.24.
ἐλπίζοντες χαίρουσι. *Ariſt.*

By all this which hath beene ſpoken of the *Miſsion of the Spirit in ſuch abundance after Chriſts ſitting at the right hand of God*; we ſhould learne with what affections to receive the Goſpell of Salvation,for the teaching whereof this Holy Spirit was ſhed abroad abundantly on the Embaſſadors of Chriſt; and with what heavenly converſations to expreſſe the power which our hearts have felt therein,to walke as children of the light,and as becommeth the Goſpell of Chriſt, to adorne our high profeſſion,and not to receave the grace of God in vaine. Conſider firſt that the word thus quickned wil have an operation,either to convince unto Righteouſneſſe,or to ſeale unto condemnation;as the Sunne,either to melt,or to harden; as the raine either to ripen corne, or weeds; as the Scepter of a King,either to rule ſubjects,or to ſubdue enemies; as the fire of a Gold-ſmith,either to purge gold,or devoure droſſe; as the waters of the Sanctuary, either to heale places, or to turne them into ſalt pits; *Ezek.* 47.11. Secondly, according to the *proportion* of the Spirit of Chriſt in his Word revealed ſhal be the proportion of their judgment who deſpiſe it. The contempt of a great Salvation,and glorious miniſtery ſhall bring a ſorer condemnation, *Heb.* 2.2.4. *If I had not come and ſpoken unto them*(ſaith our Saviour)*they had not had ſinne*, *Ioh.*15.22. Sinnes againſt the light of nature are no ſins in compariſon of thoſe againſt the Goſpell. *The earth* *which drinketh in the raine that fals often on it, and yet beareth nothing but thornes and briars, is rejected, and nigh unto curſing, Heb.*6 7,8. Thirdly, even here God will not alwaies ſuffer his Spirit to ſtrive with fleſh, there is a *Day of Peace*, which he calleth *our day*, a day wherein he entreateth and beſeecheth us to be reconciled:but if we therein judge our ſelves unworthy of eternall life, and go obſtinately on till there be no remedy, he can eaſily draw in his Spirit, and give us over to the infatuation of our owne hearts, that wee may not bee cleanſed any more till he hath cauſed his fury to reſt upon us,*Ezek.*24.13.

We ſee likewiſe by this *Doctrine* whereupon the *comforts of the Church* are founded; namely,upon Chriſt as the firſt comforter,by working our *Reconciliation* with God:and upon the *Spirit as another comforter*, teſtifying and applying the ſame unto our ſoules, And the continuall ſupply and aſſiſtance of this Spirit is the only comfort the Church hath againſt the dominion and growth of ſinne. For though the motions of luſt which are in our members,are ſo cloſe,ſo working, ſo ful of vigor and life, that we can ſee no power nor probabilities of prevailing againſt them; yet we know Chriſt hath a greater fulneſſe of Spirit than we can have of ſinne, and it isthe great promiſe of the new covenant,*that God wil put his Spirit into us, and thereby ſave us from all our uncleanneſſes,Ezek.*36.27,29. for though we be full of ſin, and have but a ſeed, a ſparkle of the Spirit put into us, and upheld and fed by further, though ſmall ſupplies, yet that little is ſtronger than legions of luſts; as a little ſalt or leven ſeaſoneth a great lump,or a few drops of Spirits ſtrengthen a whole glaſſe full of water. Therfore the *Spirit* is called a *Spirit of judgement and of burning*: becauſe as one Iudge is able to condemne a thouſand priſoners,and a little fire to conſume abundance of droſſe; ſo the Spirit of God in and preſent with us, though received and ſupplied but in meaſure, though but a ſmoaking and ſuppreſſed fire, ſhall yet breake forth in victory & judgement againſt all that reſiſt it. In us indeed there is nothing that feeds, but only that which reſiſts and quencheth it. But this is the wonderfull vertue of the Spirit of Chriſt in his members, that it nouriſheth it ſelfe. Therefore ſometimes the *Spirit* is called *Fire*, *Eſay.* 4.4. *Matth.* 3.11. and ſometimes *Oyle*, *Heb.* 1.9. 1 *Iohn* 2.27. to note that the Spirit is nutriment unto it ſelfe, that that grace which we have received already, is preſerved and excited by new ſupplies of the ſame grace. Which ſupplies we are ſure ſhall be given to all that aske them, *by the vertue of Chriſts Prayer*, *Ioh.* 14.16. by the *vertue of his* and *his Fathers promiſe*, *Ioh.* 16.7. *Acts* 1.4. and by the *vertue of that Office* which he ſtill beares, which is to be the head, or vitall principle of all holineſſe and grace unto the Church. And all theſe are permanent things, and therefore the vertue of them abideth, their effects are never totally interrupted.

Fifthly and laſtly, *this ſitting of Chriſt at the right hand of God* noteth his *interceſſion in the behalfe of the whole Church*, and each member thereof. *Who is he that condemneth*, ſaith the *Apoſtle* ? *it is Chriſt that is dead, yea rather that is riſen againe, who is even at the right hand of God, who alſo maketh interceſſion for us*, *Rom.* 8.34. But of this Doctrine I ſhall ſpeake more fitly in the fourth verſe, it being a great part of the *Prieſthood of Chriſt*.

I now proceed to the laſt thing in this firſt verſe, the continuance and *Victories of Chriſts Kingdome*, in theſe words, *Until I make thy foes thy footſtoole*: wherein every word is full of weight. For though ordinarily ſubdiviſions of holy Scripture, and crumbling of the bread of life, be rather a looſing than an expounding of it; yet in ſuch parts of it as were of purpoſe intended for models and ſummaries of fundamentall Doctrine, (of which ſort this Pſalme is one of the fulleſt and briefeſt in the whole

VERSE 1. Scriptures) as in little maps of large countries, there is no word whereupon ſome point of weighty conſequence may not depend. Here then is conſiderable the *tearme of duration* or *meaſure of Chriſts Kingdome*; *Untill*. The *Author* of ſubduing Chriſts enemies under him; *I, the Lord*. The *manner* thereof, *ponam*, and *ponam ſcabellum*; Put thy foes as a ſtoole under thy feet, Victory is a relative word, and preſuppoſeth enemies, and they are expreſſed in the text. I will but touch that particular becauſe I have handled it more largely upon another Scripture, and their enmity is here not deſcribed, but only preſuppoſed. It ſhewes it ſelfe againſt Chriſt in all the Offices of his Mediation. There is *enmity* againſt him as a *Prophet*. *Enmity* agaiſt his *Truth*. *In opinion*, by adulterating it with humane mixtures & ſuperinducements, teaching for doctrines the traditions of men: *In affection*, by wiſhing many divine truths were razed out of the Scriptures, as being manifeſtly cõtrary to thoſe pleaſures which they love rather than God. *In converſation*, by keeping down the truth in unrighteouſneſſe, & in thoſe things which they know, as brute beaſts, corrupting themſelves. *Enmity* againſt his *Teaching*, by quenching the motions, & reſiſting the evidence of his Spirit in the Word, refuſing to heare his voyce, and rejecting the counſell of God againſt themſelves. There is *Enmity* againſt him as *a Prieſt*, by undervaluing his Perſon, Sufferings, Righteouſneſſe, or Merits. And as a *King*; *Enmity* to his *Worſhip*, by profaneneſſe neglecting it, by idolatry communicating it, by ſuperſtition corrupting it, *Enmity* to his waies and ſervice, by ungrounded prejudices, miſjudging them as grievous, unprofitable or unequall wayes; and by wilfull diſobedience forſaking them to walke in the wayes of our owne heart.

And this is a point which men ſhould labour to try themſelves in, for the enemies of Chriſt are not only out of the Church, but in the midſt where his kingdome is ſet up, verſ. 2. *Eſay* 8. 14. And indeed by how much the more dangerous it is,by ſo much the more ſubtil wil Satan and a ſinfull heart be to deceive it ſelfe therein;for this is a certaine truth, that men may profeſſe and falſly beleeve *that they love the Lord Jeſus*, and yet be as reall enemies unto his Perſon and Kingdome, as the *Jewes* that accuſed, and the Heathen that crucified him : *Hee was ſet up for a ſigne to be ſpoken againſt, for a rocke of offence, and a ſtone of ſtumbling, which the very builders themſelves would reject.* Falſe brethren amongſt the Philippians there were,who profeſſed the name of Chriſtians, and yet by their ſenſuall walking and worldly mindedneſſe, declared themſelves to bee enemies to the croſſe of Chriſt, *Phil.*3.18,19. To honour the bodies of the Saints departed with beautifull ſepulchres, is in it ſelfe a teſtimoniall of ſincere love and inward eſtimation of their perſons and graces ; and therefore the Holy Ghoſt hath recorded it for the perpetuall honour of *Ioſeph of Arimathea and Nicodemus, that they embalmed the body of Ieſus, and layd it in a new ſepulcher, Iohn* 19. 38.41. yet our Saviour pronounceth *a woe againſt the Scribes and Phariſees, becauſe they built the tombes of the Prophets, and garniſhed the ſepulchres of the Righteous, Matth.*23.29. The fault was not in the fact it ſelfe, but in the hypocriſie of the heart,in the incongruity of their other practiſes, and in that damned protection, which by this plauſible pretext of honour to the Prophets,they laboured to gaine to their perſons, and approbation to their attempts againſt Chriſt, in the mindes of the people, who yet ordinarily eſteemed Chriſt (whom they perſecuted) a Prophet ſent from God. They profeſſe, If we had been in the dayes of our Fathers, *wee would not have done as they did* : But our Saviour reproves this hypocriticall perſwaſion, by ſhewing firſt, that it was no ſtrange thing with them to perſecute Prophets,but a nationall and hereditary ſinne, and therefore they had no reaſon to boaſt of their deſcent (as their manner was, *Luke* 3.8. *Iohn* 8.39.) or to thinke that Gods mercies were entail'd unto them, ſince, by their own confeſſion, they were the poſterity of thoſe that had killed the Prophets. And ſecondly, that they did fulfill the meaſure of their Fathers, that is, that which their Fathers had been long and leaſurely a doing, they now did altogether in one blow; for it was the ſame Chriſt whom they perſecuted in his perſon, & their fathers in his Prophets. And therefore though they ſeemed to honor and revive the memory of thoſe holy martyrs, yet upon them ſhould light the guilt of all the righteous bloud which had ever beene ſhed in the Land, inaſmuch as their malice was directed againſt that fulneſſe, of which all the Prophets had but a meaſure. If by ſeverall enemies a man be ſeverally mangled, one cuts off a foot, another an hand, another an arme, and after all this, there come one who cuts off the head, and yet beſtowes ſome honourable ceremonies upon thoſe members which the reſt had abuſed, he ſhall juſtly ſuffer as if he had ſlaine a whole man, inaſmuch as his malice did eminently containe in it the degrees of all the reſt, and that pretended honour ſhall be ſo far from compenſating the injury, that it ſhal adde thereunto an aggravation of baſe hypocriſie. Thus, as the *Iewes*, when they thought they did honour and admire the Prophets, did yet harbour in their breaſts that very root of fury, and had that ſelfe ſame conſtitution of ſoule, which was in their fore-fathers who ſhed their bloud : ſo in our dayes, men may ſay and thinke that they love Chriſt, and court him with much out-ſide and empty ſervice, may boaſt that if they had lived in the dayes of thoſe unthankfull *Iewes*, they would not have partaked with them in ſo execrable a murther, and yet interpretatively and at ſecond hand ſhew the very ſame root of bitterneſſe, and rancorous conſtitution of heart againſt him in his Spirit and Ordinances, which was in thoſe men when they cryed, *Away with him, crucifie him, crucifie him.*

Many grounds there are of this grand miſperſwaſion of the heart in its love to Chriſt, which I will but touch upon. The firſt is the *generall acceptation* and *countenance which the Goſpell of Chriſt* receiveth amongſt the Princes of this world, who in Chriſtian Commonwealths do both by their owne voluntary and profeſſed ſubjection, and by the vigour of their publike lawes eſtabliſh the ſame. Now this is moſt certain, that as in all other ſciences there cannot be *tranſitus à genere in genus*, the principles of one wil not ſerve to beget the concluſions of another: ſo here eſpecially, if a ſpirituall aſſent and affection be grounded upon no other than humane inducements, it is moſt undoubtedly ſpurious & illegitimate. That reaſon which the Phariſees uſed to diſſwade men from beleeving in Chriſt, *Have any of the Rulers or the Phariſees beleeved on him? Ioh.* 7.48. is one of the principall arguments which many men have now, why they do beleeve him, becauſe the rulers, whoſe examples and lawes they obſerve more upon truſt than triall, doe lead them thereunto: and therefore wee finde amongſt the *Iewes*, that thoſe very men, who when the Government of the whole twelve tribes was one, did al conſent in an unity of religion; upon the diſtraction of the kingdome under *Ieroboam*, were preſently likewiſe divided in their obſervance of Gods worſhip; and they who before were zealous for the Temple at *Ieruſalem*, were after as ſuperſtitious for *Dan* and *Bethel*. The Prophet giveth the reaſon of it, *They willingly walked after the commandement*, namely, of *Ieroboam, Hoſ*, 5.11. no ſooner did the Prince interpoſe his authority, but the people were willing to pin their opinions and practiſes upon his word: *If Omri make ſtatutes, and Ahab confirme idolatrous counſels by his owne practices*; the Prophet ſhewes how forward the people are to walke in them, *Mich.6.16.* Therefore it is that our Saviour ſaith of the beſt ſort of wicked men, *Thoſe who with gladneſſe* (and that is ever a ſymptome of love) *received the Goſpell, that yet in the time of perſecution they were offended and fell away,* *Matth.* 13. 21. To note unto us that when Chriſt is forſaken becauſe of perſecution, the imaginary love which was beſtowed upon him before was certainly ſupported by no other ground than that which is contrary to perſecution, namely, the countenance and protection of publike power.

Secondly, a great part of men profeſſe faith and love to Chriſt meerely *upon the rules of their Education.* The maine reaſon intowhich their religion is reſolv'd, is not any evidence of excellency in it ſelfe, but only the cuſtomes and traditions of their fore-fathers, which is to build a divine faith upon an humane authority, and to ſet man in the place of God. Certaine it is, that contrary religions can never beoriginallygrounded upon the ſame reaſon. That which is a true and adequate principle of faith or love to Chriſt, can never be ſutable to the concluſions of *Mahometiſme* or *idolatry*. Now then when a *profeſſed Chriſtian* can give no other account of *his love to Chriſt,* than a *Turke* of his love to *Mahomet*; when that which moveth an Idolater to hate Chriſt, is all that one of us hath to ſay why he beleeveth in him, certainly that love and faith is but an empty preſumption, which diſhonoureth the Spirit of Chriſt, and deludeth our own ſoules. There is a naturall inſtinct in the mind of man to reverence and vindicate the traditions of their progenitors, and at firſt view to deteſt any novell opinions which ſeeme to thwart the received doctrine wherein they had been bred. And this affection is ever ſo much the ſtronger, by how much the tradition received is about the nobler and more neceſſary things. And therefore it diſcovereth it ſelfe with moſt violence & impatiency, in matters of Religion, wherein the eternal welfare

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of the ſoule is made the iſſue of the contention. We find with what heate of zeale the *Jewes* contended for the Temple at *Ieruſalem*, and with how equal and confident emulation the *Samaritans* ventured their lives for the precedency of their Temple on mount *Gerazim*; and took an oath to produce prooſes for the authority thereof, and yet all the ground of this will-worſhip was the tradition of their fathers. For our Saviour aſſures us *that they worſhipped they knew not what*, and only tooke things upon truſt from their Predeceſſours. The *Satyriſt* hath made himſelfe merry with deſcribing the combate of two neighbour townes amongſt the *Egyptians* in the oppoſite defence of thoſe ridiculous idols, the ſeverall worſhip of which they had beene differently bred up unto: And ſurely, if a *profane Chriſtian*, and *a zealous Mahometan* ſhould joyne in the like contention, notwithſtanding the ſubject it ſelf, on the one ſide defended, were a ſacred and precious truth, yet I doubt not but the ſelfe ſame reaſons might be the ſole motive of the Chriſtian to vindicate the honour of Chriſt, and of the other to maintaine the worſhip of *Mahomet*. I meane a blinde and pertinacious adhering to that Religion in which they had been bred, a natural inclination to favor domeſticall opinions, a high eſtimation of the perſons of men from whom by ſucceſſion they have thus been inſtructed, without any Spiritual conviction of the truth, or experience of the good which the true members of Chriſt reſolve their love unto him into And this we finde was ever the reaſon of the *Iewes* obſtinacy againſt the Prophets, they anſwered all their arguments, with the practiſe and traditions they had received from their Fathers, *Jer.9* 14.11.10.44.17. *Act.*7.51.

Joſeph. Antiq. lib 13 cap 6.

Iohn .4. 20.22.

Immortale Odium, & nunquam ſanabile vulnus; Ardet adhuc combos & tentyra; ſummus utrinq; Inde furor vulgo quod numina vicinorum Odit uterq; locus, cum ſolos credat habendos eſſe Deos, quos ipſe colit. Iuvenal. Satyr. 15.

Thirdly, the *heart may be miſperſwaded of its love to Chriſt*, by judging that an affection unto him, which is indeed nothing but a ſelfe love and a deſire of advancing private ends. The rule whereby Chriſt at the laſt day wil meaſure the love or hatred of men unto him, is their love or hatred of his brethren and members here, *Mat.* 25.40.45. for in all their afflictions Chriſt himſelf is afflicted. *Peter loveſt thou me? feed my ſheep*; make proofe of thy love to me by thy ſervice and compaſſion to my people. And how many are there every where to be found, whoſe love unto themſelves hath devoured all brotherly love? who take no pitty either upon the ſoules or temporall neceſſities of thoſe with whom they yet pretend a fellowſhip in Chriſts own body? who ſpend more upon their own pride & luxury, upon their backs and bellies, their pleaſures and exceſſes, yea bury more of their ſubſtance in the mawes of Hawkes and Dogs, than they can ever perſwade themſelves to put into the bowels of the poore Saints? Surely at the day of judgment, how-ever ſuch men here profeſſe to love Chriſt, and would ſpit in the face of him with *Iuſtin Martyr* ſhould ſay, they were not Chriſtians, it wil appeare that ſuch men did as formally and as properly deny Chriſt, as if with *Peter* they had publikely ſworne, *I know not the man.* The Apoſtle plainly intimates thus much, when he ſheweth that the experiment of the *Corinthians* miniſtration to the neceſſity of the Saints was an inducement unto the Churches to praiſe God for their profeſſed ſubjection to the Goſpell of Chriſt, 2 *Cor.* 9.13. Againe, as Chriſt is preſent with us in his poore members, ſo likewiſe in the power of his Ordinances, & in the light and evidence of his Spirit ſhining forth in the lives of holy men; If then we are as impatient of the edge of his Word, when it divides between the bone and the marrow, when it diſcerneth and diſcovereth our ſecret thoughts, our boſome ſinnes, our ambitions, uncleane, and hypocriticall intents, if the lives and communion of the Saints be in like manner an eye-ſore unto us in ſhaming and reproving our formall and fruitleſſe profeſſion of the ſame Truth, as Chriſt was unto the Iewes, certainly

Auro parietes, auro laquearia, auro fulgent capita columnarum, & nudus atque eſuriens ante fores noſtras Chriſtus in paupere moritur. Hieron. ad Gaudentium.

οἳ δ' ἂν μὴ εὑρίσκωνται βιοῦντες ὡς ἐδίδαξε, γνωριζέσθωσαν μὴ ὄντες χριστιανοὶ, κἂν λέγωσιν διὰ γλώττης τὰ τοῦ χριστοῦ διδάγματα. *Juſt Martyr. apol.* 2.

*Qui Chriſtiano vocabulo gloriantur & perditè vivunt, non abſurdè poſſunt videri medio Noe filio figurari; paſſionem quippe Chriſti, quæ illius hominis nuditate ſignificata eſt, & annunciant profitendo, & male agendo exhonorant. Auguſt de Civ. Dei, l.*16.*c* 2

οὐ χριστιανοὶ, ἀλλὰ χριστέμποροι, *&c. Ig. Epiſt ad Tral.*

certainly the ſame affections of hatred, reproach, and diſeſtimation which we ſhew unto them, we would with ſo much the more bitterneſſe have expreſſed unto Chriſt himſelfe, if we had lived in his dayes, by how much that Spirit of Grace, againſt which the Spirit which is in us envieth, was above meaſure more abundantly in him than in the holieſt of his members. *If you were of the World* (ſaith our Saviour) *the world would love their own, but now I have called you out of the world*, I have given to you a Spirit which is contrary to the Spirit of the World, *therefore the world hateth you.* And this is evident when men hate another meerely for that diſtinction which differenceth him from them, they much more hate him from whom the difference it ſelfe originally proceedeth. We ſee then that they who openly profeſſe Chriſt, may yet inwardly hate him, becauſe the ground of their profeſſion is not any experimentall goodneſſe which they have taſted in him (for by nature men have no relliſh of Chriſt at all) but only ſelfe-love and private ends, [a] whereby Chriſt is ſubordinated to their owne commodities. Men are herein juſt like the [b] *Samaritans*, of whom *Ioſephus* reports, that when *Antiochus* perſecuted the *Jewes*, they then utterly diſavowed any conſanguinity with them, denyed their *Temple* on *Mount Geriſim* to be dedicated to the great God, and declared their lineage from the *Medes* and *Perſians*; but when before that, *Alexander* had ſhewed favour unto the *Jewes*, and remitted the tribute of every ſeventh year, they then claimed kindred with that people, and counterfeited a

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[a] *Si quis Chriſto temporalia præponat, non eſt in eo fundamentum Chriſtus. Aug. de civit Dei, lib. 21. cap. 26. Multi amiſſa charitate propterea non exeunt foras, quia ſecularibus emolumentis tenentur, & ſua quærentes, non quæ Jeſu Chriſti, non à Chriſti unitate, ſed à ſuis commodis nolunt recedere. Aug. de Baptiſmo cont. Donat. lib. 4. cap. 10.*

[b] Ταῦτα δὲ βλέποντες οἱ Σαμαρεῖται πάσχοντας τοὺς ἰουδαίους, οὐκέθ᾽ ὡμολόγουν αὐτοὺς εἶναι συγγενεῖς αὐτῶν, οὐδὲ τὸν ἐν Γαριζὶν ναὸν τοῦ μεγίστου θεοῦ, &c. *Joſ. Antiq. l. 12. cap. 7.* ἰδόντες ὅτι τοὺς ἰουδαίους Ἀλέξανδρος οὕτω λαμπρῶς τετίμηκεν, ἔγνωσαν αὑτοὺς ἰουδαίους ὁμολογεῖν. εἰσὶ γὰρ οἱ Σαμαρεῖς τοιοῦτοι τὴν φύσιν, ἐν μὲν ταῖς συμφοραῖς ὄντας τοὺς ἰουδαίους ἀρνοῦνται συγγενεῖς ἔχειν ὅταν δέ τι περὶ αὐτοὺς λαμπρὸν ἴδωσιν ἐκ τύχης, ἐξαίφνης ἐπιπηδῶσιν αὐτῶν τῇ κοινωνίᾳ, &c. *Joſeph. Antiq. lib. 11. cap. 8*

descent

deſcend from the Tribes of *Ephraim* and *Manaſſeth*, that therby they might enjoy the [c] priviledges of thoſe people whom otherwiſe they mortally hated. And ſo we finde that in the vaſtation of the City of *Rome* by the *Gothes* and *Barbarians*, when there was but one only refuge allowed the *Romans* for the ſafety of their lives, namely to flye unto the *Chriſtians Churches*, thoſe very enemies of Chriſt and his profeſſion, who before had perſecuted him, and after returned to their malice again, were yet then as haſty to fly unto his Temples, and to aſſume the title of his ſervants, as they were after ungratefully malicious in reproaching Chriſtian Religion, as if that had been the provocation of thoſe calamities. And may we not ſtill obſerve amongſt Chriſtians at this day many men, who contrary to the evidence of their judgement and peace of their conſciences, conforme themſelves unto the vanities, courſes and companies of this evill world, and like cowards are affraid to adventure on a rigorous and univerſal ſubjection to the Truth of Chriſt, dare not keep themſelves cloſe to thoſe narrow rules of Saint *Paul, to abſtaine from jeſting which is not ſeemely, to avoyd all appearances of evill, to reprove the unfruitfull works of darkeneſſe, to ſpeak unto edification, that their words may miniſter grace unto the hearers, to rejoyce alwayes in the Lord, to give place unto wrath, to recompence evill with good, not to be circumſpect and exact in their walking before God,* and all this meerely out of ſuſpicion of ſome diſreſpect & diſadvantages which may hereupon meete them in the world, of ſome remoraes, and ſtoppage in the order of thoſe projects which they have contrived for their private ends. Now if ſuch purpoſes as theſe do ſtartle men from a punctuall and rigorous profeſſion of the Goſpell of Chriſt and his moſt Holy wayes (notwithſtanding *our vow in baptiſme* doth as ſtrictly binde us thereunto, as unto the externall title of Chriſtianity) ſuppoſe wee that the ſame or greater diſadvantages ſhould now (as in the Primitive times) attend the naked and outward profeſſion of Chriſt; would not ſuch men as theſe fall into downright apoſtacy, *and deny the Lord that bought them?* Certainely *our Saviour* hath ſo reſolved that caſe in the very beſt ſort of unregenerate men, noted in the ſtony ground; when times of perſecution happen, that they are brought to the tryall who it was whom in their profeſſion they loved, Chriſt or themſelves, the excellency of the knowledge of him, or the ſecure enjoyment of ſecular contentments, *They will then certainely fall away, and bee offended, Matth.* 13. 21. ſo profound and unſearchable is the deceitfull heart of man, that by that very reaſon for which men contend for the outward face and profeſſion of Religion, becauſe they love their pleaſur's and profits which without ſuch a profeſſion they cannot peaceably enjoy, they are deterred from a cloſe, ſpirituall and univerſall obedience to the power thereof, becauſe thereby likewiſe thoſe pleaſures and profits are kept within ſuch rules of moderation as the nature of a boundleſſe and unſatisfiable luſt will not admit. This is a certaine rule in love, that the motions and deſires thereof are ſtrong, and therfore in any thing which the ſoule loves, it therein ſtrives for excellency and perfection; and this rule holds moſt true in religion, becauſe when the ſoule loves that, it loves it under the apprehenſion of the greateſt good, and therefore by conſequence ſets the ſtrongeſt and moſt induſtrious deſires of the ſoule upon it. Therefore the *Apoſtle* ſaith, that *the Love of Chriſt*, namely that love of him which is by the Holy Ghoſt *ſhed abroad in our hearts*, conſtraineth us to live unto him, and to aſpire after him *who died for us and roſe againe*. Love is as ſtrong as death, it will take no deniall. It is the wing, and weight of the ſoule, which fixeth all the thoughts, and carrieth all the deſires unto an intimate unity with the thing it loves, ſtirreth up a zeale to remove all ob- 2 Cor. 5. 14, 15 ſtacles which ſtand betweene it, worketh a languor or failing of nature in the want of it, a liquefaction and ſoftneſſe of nature to receive the impreſſion of it, an egreſſe of the Spirits, and as it were an haſt of the ſoule to meet and entertaine it. Whence thoſe expreſſions of the Saints in Holy Scripture, *Comfort me with apples, ſtay me with flagons, for I am ſicke of love, my ſoule breaketh for the longing which it hath unto thy judgements at all times. The deſire of our ſoule is to thy Name, and to the remembrance of thee. My ſoule thirſteth for God, yea for the living God, when ſhall I come and appeare before God? Wee that have the firſt fruits of the Spirit groane within our ſelves, waiting for the adoption, even the redemption of our Bodies. O that my waies were directed that I might keepe thy Commandements, with my whole heart have I ſought thee, I have ſtucke unto thy Teſtimonies, I will delight my ſelfe in thy Commandements, thy Statutes have beene my ſongs*; my *ſoule fainteth for thy ſalvation, &c.* By all which we ſee that a true love of Chriſt doth excite ſtrong deſires, and an earneſt aſpiring and ambition of the ſoule to walke in all well-pleaſing, and to be in all things conformable unto him. What the Apoſtle ſaith of Spirituall hope, we may truly ſay of love, (which is the fundamentall affection, and roote of all the reſt) *He that hath it indeed in him, purgeth himſelfe, even as Chriſt is pure.* The love of the World, and the things and luſts of the World may indeed conſiſt with the formall profeſſion, but no way with the truth or power of a true love to Chriſt or his governement. For love is ever the principle and meaſure of all our actions, ſuch as it is, ſuch likewiſe wil they be too.

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[c] *Quos vides petulanter & procaciter inſultare ſervis Chriſti, ſunt in eis plurimi qui illum interitum cladémque non evaſiſſent, niſi ſervos Chriſti ſe eſſe finxiſſent, & nunc ingratâ ſuperbiâ, atq; impiiſſimâ inſaniâ ejus nomini reſiſtunt corde perverſo ut ſempiternis tenebris puniantur, ad quod nomen, ore vel ſubdolo confugerunt, ut temporali luce fruerentur. Aug de civ. Dei lib. 1 cap. 1.*

Amor concupiſcentiæ non requieſcit in quacunque extrinſecâ aut ſuperficiali adeptione amat, ſed quærit amatum perfectè habere, quaſi ad intima illius perveniens, &c. Aquin. . 2æ qu. 28. art. 2. vid. ibid. art. 4. & 5.

Cant. 2. 5.
Pſal. 119. 20.
Eſay 26. 8.
Pſal. 42. 2.
Rom 8 23.
Pſal. 119. 5. 10. 31. 47. 54. 81. &c.

Quodlibet agens propter amorem agit quodcunque agit. Aquin. 1. 2æ qu 28. art. 6.

Fourthly, ſomething like love there may be in *natural men* unto Chriſt, grounded upon the Hiſtorical aſſurance and perſwaſion of his being now in glory, attended by mighty Angels, filled with all the treaſures of wiſedome, Knowledge, Grace, Power, and other excellent attributes, which can attract love even from an enemy; and that he hath and ſtil doth procure ſuch good things for Mankind, in their deliverance from the guilt of ſin, and from the wrath to come, as of which, might they but have an exemption from his Spirituall government, and a diſpenſation to live according to their own luſts ſtill, no man ſhould bee more greedily deſirous. As *Sampſon* met the Lion as an enemy, when he was alive, but after he was ſlaine, he went unto him as to a table; there was only terrour while he lived, but hony when he was dead: ſo doubtleſſe many men, to whom the Bodily preſence of Chriſt, and the mighty Power and Penetration of his heavenly preaching, whereby he ſmote ſinners unto the ground, and *ſpake with ſuch authority as never man ſpake*, would have beene unſufferably irkeſome, and full of terrour (as it was unto the *Scribes* and *Phariſees*, can yet, now that he is out of their ſight, and doth not in perſon, but only by thoſe who are his witneſſes torment the inhabitāts of the earth, pretend much admiration and thankfull remembrance of that death of his, which was ſo ful of hony for all that come unto him. For as particular dependencies and expectations may make a man flatter and adore the greatneſſe of ſome living Potentate, whoſe very image notwithſtandiug the ſame man doth profeſſedly abominate in other Tyrants of the world who are dead, or upon whom he hath not the ſame ends: ſo the ſelfe-ſame reaſon may make men in hypocritical expreſſions flatter and fawn upon Chriſt himſelfe who is abſent, and yet hate with a perfect hatred the very Image of his Spirit, in the power of his Word, and in the lives of his People. The very Scribes and Phariſees, who blaſphemed his Spirit, and contrived his death, could yet bee contented to bee gainers thereby; for ſo they confeſſe, *It is expedient for us that one dye for the people.*

Securus licet Æneam Rutilumque ſerocem Committas, nulli gravis eſt percuſſus Achilles. Quid refert dictis ignoſcat Mutius, annon? Pone Tigillinum, tædâ lucebis in illâ Qua ſtantes ardent qui fixo gutture fumant; &c. Juvenal. Satyr. 1.

Laſtly, a falſe love to Chriſt may be grounded upon a

VERSE I. *falſe conceit of love to his Ordinances:* For as it is certaine that he who loves the Word and Worſhip of Chriſt, as his, doth love him too who is the Author of them; ſo it is certaine likewiſe that that love which is ſometimes pretended unto them, may indeed in them fixe upon nothing but accidentall and by-reſpects. *This people* ſaith the Lord to his Prophet, *come, and ſit before thee as my people, and they heare thy words, but they will not doe them: for with their mouth they ſhew much love, but their heart goeth after their covetouſneſſe.* Here is love in pretence, but falſhood in the heart. What then was it which in the Prophet they did thus love? That preſently followes, *Thou art unto them as a very lovely ſong of one that hath a pleaſant voyce, and can play well on an inſtrument, Ezek.* 33. 31 32, that is, it is not my will which in thy Miniſtery they at all regard, but only thoſe circumſtantiall ornaments of gracefull action and elocution which they attend with juſt alike proportion of ſenſuall delight, as an eare doth the harmony of a well tuned inſtrument. For as a man may be much affected with the picture of his enemy, if drawne by a skilfull hand, and yet therein love nothing of the perſon, but only the cunning of the workman who drew the peece: So a man who hates the life and Spirit of the word of God it ſelfe, as being diametrally contrary to that ſpirit of luſt, and of the world, which rules in him, may yet be ſo wonderfully taken with that dexterity of wit, or delicacy of expreſſion, or variety of learning, or ſweetneſſe of ſpeech, and action, or whatſoever other perfection of nature or induſtry in the diſpenſers of that word are moſt ſutable to his naturall affections, as that he may from thence eaſily cheat his owne conſcience, and ground a miſperſwaſion of his love to Gods Word, which yet indeed admireth nothing but the perfections of a man. Nay ſuppoſe he meet not with ſuch *lenocinia* to entice his affection, yet the very pacification of the Conſcience, which by a notorious neglect of Gods ordinances would haply be diſquieted, or the credit of bearing conformity to Eccleſiaſtical orders, and the eſtabliſhed ſervice of God in his Church, or ſome other the like ſiniſter reſpect may hold a man to ſuch an externall faire correſpondence, as by a deceitfull heart may eaſily be miſconſtrued a love of Gods Ordinances. Nay further, a man may externally glory in the priviledge of Gods Oracles, he may diſtinctly beleeve, and ſubſcribe to the truth of them, he may therein heare many things gladly, and eſcape many pollutions of the world, and yet herehence conclude no cleerer evidence of his love to Chriſt in his Word, than the unbeleeving Iews, or *Herod*, or *Ahab*, or *Simon Magus*, or the fooliſh Virgins and apoſtates (all which have attained to ſome of theſe degrees) could have done.

Ier 7.4.
Rom 2. 17, 20.
Hoſ. 2. 2, 3.
Mark. 6. 20.
1 King. 21. 27, 29.
Act. 8. 13.
2 Pet. 2. 20.

For the cleering then of this great caſe *touching the evidence of a mans love to Chriſt*, we muſt firſt know that this is not a flower of our owne garden, for every man by nature is an enemy to Chriſt and his Kingdom, of the Iews mind, *we will not have this man to raigne over us*. And the reaſon is, becauſe the image of the *old Adam* which we beare, is extremely contrary to the heavenly image of the *ſecond Adam*, unto which we are not born, but muſt be renewed. And this is certain, our love is according to our likenes, he who hath not the nature and Spirit of Chriſt, can never love him or move towards him. For love is like fire, *congregat homogenea*, it carrieth things of a nature to one another. Our love then unto Chriſt muſt be of a ſpirituall generation: and it is grounded upon two cauſes: Firſt, upon the *Proportion* which is in him unto all our deſires or capacities, upon the evidence of that unſearchable and bottomles goodneſſe which is in him, which makes him the *faireſt of ten thouſand*, even *altogether lovely*. For that heart which hath a ſpirituall view of Chriſt, will be able by faith to obſerve more dimenſions of love, and ſweetneſſe in him

Eph. 3. 18, 19.

than the knowledge of any creature is able to meaſure. In all worldly things though of never ſo curious & delicate an extraction, yet ſtill even thoſe hearts which ſwimme in them, & glut upon them, can eaſily diſcover more dregs than Spirits; nothing was ever ſo exactly fitted to the ſoule of man, wherein there was not ſome defect, or exceſſe, ſomething which the heart could wiſh were away, or ſomething which it could deſire were tempered with it. But in Chriſt and his kingdom there is nothing unlovely. For as in mã the *all* that is, is ful of corruption, ſo in Chriſt the *all* that he is, is nothing but perfection. His fulneſſe is the center and treaſure of the ſoule of man; and therefore that love which is therupon grounded muſt needs be in the ſoule as an univerſall habit and principle, to facilitate every ſervice wherby we move unto this center. For love is the weight or ſpring of the ſoul, which ſets every faculty on work, neither are any of thoſe cõmandements grievous which are obeied in *Love*. And therfore it is called *the fulfilling of the Law*. True love unto Chriſt keeps the whole heart together, and carries it all one way, and ſo makes it univerſal, uniforme, and conſtant in all its affections unto God (for unſtedfaſtnes of life proceeds from a divided or double heart, *Iam.* 1.8.) As in the motions of the heavens, there is one common circumvolution which *ex æquo* carrieth the whole frame daily unto one point from eaſt to weſt though each ſeverall ſpheare hath a ſeverall croſſe way, of its own, wherin ſome move with a ſwifter, & others with a ſlower motion: So though ſeverall Saints may have their ſeverall corruptions, and thoſe likewiſe in ſome ſtronger than in others, yet being all animated by one and the ſame Spirit, they all agree in a ſteddy and uniforme motion unto Chriſt. If a ſtone were placed under the concave of the Moone, though there be fire, and aire, and water between, yet through them all it would haſten to its owne place; ſo bee the obſtacles never ſo

Pſal. 14.3.

Amor meus pondus meum, eo feror quocunq; feror. Aug.

many, or the conditions never ſo various through which a man muſt paſſe, through evill report and good report, through terrors and temptations, through a Sea and a wilderneſſe, through fiery Serpents and ſons of *Anak*, yet if the heart love Chriſt indeed, & conclude that Heaven is its home, nothing ſhall be able totally to diſcourage it from haſtning thither, whither Chriſt the fore-runner is gone before.

Secondly, the true *Love* of Chriſt is grounded upon the evidence of that *Propriety* which the ſoule hath unto him. And of that mutuall inhabitation and poſſeſſion which is between them. So that our love unto him in this regard is a kind of ſelfe love (and therefore very ſtrong) becauſe Chriſt and a Chriſtian are but one. And the more perſwaſion the ſoule hath of this unity, the more muſt it needs love Chriſt. For *we love him, becauſe he loved us firſt, 1 Joh.4.16,19.* And therfore our Saviour, from the womans apprehenſion of Gods more abundant love in the remiſſion of her many and great ſins, concludeth the meaſure and proportion of her love to him. But ſaith he, *To whom little is forgiven, the ſame loveth little, Luk.7.47.*

Cant.2.16.
Iohn 14.23.
Iohn 17.21,23.

Now *True Love* of Chriſt and his Kingdome thus grounded will undoubtedly manifeſt it ſelfe, firſt in an *univerſall extent*, unto any thing wherein Chriſt is preſent unto his Church. Firſt, the ſoule in this caſe will abundantly love and cheriſh *the Spirit of Chriſt*, Entertain with deareſt embraces, as worthy of all acceptation, the motions, and dictates, & ſecret illapſes of him into the ſoule; will be carefull to heare his voyce always behind him, prompting & directing him in the way he ſhould walke, wil endeavour with all readineſſe and pliablenes of heart to receive the impreſſion of his ſeale, and the teſtimony which hee giveth in the inner man unto all Gods promiſes; will feare & ſuſpect nothing more than the frowardneſſe of his own nature, which dayly endevoureth to quench, grieve, reſiſt, rebell againſt this Holy Spirit, and to fling off from his conduct againe. Secondly, the ſoule in this caſe will abundantly love the *Ordinances of God* (in which by his Spirit he is ſtill walking in the midſt of the Churches) for the Law is written in it by the finger of God, ſo that there is a ſutableneſſe and coincidency betweene the Law of God and the heart of ſuch a man. He will receive the Word in the purity thereof, and not give way to thoſe humane inventions which adulterate it, to that ſpirituall treaſon of wit and fancy, or of hereſie and contradiction, which would ſtampe the private image and ſuperſtition of a man upon Gods own coine, and torture the Scriptures to confeſſe that which was never in them. He will receive the Word in the *Power*, *Majeſty*, and *Authority* thereof, ſuffering it like thunder to diſcover the forreſt, and to drive out all thoſe ſecret corruptions which ſhelter'd themſelves in the corners, or deceit of his heart. He will delight to have his imaginations humbled, and his fleſhly reaſonings non-plus'd, and all his thoughts ſubdued unto the obedience of Chriſt. He will receive the Word as a *wholſome potion*, to that very end that it may ſearch his ſecret places, and purge out thoſe tough & incorporated luſts which hitherto he had not prevailed againſt. He will take heed of hardning his heart that he may not heare, of rejecting the counſel of God againſt himſelfe, of thruſting away the word from him, of ſetting up a reſolved will of his own againſt the call of Chriſt, as of moſt dangerous down fals to the ſoule. Laſtly, he will receive the word in *the ſpiritualneſſe thereof*, ſubſcribing to the cloſeſt precepts of the Law, ſuffring it to clenſe his heart unto the bottom, he will let the conſideration of Gods command preponderate and over-rule al reſpects of feare, love, profit, pleaſure, credit, compliancy or any other charme to diſobedience; he will be contented to be led in the narroweſt way, to have his ſecreteſt corruption reveal'd and remov'd, to expoſe his conſcience with patience under the ſaving, though ſevereſt blowes of this ſpirituall ſword. In one word, he wil deny the pride of his owne wit, and if it be the evident truth of God which is taught him, though it come naked, and without any dreſſings, or contributions of humane fancy, he will diſtinguiſh betweene the author and the inſtrument, betweene the treaſure and the veſſel in which it comes, & from any hand receive it with ſuch awefull ſubmiſſion of heart, as becommeth Gods owne Word. Thirdly, the ſoule in this caſe will moſt dearely love *every member of Chriſt.* For theſe two, the love of Chriſt, & of his members, do infallably accompany one another. For though there be a farre higher proportion of love due unto Chriſt than unto men, yet our love to our brethren is *quoad nos* and *à poſteriori*, not only the evidence, but even the meaſure of our love to Chriſt. *He that loveth not his brother whom hee hath ſeene, how can he love God whom he hath not ſeene?* (ſaith the Apoſtle) 1 *John* 4.20. hee that hath not love enough in him for a man like himſelfe, how can he love God whoſe goodneſſe being above our knowledge requireth a tranſcendency in our love? This then is a ſure rule; He that loveth not a member of Chriſt, loveth not him, and hee who groweth in his love to his brethren, groweth likewiſe in his love to Chriſt. For as there is the ſame proportion of one to five as there is of twenty to an hundred, though the numbers be farre leſſe: as the motion of the ſhadow upon the dial, anſwereth exactly to that proportion of motion and diſtance, which the Sunne hath in the Firmament, though the Sunne goeth many millions of miles, when the ſhadow, it may be, moveth not the breadth of a hand: ſo though our love to Chriſt ought to be a far more abundant love, than to any of his members, yet certaine it is that the meaſure of our progreſſe in brotherly love is punctually anſwerable

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ſwerable to the growth of our love to Chriſt.

Secondly, a true grounded *love unto Chriſt* will ſhew it ſelfe in the *right manner* or conditions of it. Which are principally theſe three: Firſt, it muſt be an *incorrupt and ſincere love. Grace bee upon all thoſe that love the Lord Jeſus* ἐν ἀφθαρσίᾳ, *in incorruption or ſincerity*, ſaith the Apoſtle, *Eph.* 6.24. that is, on thoſe who love not in word or outward profeſſion and ſtipulation only, but in deed and truth, or in the permanent conſtitution of the inner man; which moveth them to love him alwayes and in all things, to hateevery falſe way, to ſet the whole heart, the ſtudy, purpoſe, prayer and all the activity of our Spirits againſt every corruption in us, which ſtandeth at enmity with him and his Kingdom. Secondly, it muſt be a *principall and ſuperlative love*, grounded upon the experience of the ſoule in it ſelfe, that there is ten thouſand times more beauty and amiableneſſe in him, than in all the honours, pleaſures, profits, ſatisfactions, which the world can afford; that in compariſon or competition with him, the deareſt things of this world, the parents of our body, the children of our fleſh, the wife of our boſom, the bloud in our veins, the heart in our breſt, muſt not only be laid down and loſt as *ſacrifices*, but hated as *ſnares* when they draw us away from him. Thirdly, it muſt be an *unſhared and uncommunicable love*, without any corrivals; for Chriſt as he is unto us all in all, ſo he requireth to have all our affections fixed upon him: As the riſing of the Sun drowneth all thoſe innumerable Stars, which did ſhine in the Firmament before; ſo muſt the beauty of this Sun of righteouſneſſe blot out, or elſe gather together unto it ſelf all thoſe ſcattered affections of the ſoule, which were before caſt away upon meaner objects.

Laſtly, true *love unto Chriſt* will ſhew it ſelfe in the naturall and genuine effects of ſo ſtrong and ſpirituall a grace: ſome of the principal I before named, unto which we may adde, Firſt, *An univerſall cheerfull and conſtant obedience* to his holy commandements: *If a man*, ſaith Chriſt, *love me, he will keep my Commandements; and my Father will love him, and we will come unto him, and make our abode with him, John* 14.24. There is a twofold love, a love which deſcends, and a love which aſcends, *a love of Bounty* and beneficence, and *a love of Duty* and ſervice: ſo then, as a Father doth then only in truth love his Child, when with all care he provideth for his preſent education, and future ſubſiſtence; ſo a Child doth then truly love his Father, when with all reverence and ſubmiſſion of heart he ſtudieth to pleaſe and to do him ſervice. And this love if it be free & ingenuous, by how much the more not only pure and equall in it ſelfe, but alſo profitable unto him the commandement is, by ſo much the more carefully wil it endevour the obſervation thereof. And therefore ſince the ſoule of a Chriſtian knows that as God himſelfe *is good, and doth good*, ſo his Law (which is nothing but a ray and glimpſe of his own holineſſe) is likewiſe good in it ſelf, and doth good unto thoſe which walke uprightly, it is herby enflamed to a more ſweet and ſerious obedience thereunto, in the keeping whereof, there is for the preſent ſo much ſweetneſſe, and in the future ſo great a reward: *Thy Word*, ſaith the Pſalmiſt, *is very pure, therefore thy ſervant loveth it.*

Pſal.119 68.
Pſal.19.7,11.
Mic.2,7.
Eſay 45.19.
Pſal.119.140.

Secondly, *A free, willing, and cheerfull ſuffering for him and his Goſpell. Unto you*, ſaith the Apoſtle, *it is given in the behalfe of Chriſt, not only to beleeve on him, but alſo to ſuffer for his ſake, Phil.* 1.29. We ſee how far a humane love either of their Countrey, or of vaine glory hath tranſported ſome heathen men to the devoting and caſting away their own lives: How much more ſhould a ſpirituall love of Chriſt put courage into us *to beare all things, and to endure all things* as the Apoſtle ſpeakes, 1 *Corinth.* 13.7. for him, who bare our ſinnes and our

Tertull. Apolog. cap: ult.

ſtripes,

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ſtripes, and our burdens for us, which were heavier than all the World could lay on? And this was the inducement of that holy Martyr [a] *Polycarp*, to dye for Chriſt, notwithſtanding all the perſwaſions of the perſecutors, who by his apoſtacy would fain have caſt the more diſhonour upon Chriſtian Religion, and as it were by ſparing him, have the more cunningly perſecuted that; *This eighty ſix yeares*, ſaith he, *I have ſerved him, and he never in all that time hath done me any hurt, why ſhould I be ſo ungratefull as not to truſt him in death, Who in ſo long a life hath never forſaken me?* *I am perſwaded*, ſaith the Apoſtle, *that* [b] *neither death, nor life, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhal be able to ſeparate us from the love of God, which is in Chriſt Ieſus our Lord, Rom.* 8. 38 39. Nothing able to turne away his love from us, and therefore nothing ſhall bee able to quench our love to him. *Many waters*, that is, by the uſuall [c] expreſſion of the holy Scriptures, many afflictions, perſecutions, temptations, *cannot quench love, neither can the flouds drown it, Cant.* 8 6.

Thirdly, *A zeale and jealous contention for the glory, truth, worſhip and wayes of Chriſt*: wicked men pretend much love to Chriſt, but they indeed ſerve only their own turnes, as Ivy, which claſpes an Oake very cloſe, but only to ſucke out ſap for its own leaves and berries. But a true love is full of care to advance the glory of Chriſts Kingdome, and to promote his truth and worſhip, feares leſt Satan and his inſtruments ſhould by any meanes corrupt his truth, or violate his Church, as the Apoſtle to the Galatians profeſſeth the feare which his love wrought in him towards them; *I am afraid of you, leſt I have beſtowed upon you labour in vain, Gal.* 4. 11 16. So we find what contention, and diſputation, and ſtrife of Spirit, the Apoſtles and others in their Miniſtery uſed, when Chriſt and his holy Goſpell was any

way

[a] Ὀγδοήκοντα καὶ ἓξ ἔτη δουλεύω αὐτῷ, καὶ οὐδέ με ἠδίκησε. καὶ πῶς δύναμαι βλασφημῆσαι τὸν βασιλέα μου τὸν σώσαντά με. Euſeb. hiſt. Eccl. l. 4. c. 14.

[b] Πῦρ, καὶ σταυρὸς, θηρίων τε συστάσεις, ἀνατομαὶ, διαιρέσεις, σκορπισμοὶ ὀστέων, συγκοπαὶ μελῶν, ἀλυσμοὶ ὅλου τοῦ σώματος, καὶ κόλασις τοῦ διαβόλου ἐπ' ἐμὲ ἐρχέσθω, μόνον ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω, Ignat. ep. ad Rom. ζῶν γὰρ γράφω ὑμῖν ἐρῶν τοῦ διὰ Χριστὸν ἀποθανεῖν. ὁ ἐμὸς ἔρως ἐσταύρωται, &c. Ibid.

[c] Pſal. 69. 1, 2. Pſal. 124. 4, 5. Eſay 8. 7.

way either injured by falſe brethren, or kept out by the idolatry of the places to which they came, *Acts* 15.2. *Act.*17.16. *Act.*18.25.& 19 8.*Gal.*2.4,5,*Jude v.*2.

Laſtly, *A longing after his preſence, a love of his appearing,* a deſire to be with him, which is beſt of all, a ſeeking after him, and grieving for him, when for any while he departs from the ſoule, a waiting for his Salvation, a delight in his Communion, and in his Spirituall refreſhments, a communion with him in his ſecret chamber, in his houſes of wine, and in his galleries of love. By which lovely expreſſions the Wiſe man hath deſcribed the fellowſhip which the Church deſireth to have with Chriſt, and that abiding and ſupping of Chriſt with his Church, feaſting the ſoule with the manifeſtations of himſelfe and his Graces unto it, *Pſal.*42.3. & 105.4. 2 *Cor.*5.2. 2 *Tim.*4.8. *Phil.*1.23. *Cant.*3.1,2. *Cant.*5.6,8. *Gen.* 49. 18. *Pſal.* 119. 131. *Cant.*1.4. & 2.4. *Cant.*7.5. *Ion.*14.21,23. *Revel.*3,20.

Having thus by occaſion of the enemies of Chriſt, ſpoken ſomething of the true and falſe Love which is in the world towards him: we now proceed to the particulars mentioned before. And the firſt is the *tearme of Duration*, or meaſure of time in the Text, *Vntill.* It hath a *double relation* in the words, unto Chriſts *Kingdome*, and unto his *Enemies*. As it looks to the Kingdome of Chriſt, it denotes both the *Continuance* and the *Limitation* of his Kingdome, The continuance of it in his own Perſon, for it is there fixed and intranſient. He is a King without ſucceſſors, as being ſubject to no mortality, nor defect, which might be by them ſupplied. The Kingdome of Chriſt (as I obſerved) is either *Naturall*, as he is God, or *Diſpenſatory*, and by *Donation* from the Father, as he is Mediator, and not only of the former, but even of this likewiſe the Scripture affirmes that it is *Eternall.* It is a Kingdome ſet up by the God of Heaven, and yet it ſhall never be deſtroyed, but *ſtand for ever*, *Dan.*2.44. I have ſet my King upon my Holy hill of *S*ion, that notes the unction and donation, *Pſalme* 2.6. and in mount Sion where God hath ſet him,he ſhal raigne from henceforth even for ever, *Mic*.4.7. Though he be a Childe borne, and a Sonne given, yet *of the encreaſe of his Government and Peace there ſhall be no end*; upon the Throne of *David*, and upon his Kingdome,to order it,and to eſtabliſh it with judgement and juſtice,from henceforth for ever and ever, *Eſay* 9.6.7. unto the Sonne hee ſaith, *Thy Throne, O God is for ever and ever*, *Heb*.1.8. And here we muſt diſtinguiſh betweene the *ſubſtance* of Chriſts Kingdome, and the *forme or manner of adminiſtring* and diſpencing it.In the former reſpect it is, *abſolutely Eternall*, Chriſt ſhall be a Head and rewarder of his members, an everlaſting Father, a Prince of peace unto them for ever. In the latter reſpect it ſhall be *Eternall according to ſome acception*, that is, it ſhall remaine untill the conſummation of all things, as long as there is a Church of God upon the Earth, there ſhall be no new way of Spirituall and Eſſentiall government preſcribed unto it, no other Vicar, Succeſſor, Monarch, or Vſurper upon his Office by God allowed, but he only by his Spirit in the diſpenſation of his Ordinances ſhall order and overrule the conſciences of his people, and ſubdue their enemies. Yet he ſhall ſo raigne till then, as that he ſhall then ceaſe to rule in *ſuch manner* as now he doth, when the end comes; *Hee ſhall deliver up the Kingdome to God the Father, and when all things ſhall be ſubdued unto him, he alſo himſelfe ſhall be ſubject unto him that put all things under him, that God may bee all in all*, 1 *Cor*. 15. 24, 28. He ſhall ſo returne it unto God, as God did conferre, and as it were, appropriate it unto him, namely, in regard of judiciary diſpenſation and execution, in which reſpect our Saviour ſaith,that as touching the preſent adminiſtration of the Church, *The Father judgeth no man, but hath committed all judgement, and hath given autho-*

rity to execute it unto his Sonne, Iohn 4.22,27. Now Chriſt governeth his Church by the Miniſtery of his Word and Sacraments, and by the effuſion of his Spirit in meaſure and degrees upon his members; by his mighty, though ſecret power he fighteth with his enemies, and ſo ſhall doe till the reſurrection of the dead, when death, the laſt enemy ſhall bee overcome, and then in theſe reſpects his Kingdome ſhall ceaſe for he ſhall no more exerciſe the Offices of a Mediator in compaſſionating, defending, interceding for his Church; but yet he ſhal ſtill ſit and reigne for ever as God, coequal with his Father, and ſhall ever bee the Head of the Church his Body. Thus we ſee though Chriſts Kingdome in regard of the *manner of diſpenſation*, and preſent execution thereof, it be *limited* by the conſummation of all things; yet in it ſelfe it is a Kingdome which hath neither *within* the ſeeds of mortality, nor *without* the danger of a concuſſion, but in the ſubſtance is immortall, though in regard of the Commiſſion and Power which Chriſt had as Mediator to adminiſter it alone by himſelfe, and by the fulneſſe of his Spirit, it be at laſt voluntarily reſigned into the hands of the Father, and Chriſt as a part of that great Church become ſubject to the Father, that God may be all in all.

Now the grounds of the *Conſtancy of Chriſt government* over the Church, and by conſequence of the Church it ſelfe which is his Kingdome, are amongſt others theſe, Firſt, the *Decree and promiſe of God* ſealed by an Oath, which made it an adamantine and unbended purpoſe, which the Lord would never repent of nor reverſe, All Gods Counſels are immutable (though he may alter his workes, yet he doth never change his Will,) but when he ſealeth his Decree with an Oath, that makes there immutability paſt queſtion or ſuſpition. In that caſe it is impoſſible for God to change, becauſe it is impoſſible for God to lye, or deny himſelfe, *Hebr.*6.18. Now upon ſuch

*Iam.*1.17. *Non mutat voluntatem, ſed vult mutationem, Aqu. part.* 1. *qu.* 19 *art.* 7. *Aug. Confeſſ. lib.* 12. *c.* 15. *de civ. Dei, lib.* 14. *c.* 11. *lib* 22 *cap* 1. *de Trin. lib.* 5. *c.* 16.

ſuch a Decree is the Kingdome of Heaven eſtabliſhed. *Once have I ſworne by my Holineſse that I will not lie unto David*, ſaith the Lord, *Pſal.* 89.35. *Once*, that notes the conſtancy and fixedneſſe of Gods promiſe ; *By my Holineſse*, that notes the inviolableneſſe of his Promiſe ; as if he ſhould have ſaid, Let me no longer be eſteemed an Holy God than I keep immutably that Covenant which I have ſworne unto *David* in my truth.

Secondly, the *free gift of God* unto his Sonne Chriſt, whereby he committed all power and judgement unto him. And Power is a ſtrong argument to prove the ſtability of a Kingdome, eſpecially if it be on either ſide ſupported with wiſdome and righteouſneſſe, as the Power of Chriſt is. And therefore from his Power he argues for the perpetuity of his Church to the end of the World, *All power is given mee in Heaven and Earth: Goe yee therefore and preach the Goſpell to all Nations ; and loe I am with you alwaies to the end of the World*, *Matthew* 28. 18.20. And the argument is very ſtrong and emphaticall, for though kingdomes of great power have beene and may be ſubdued, yet the reaſon is, becauſe much power hath ſtil remained in the adverſe ſide; or if they have been too vaſt for any ſmaller people to roote out, yet having not either wiſedome enough to actuate ſo huge a frame, or righteouſneſſe to prevent or purge out thoſe vitious humours of emulation, ſedition, luxury, injuſtice, violence & impiety, which like ſtrong diſeaſes in a body, are in ſtates the preparations and ſeminaries of mortality ; they have ſunke under their owne weight, and beene inwardly corrupted by their owne vices, But now firſt, the Power of Chriſt in his Church is univerſall, there is in him *All Power*, and no weakeneſſe; no Power without him or againſt him ; and therefore no wonder if from a fulneſſe of Power in him, and an emptineſſe in his enemies, the argument of continuance in his Kingdome doth infallibly follow : for

Vid. Ariſt. Polit. lib. 5.
In ſe magna ruunt letis hunc numina rebus Creſcendi poſuere modum, Lucan.

what man, if he were furniſhed with all ſufficiency, would ſuffer himſelfe to be mutilated and diſmembred, as Chriſt ſhould, if any thing ſhould prevaile againſt the Church, which is his fulneſſe. Again, this power of Chriſt is ſupported with *wiſdome*, it can never miſcarry for any inward defect, for the wiſdome is proportionable to the power; this, *All power*, and that, *All the treaſures of wiſdome*. Power able by weakneſſe to confound the things that are mighty, and wiſdome able by fooliſhneſſe to bring to nought the underſtanding of the prudent. And both theſe are upheld by righteouſneſſe, which is indeed the very ſoule and ſinewes of a Kingdome, upon which the Thrones of Princes are eſtabliſhed, and which the Apoſtle makes the ground of the perpetuity of Chriſts Kingdome, *Thy Throne, O God, is for ever and ever, a ſcepter of righteouſneſse is the ſcepter of thy Kingdome, Hebr*. 1. 8.

Thirdly, the quality of Chriſts Kingdome is to be a *growing Kingdome*, though the originals thereof be but like a graine of muſtard-ſeed, or like *Eliahs* cloud to a humane view deſpicable, and almoſt below the probabilities of ſubſiſtence, the object rather of deriſion than of terrour to the world; yet at laſt it groweth into a wideneſſe, which maketh it as catholike as the world And therefore that which the Prophet *David* ſpeakes of the Sunne, the Apoſtle applies to the Goſpell, *Rom*. 10. 18. to note that the circle of the Goſpell is like that of the Sunne, univerſall to the whole world. It is ſuch a kingdome as groweth into other kingdomes, and eats them out. The little ſtone in *Nebuchadnezzars* viſion (which was the Kingdome of Chriſt, for ſo *Jeruſalem* is called a ſtone, *Zech*. 12. 3.) brake in peeces the great Monarchies of the earth, and grew up into a great mountaine which filled the world, *Dan*. 2. 34, 35. for the kingdomes of the earth muſt become the kingdoms of the Lord, and of his Chriſt, *Revel*. 11. 15. Therefore the Prophets expreſſe Chriſt and his Kingdome by the name of a *Branch*, which groweth up for a ſtandard and enſigne of the people, *Eſay* 11. 1, 10. *Zech.* 3. 8. A branch which growes, but never withers. It hath no principles of death in it ſelf; & though it be for a while ſubject to the aſſaults of adverſaries, & forren violence, yet that ſerves only to try it, and to ſettle it, but not to weaken or overturne it. The gates of Hell, all the powers, policies, and lawes of darkneſſe, ſhal never prevaile againſt the Church of Chriſt: he hath bruiſed, and judged, and trodden downe Satan under our feet. He hath overcome the world; he hath ſubdued iniquity, he hath turned perſecutions into ſeminaries, and reſurrections of the Church; he hath turned afflictions into matters of glory and rejoycing; ſo that in all the violence which the Church can ſuffer, it doth more than conquer, becauſe it conquers not by repelling, but by ſuffering.

And this ſhewes the ſacriledge and ſawcineſſe of the Church of *Rome*, which in this point doth with a double impiety therfore pervert the Scriptures, that it may derogate from the honor of Chriſt and his kingdome: And thoſe things which are ſpoken of the infallibility, authority, and fulneſſe of Power which Chriſt hath in his body, of the ſtability, conſtancy, and univerſality of his Church upon earth, doth arrogate only to the *Pope* and his See at *Rome*. As the Donatiſts in Saint *Auguſtines* time from that place of the Spouſe in the *Canticles*, tell me, O thou whom my ſoule loveth where thou feedeſt, where thou makeſt thy flocke to reſt *in Meridie*, excluded all the world from being a Church, ſave only a corner of *Africa*, which was at that time the neſt of thoſe hornets: So becauſe Chriſt ſayes, his Church is *built upon a rocke, and the gates of hell ſhall not prevaile againſt it*; therefore the Romaniſts from hence conclude all theſe priviledges to belong to them, & exclude

Aug. Epiſt. 48. & *tom* 7. *de unitat. Eccleſ. c.* 16.

clude all the famous Churches of the world beſides from having any communion with Chriſt the Head. That ſcorneful expoſtulation which *Harding* makes with that renowned & incomparable Biſhop (under whoſe hand he was no more able to ſtand, than a whelpe under the paw of a Lion) ſhall we now change the ſong of *Micheas* the Prophet, Out of Sion ſhall come the Law, and the Word of the Lord from *Jeruſalem*; and ſing a new ſong, out of *Wittenberg* is come the Goſpell, and the Word of the Lord from *Zurich* and *Geneva*? may moſt truly and pertinently be reported upon himſelfe and his faction, who boldly curſe and [a] exclude all thoſe Chriſtian Churches from the Body of Chriſt, and the hope of ſalvation, who will not receive lawes from *Rome*, nor eſteeme the Cathedrall determinations of that Biſhop (though haply in himſelfe an impure, diabolicall and intollerable beaſt, as by their owne confeſſions many of them have beene) to be notwithſtanding the infallible Edicts of the Spirit of God, and as undoubtedly the Word of Chriſt, as if S. *Peter* or Saint *Paul* had ſpoken it. An arrogancy than which there is ſcarce any more expreſſe and characteriſticall note to diſcerne *Antichriſt* by. It is true that Chriſts regal power doth always ſhew forth it ſelf in upholding his Catholike Church, and in revealing unto it out of his Sacred Word ſuch neceſſary truths as are abſolutly requiſite unto its being and ſalvation; but to bind this power of Chriſt to one man, and to one See, (as if like the *Pope*, he were infallible only in S. *Peters* chaire) is the meere figment of pride and ambition without any ground at all, raiſed out of a heap & aggregation of monſtrous preſumptions, of humane, and ſome moſt diſputable, others moſt falſe conceits, of which though there be not the leaſt *veſtigia* in ſacred Scriptures, yet muſt they be all firſt reſted in for indubitate principles, and laid for ſure foundations before the firſt ſtone of Papall authority

B. *Jewels* Defence of the Apology, part 4. page 360.

[a] *Idem a Romano pontifice dividi, quod ab univerſa Eccleſia ſéparari, Baron. to. 2. A. 254. § 100.*

[b] *Crantzius in Metropol. l. 5. c. 1 in Bonifacio 6. Stephano 6. Theodoro, Chriſtophoro, Ioanne 12. Silveſtro 2.* Sig n. de R gno Italiæ lib. 7. *Anno 964. Guicciard. de Alex. 6 lib. Hiſt. 1. pag. 3. 4. Pet. Bembus de eodem in Hiſt. Venet. lib. 6. Platina in Chriſtophero 1 Ioan. 13. Sylveſtro 2. &c.*

Vid. *Mornæum de Eccleſia, ca. 9 Reynol Confer. c. 7 diviſ. 1. & 5*

B. *Carleton* of Iuriſdict. *cap. 7*

B. *Uſher de ſtatu Eccleſiæ, cap. 3, 4, 5.*

can be raiſed. As firſt, that the externall and viſible regiment of the whole Church is [c] Monarchical, and that there muſt be a predominant Miſtris Church ſet over all the reſt, to which in all points they muſt have recourſe, & to whoſe deciſions they muſt conforme without any heſitancy, or ſuſpition at all; wheras the Apoſtle tels us that the unity of the Church is gathered by many Paſtors and Teachers, *Eph.*4.11,12,13. for as if ſeverall needles bee touched by ſo many ſeverall Load-ſtones (all which have the ſelfe-ſame ſpecifical vertue in them) they do all as exactly bend to one and the ſame point of Heaven, as if they had been thereunto qualified by but one: ſo in as much as Apoſtles, Prophets, Evangeliſts, Paſtors, Teachers, come all inſtructed with one and the ſame Spirituall truth and power towards the Church, therefore all the faithfull, who are any where by theſe multitudes of Preachers taught what the truth is in Ieſus, do all by the ſecret ſway and conduct of the ſame Spirit of Grace (whoſe peculiar Office it is to guid his Church in all neceſſary & ſaving truth) with an admirable conſent of heart, and unity of judgement incline to the ſame end, and walke in the ſame way, acknowledging no Monarch over their conſciences but Chriſt, nor any other Miniſteriall application of his Regall power in the Catholike Church, bnt only by ſeverall Biſhops and Paſtors, who in their ſeverall particular compaſſes are endowed with as plenary and ample Miniſteriall power, as the Pope and his Conſiſtory within the See of Rome.

Secondly, that *Peter* was Prince and Monarch, Rock and Head in this Vniverſall Church, and that he alone was *cuſtos clavium*, and all this in the vertue of Chriſts promiſe & commiſſion granted unto him, Thou art *Peter*, & upon this Rock will I build my Church, feed my ſheep, feed my lambs, unto thee will I give the keyes of the kingdome of Heaven: In which reſpect *Baronius* calleth

[c] *Bellarm. lib.* 1. *de Pontif. Rom. cap.*9.

*Baron. an.*33. *ſect.*17. *Bellar. de Pontif. Rom. lib.*1.*c.*10.

leth him * *Lapidem primarium,* the chiefe ſtone; and againe, though Chriſt, ſaith he, be the Author and moderator of his Church, yet the Princedome and Monarchy he hath conferred upon [a] *Peter*; and therefore as no man can lay any other foundation than that which is laid, namely, Chriſt, ſo no man can lay any other than that which Chriſt hath laid, namely, *Peter.* And it is wonderfull to conſider what twigs and ruſhes they catch at, to hold up this their monarchy.[b] Becauſe *Peter* did preach firſt, therefore he is Monarch of the Church. By which reaſon his Monarchy is long ſince expired, for his pretended ſucceſſors ſcarce preach at all. And yet if that may be drawne to any argument, it proves only that he was *Lapis primus,* the firſt in order and in forwardneſſe to preach Chriſt (as it became him who had three times denied him) but not *Lapis primarius*, the chief in dignity, and juriſdiction over the reſt: and why ſhould it not be as good an argument to ſay, that *James* had the dignity of precedence before *Peter*, becauſe *Paul* firſt names *James*, and then *Cephas*, and that in a place where he particularly ſingles them out as pillars and principall men in the Church, as to ſay that *Peter* hath juriſdiction over *James* and the reſt, becauſe in their Synods and aſſemblies he was the chief ſpeaker? [c] Becauſe *Peter* cured the lame man that ſate at the gate of the Temple, therfore he is univerſall Monarch. By which reaſon likewiſe *Paul* who in the ſelf ſame manner cured a creeple at *Lyſtra*, ſhould fall into competition with *Peter* for his ſhare in the Monarchy. But the people there were not ſo acute diſputants as theſe of *Rome*, for though they ſaw what *Paul* had done, yet they concluded the dignity and precedence for *Barnabas*, they called him *Jupiter*, and *Paul Mercury*. Again, becauſe *Peter* [d] pronounced ſentence upon *Ananias*, therfore he is Monarch of the Vniverſall Church: and why *Paul* ſhould not here likewiſe come in for his ſhare, I know not, for he

* *Quod non audet Bozius: Præter Chriſtum (inquit) non poteſt aliud fundamẽtũ poni, quod ſit item primarium De ſign. Eccleſiæ l.18.c.1.ob.5.*

[a] *Sicut (quod certũ eſt) nemo poteſt aliud ponere fundamentũ, præter id quod poſitũ eſt, quod eſt Chriſtus; ita etiã nec aliud quiſpiam ponet, quã quod poſuit Chriſtus, neq; convellet quod ipſe firmavit, dicens, Tu es Petrus, &c. Bar. An.33. § 20*

[b] *Baro. An.34. § 247. Bozius de ſign. Eccleſiæ. lib. 18. c. 1, 2. Bellar. de Rom. Pontifi. l.1.c.17.25.*

[c] *Baron. An.34 § 264.*

[d] *Baron. Ibid: § 269.*

alſo paſſed judgment upon *Elimas* the ſorcerer (and we no where find that he derived his authority, or had any commiſſion from *Peter* to do ſo.) And ſurely if by the ſame Apoſtolicall and infallible Spirit of Chriſt, (which they both immediatly received from Chriſt himſelfe) Saint *Paul* did adjudge *Elimas* to blindneſſe, by the which Saint *Peter* adjudged *Ananias* to death, I ſee not how any logick from a parity of actions can conclude a diſparity of perſons, except they will ſay that it is more Monarchicall to adjudge one to death than another to blindneſſe. Againe, becauſe *Peter* healed the ſick by his ſhaddow, therefore *Peter* is Monarch of the univerſall Church: and even in this point *Paul* likewiſe may hold on his competition, for why is not the argument as good that *Paul* is Monarch of the Church, becauſe the handkerchiefs and aprons which came from his body did cure diſeaſes, and caſt out Devils, as that *Peter* is therefore Monarch, becauſe by the overſhaddowing of his body the ſick were healed? But the truth is, there is no more ſubſtance in this argument for *Peters* principality, than there is for their ſuppoſed miraculous vertue of images and relicks of SS. becauſe the ſhaddow, which was the image of *Peter*, did heale the ſick, for that alſo is the Cardinals great argument. Again, becauſe *Peter* was ſent to *Samaria* to confirme them in the faith, and to lay hands on them that they might receive the holy Ghoſt, and to confound *Simon Magus* the ſorcerer, therefore he is primate of the Catholike Church, and hath Monarchicall Iuriſdiction. And yet the Pope is by this time ſomething more Monarchicall than *Peter*, for he would thinke ſcorne to be ſent as an Ambaſſadour of the Churches from *Rome* to the *Indians*, amongſt whom his Goſpel hath been in theſe latter ages preached; and doubtleſſe they would be ſomething more confirmed than they are by the ſoveraigne vertue of his Prayers, and preſence. But alas, what argument is it of Monarchy to

Baron. Ibid. § 274.

Ibid. § 275. *An.* 35: § 9. 25.

to be ſent by others in a meſſage, and that too not without an aſſociate, who joyned with him in the confirmation of that Church? and if the confuting, or curſing of *Simon Magus* were an argument of primacy, why ſhould not Saint *Pauls* curſing of *Elimas*, and *Hymeneus* and *Alexander*, and Saint *Iohns* of *Cerinthus* be arguments of their primacy likewiſe? Againe, becauſe *Paul* went up to *Ieruſalem* to ſee *Peter*, therefore *Peter* was Monarch of the Catholike Church. And why ſhould not by this argument *Elizabeth* be concluded a greater woman than the Virgin *Mary*, and indeed the Lady of all women, becauſe the bleſſed Virgin went up into the hill country of Iudea, and entred into the houſe of *Zacharias* and ſaluted *Elizabeth?* but we finde no argument but of equality in the Text, for he went to ſee him as a brother, but not to do homage to him, or receive authority from him as a Monarch, elſe why went he not up immediately to Ieruſalem, but ſtaied three yeares, and preached the Goſpell by the commiſſion he had received from Chriſt alone? And how came S. *Paul* to be ſo free, or Saint *Peter* to be ſo much more humble than any of his pretended ſucceſſors as the one to give with boldnes, the other with ſilence and meekneſſe to receive ſo ſore a reproofe in the face of all the brethren as many yeares after that did paſſe betweene them. Certainely Saint *Paul* in ſo long time could not but learn to know his diſtance, and in what manner to ſpeak to his Monarch and Primate. By theſe particulars we ſee upon what ſandy foundation this vaſt and formidable Babel of Papall uſurpation and power over the Catholique Church is erected (which yet upon the matter is the ſole principle of Romiſh religion, upon which all their faith, worſhip and obedience dependeth.) But we ſay that as *Peter* was a foundation, ſo were all the other Apoſtles likewiſe, *Eph.* 2.20. *Rev.* 21.14. and that upon the ſame reaſon. For the Apoſtles were not foundations of

Baron. An. 39. §. 6.

theChurch by any dignity of their perſons, as Chriſt the chiefe corner ſtone was, but by the vertue of their *Apoſtolicall* office, which was *univerſall juriſdiction* in governing the people of Chriſt, *univerſall commiſſion* in inſtructing them, and a Spirit of *infallibility* in revealing Gods wil unto them throughout the whole world. And therefore as *Peter* had the keyes of the Kingdome of Heaven to remit or retaine the ſins of men; ſo likewiſe had the other Apoſtles, *Ioh.* 20.23. That Chriſts charge to *Peter, Feed my ſheep, feed my lambs,* is no other in ſubſtance than his commiſſion to them all, *Go teach all nations baptizing them in the name of the Father, the Son and the Holy Ghoſt.* And that the particular directing of it unto *Peter*, and praying for him, was with reſpect unto his particular only by way of comfort and confirmation, as being then a weake member, not by way of dignity, or deputation of Chriſts own regall power to him in the viſible Church. For all the offices of Chriſt are intranſient and uncommunicable to any other in as much as the adminiſtration and execution of them dependeth upon the dignity of his perſon, and upon the fulnes of his Spirit, which no mortall man or immortal Angel is capable of. But all this is not enough to be granted them for the raiſing their authority. But then thirdly, we muſt grant them too that *Peter*, thus qualified, was Biſh. of *Rome*, for proofe wherof they have no teſtimony of Holy Scriptures, but only humane tradition, *Cui impoſſibile non eſt ſubeſſe falſum.* So that in this which is one of the maine principles they build upon, their Faith cannot be reſolved into the Word of God, and therefore is no Divine Faith. Fourthly, that he did appoint that Church to be the Monarchicall and fundamentall See to all other Churches; for hee was Biſhop as well of *Antioch* as of *Rome*, by their own confeſſion. And I wonder why ſome of his perſonall vertue ſhould not cleave to his Chaire at *Antioch*,

Bellar. de Rom. Pontif. l. 2. c 12
Baron. An 39. §. 16.26.

but all paſſe over with him to another place. Fifthly, that he did tranſmit all his prerogatives to his ſucceſſors in that chaire. By which aſſertion they may as wel prove that they all (though ſome of them have beene ſorcerers, others murderers, others blaſphemous atheiſts) were inheritors of S. *Peters* love to Chriſt, for frō thence our Saviour inferres, *feede my ſheepe*, to note that none feed his ſheepe, but thoſe that love his Perſon. Laſtly, that that long ſucceſſion from S. *Peter* untill now hath ever ſince been legall, and uninterrupted. Or elſe the Church muſt ſometimes have been a monſter without a head. We grant that ſome of the Ancients argue from ſucceſſion in the Church; but it was while it was yet pure, and while they could by reaſon of the little ſpace of time between them and the Apoſtles, with evidence reſolve their doctrine through every *medium* into the preaching of the Apoſtles themſelves. But even in their perſonall ſucceſſion who knoweth not what *Simonies* and *Sorceries* have raiſed divers of them unto that degree? And who is able to reſolve, that every Epiſcopal ordination of every Biſhop there hath been valid, ſince thereunto is requiſite both the intention and orders of that Biſhop that ordained him. Theſe and a world of the like uncertainties muſt the faith of theſe men depend upon, who dare arrogate to themſelves the prerogatives of Chriſt, and of his Catholique Kingdom. But I have been too long upon this argument.

Tertull. de præſcript. c. 19. 22. Aug. Epiſt. 165. De diſſidio Donatiſt.

Again, this point of the ſtability of Chriſts Kingdom is a ground of ſtrong confidence and comfort to the whole Church of Chriſt, againſt all the violence of any outward enemies wherewith ſomtimes they may ſeem to be ſwallowed up. Though they aſſociate themſelves, and gird to the battle, though they take counſell and make decrees againſt the Lords anointed and againſt his ſpouſe, yet it ſhall all come to nought, and be broken in pieces, all the ſmoake of hell ſhall not be able to extinguiſh,

tinguiſh, nor all the power of hell to overturne the Church of God, and the reaſon is, *Immanuel*, God is with us, *Eſa* 8.9,10. That *anoynting* which the Church hath received ſhall deliver it at laſt from the yoke of the enemy, *Eſa.*10.27. Though it ſeem for the time in as deſperate a condition as a dry ſtick in the fire, or a dead body in the grave, yet this is not indeed a ſepulture, but a ſemination. Though it ſeeme to be caſt away for a ſeaſon, yet in due time it will come up and flouriſh againe, *Zech.* 3.2. *Ezek.* 37. 11. And this is the aſſurance that the Church may have, that the Lord can ſave and deliver a *Second time*, *Eſay* 11. 11. that he is the *ſame God yeſterday, and to day, and for ever*; and therefore ſuch a God as the Church hath found him heretofore, ſuch a God it ſhall find him to day, and for ever, in the returnes and manifeſtations of his mercy. Which diſcovers the folly, and foretels the confuſion of the enemies of Chriſts Kingdome, they conceive miſchiefe, but they bring forth nothing but vanity, *Iohn* 15 35. They conceive chaffe, and bring forth ſtubble, *Eſay* 33.11. They imagine nothing but a vaine thing, their malice is but like the fighting of briars & thornes with the fire, *Eſay* 27.4. *Nahum.*1 10. like the daſhing of waves againſt a rock, like a mad man ſhooting arrowes againſt the Sun, which at laſt returne upon his owne head; like the puffing of the fanne againſt the corne, which driveth away nothing but the chaffe, like the beating of the wind againſt the ſaile, or the foming and raging of the water againſt a mill, which by the wiſdome of the artificers, are all ordered unto uſefull and excellent ends. And ſurely when the Lord ſhall have accompliſhed his work on Mount Sion, when he ſhall by the adverſary, as by a fanne have purged away the iniquity of *Iacob*, and taken away his ſinne, he will then returne in peace and beauty unto his people againe. Looke on the preparation of ſome large building, in one place you ſhall ſee heaps of lime,and morter, in another piles of timber, every where rude,and indigeſted materials,and a tumultuary noyſe of axes and hammers, but at length the artificer ſets every thing in order,and raiſeth up a beautifull ſtructure : ſuch is the proceeding of the Lord in the afflictions & vaſtations of his Church, though the enemy intend to ruine it, yet God intends only to repaire it. Thus far as *Donec* reſpects Chriſts Kingdome in it ſelfe.

Now as *it reſpecteth the enemies of Chriſt*, it notes, Firſt, *The preſent inconſummateneſſe of the victories*, and by conſequence the *intranquillity of Chriſts Kingdome* here upon the earth. All his enemies are not yet under his feet,Satan is not yet ſhut up,the rage of hell,the perſecutions and policies of wicked men , the preſent immunity of deſperate ſinners , are evidences that Chriſt hath yet much work to do in his Church. But doth not the Apoſtle ſay , that *all things are put under his feet? Eph.*1.22. It is true *quoad judiciariam poteſtatem,* but not *quoad exercitium poteſtatis.* He ſhall not receive any new power to ſubdue his enemies, which he hath not already ; but yet he can execute that power when and how he will. And he is pleaſed to ſuffer his enemies in this reſpite of their reprival, to rage,and revile,and perſecute him in his members. Every wicked man is *condemned already*, and hath the wrath of God *abiding upon him*, *John* 3.18.36. Only Chriſt doth ſuſpend the execution of them for many weighty reaſons. As firſt, to ſhew his patience and long ſuffering towards the veſſels of wrath, for he ever comes firſt with an offer of peace,before he draws the ſword, *Rom.*2.4.*Rom.*9.22. *Deut.*20.10,13. *Luk.*10.5,11. Secondly, to magnifie the power of his protection and providence over the Church in the midſt of their enemies , for if the Lord were not on the Churches ſide when man riſeth up againſt it, if he did not rebuke the proud waves, and ſet them their bounds how far they ſhould go, there could be no more power in the Church to withſtand them, than in a levell * of ſand to reſiſt an inundation of the Sea, *Pſal.*124.1,5. Thirdly, to reſerve wicked men unto the great day of his appearing, and of the declaration of his power and righteouſneſſe, wherein all the world ſhall bee the ſpectators and witneſſes of his juſt and victorious proceedings againſt them, *Act.* 17.31. Fourthly, to ſhew forth his mighty power in deſtroying the wicked altogether. They who here carried thẽſelves with that inſolence, as if every particular man meant to have plucked Chriſt out of his Throne, ſhall there *altogether* be brought forth before him. That as the righteous are reſerved to have their full Salvation *together*, 1 *Theſ.* 4 17. ſo the wicked may be bound up in bundles, and deſtroyed *together*, *Pſalm.* 37.38. *Eſay* 1. 28. Fifthly, to fill up the meaſure, and to ripen the ſins of wicked men: for the Lord puts the wickedneſſe of men into an Epha, and when they have filled up their meaſure, he then ſealeth them up unto the execution of his righteous judgments. And hence it is that the Scripture calleth wicked men *Veſſels fitted for deſtruction*, for they firſt fill themſelves with ſin, and then God filleth them up with wrath and ſhame. Sixthly, to fill up the number of his Elect, for he hath many ſheep which are not yet within his fold, and they many of them the poſterity of wicked men, *Joh.*10.16. Seventhly, to fill up the meaſure of his own ſufferings in his members, that they may follow him unto his Kingdome through the ſame way of afflictions as he went before them, *Col.* 1. 24. *Revel.*6.11. Eighthly, to exerciſe the Faith of his Church, to drive the faithful with the Prophet *Habakuk* into their watch-tower, and with *David* into the Sanctuary of the Lord, there to wait upon him in the way of his judgements, to conſider that the end of the righteous man is peace, and that the pride and proſperity of

* Ier.5.22. *Ægyptus mari concavitate depreſſior & tamen præcepto creatoris tanquam compedibus coercetur mare Rubrum ne in Ægyptum irrumpat Baſil. Mag. Hexamer. Homil.4.*

the wicked is but as the fat of lambs, and as the beauty of graſſe; that God hath ſet them in ſlippery places,and will caſt them downe at the laſt, *Hab.*2.1,3. *Pſal.*37. 2.10.20. *Pſal.*73.18. Laſtly,to weane the faithfull from earthly affections, and to kindle in them the deſires of the Saints under the Altar, *How long, O Lord, holy and true,doſt thou not judge and avenge our bloud on them that dwell on the earth? Revel.* 6.10.

Secondly,as *donec* notes the Patience of CHRIST towards his enemies, ſo it notes likewiſe that there are *fixed bounds and limits unto that patience,* beyond which he will no longer forbeare them. There is an *appointed day, wherein he will judge the world with Righteouſneſſe, Act.* 17.31.There is *a yeare of vengeance,* and of recompences for the controverſies of Sion, *Eſay* 34.8. The wild Aſſe that ſucketh up the wind at her pleaſure may be found in her *moneth, Ier.*2.24. The Lord ſeeth that *the day of the wicked* is comming.It is an appointed time though it tarry,yet if we wait for it,it wil ſurely come, it will not tary,*Pſa.*37.13.*Hab.*2 3. Well then let men goe on with all the fierceneſſe and exceſſe of riot they will,let them walk in the way of their heart,and in the ſight of their eyes,yet all this while they are in a chain, they have but a compaſſe to go, and God will bring them to judgement at the laſt.When the day of a drunkard and riotous perſon is come,when he hath taken ſo many helliſh ſwallowes, and hath filled up the meaſure of his luſts,his marrow muſt then lie down in the duſt, though the cup were at his mouth, yet from thence it ſhall be ſnatch'd away, and for everlaſting he ſhall never taſt a drop of ſweetneſſe, nor have the leaſt deſire of his wicked heart ſatisfied any more. A wicked mans ſinnes will not follow him to hell to pleaſe him,but only the memory of them to be an everlaſting ſcourge, & flame upon his conſcience. O then take heed of ripening ſinne, by cuſtome, by ſecurity, by inſenſibility, by impudence and ſtoutneſſe of heart, by making it a mocke, a matter of glory and of boaſting, by ſtopping the eare againſt the voyce of the Charmer, and turning the back upon the invitations to mercy, by reſiſting the Evidence of the Spirit in the Word, and committing ſinne in the light of the Sunne: for as the heate of the Sunne doth wither the fruit that fals off, and ripen that which hangs on the tree; ſo the Word doth weaken thoſe luſts which a man is deſirous to ſhake off, & doth ripen thoſe which the heart holds faſt & will not part with. When was *Iſrael* overthrowne, but when they mocked the Meſſengers of God, and deſpiſed his Word, and miſuſed his Prophets, and rejected the remedy of their ſin? and when was *Iuda* deſtroyed, but when they hardened themſelves againſt the Word, and would not take notice of the day of their peace? Alas, what haſte do men make to promote their owne damnation, and to go quickely to Hell, when they will breake through the very Law of God, and through all his Holy Ordinances, that they may come thither the ſooner, as if the Gate would be ſhut againſt them, or as if it were a place of ſome great preferment; as if they had to doe with a blind God which could not ſee, or with an impotent God which could not revenge their impieties. Well, for all this, the Wiſe mans ſpeech will prove true at the laſt, *Know that God will bring thee unto judgement.*

Thirdly *donec* notes the infallible accompliſhment of Chriſts victories and triumph over his enemies at the laſt, when the day is come wherein he will be patient towards them no longer. The Prophet giveth three excellent reaſons hereof in one ver. *Eſay* 33.22. The Lord is our judge, the Lord is our Lawgiver, the Lord is our King, he will ſave us. He is our Iudge, and therefore certainly when the day of tryall is come he will plead our cauſe againſt our adverſaries, and will condemne them, *Mich.* 7.9. But a judge cannot do what pleaſeth himſelfe,but is bound to his rule and proceedeth according to eſtabliſht lawes. Therefore he is our Lawgiver likewiſe,and therefore he may himſelfe appoint Lawes according to his owne will, but when the will of the Iudge, and the Rule of the Law do both conſent in the puniſhing of offendors,yet then ſtill the King hath a liberty of mercy, and he may pardon thoſe whom the Law and the Iudge have condemned. But Chriſt who ſhall judge the enemies of his Church according to the Law which himſelfe hath made, is himſelfe the King, and therefore when he revengeth, there is none beſides nor above him to pardon, So at that day there ſhall be a full manifeſtation of the Kingdome of Chriſt,none of his enemies ſhall move the wing,or open the mouth,or peepe againſt him.

Oportet eum ad tantam evidentiam regnum ſuum perducere, donec inimici ejus nullo modo audeant negare quod regnat, Aug.

The ſecond thing formerly propoſed in this latter part of the verſe was, *The Author* of ſubduing Chriſts enemies under his feet[*I the Lord*]Wicked men wil never ſubmit themſelves toChriſts kingdome,but ſtand out in oppoſition againſt him in his Word and wayes.When Gods hand is lifted up in the diſpenſation of his Word and threatnings againſt ſin,men wil not ſee *Eſay* 26.11 And therefore he ſaith, *My ſpirit ſhall not alwayes ſtrive with men*,to note that men would of themſelves alwaies ſtrive with the Spirit, and never yeeld nor ſubmit to Chriſt. Though the patience and goodneſſe of God ſhould lead them to repentance, and forewarn them to flie from the wrath to come,yet they after their hardnes and impenitent heart do hereby treaſure up againſt themſelves the more wrath, and becauſe judgement is not ſpeedily executed, their heart is wholy ſet in them to do miſchiefe. *Let favour* ,ſaith the Prophet,*be ſhewed unto a wicked man, yet will he not learne righteouſneſſe, in the land of uprightneſſe will he deale unjuſtly,and wil not behold the Majeſty of the Lord.* Certainely if a wicked man

Rom. 2. 4,5.

Eccleſ 8.11.

Eaſy 26.10.

man could be reſcued out of Hell it ſelfe, and brought backe into the poſſibilities of mercy againe, yet would he in a ſecond life flie out againſt God, and while he had time take his fill of luſts againe. We ſee clay will but grow harder by the fire, and that metall which melted in the Furnace, being taken thence will returne to its Exod.9.27,28, 34,35. wonted ſolidity. When *Pharaoh* ſaw that the raine, and the haile, and the thunders were ceaſed, (though in the time of them he was like melted metall, & did acknowledge the righteouſneſſe of God and his owne ſin, and make ſtrong promiſes that *Iſrael* ſhould goe) yet then he ſinned more, and hardened his heart, he and his ſervants, and would not let the children of *Iſrael* go. Do we not ſee men ſometimes caſt on a bed of ſickneſſe, brought to the very brinke of Hell, and to the ſmell of that ſulphury lake, when by Gods wonderfull patience they are ſnatch'd like a brand out of the fire, and have recover'd a little ſtrength to provoke the Lord againe, when they ſhould now ſet themſelves to make good thoſe hypocriticall reſolutions of amendment of life, wherewith in their extremity they flatter God, and deceive themſelves, ſuddenly breake forth into more filthineſſe than before, as if they meant now to be revenged of God, and to fetch backe that time which ſickeneſſe tooke from them by an extremity of ſinning, as if they had made a Covenant with Hell to do it more ſervice, if they might then be ſpared? All the favours and methods which God uſeth are not enough to bring wicked men home unto him of their owne wils. Hoſ.7.13,14. *Though I redeemed them*, ſaith the Lord, *yet have they ſpoken lyes againſt me, they have not cryed unto me with their heart,* Eſay.9.13. *when they howled upon their beds. The people turneth not* Amos 4.6,8,9, 10,11. *unto him that ſmiteth them, neither doe they ſeeke the Lord of hoſts.* So many judgements did the Lord ſend upon *Iſrael* in the neck of one another, and yet ſtill the burden of the Prophet is, *Yet have you not returned unto me*, ſaith the Lord. Damme up the paſſage of a river, and uſe all the Art that may be to over-rule it, yet you can never carry it backward in its own channell; you may cut it out into other courſes and diverticles, but no Art can drive it unto a contrary motion, and make it retire into its own fountaine; So though wicked men may haply by divers reaſons which their luſts will admit, be ſo far wrought upon as to change their courſes, yet it is impoſſible to change themſelves, or to turn them quite out of their owne way into the way of Chriſt. There is but a *bivium* in the world, a way of life, and a way of death, and the Lord is the Miniſtery of the word gives us our option, *I have ſet before you this day life and death, bleſſing and curſing,* and *he that beleeveth ſhall be ſaved, hee that beleeveth not ſhall be damned.* To the former he invites, beſeecheth, enticeth us with promiſes, with oaths, with engagements, with prevention of any juſt objection which might be made, *We beſeech you,* ſaith the Apoſtle, *in Chriſts ſtead that you be reconciled unto God.* From the other he deterres us by forwarning us of the wrath to come, and of the period which death will put to our luſts with our lives, And as *Tertullian* once ſpake of the Oath of God, ſo may I of his entreaties, & threatnings. O bleſſed men, whom the Lord himſelfe is pleaſed to ſollicite & entice unto happineſſe, but, O miſerable men they who will not beleeve nor accept of Gods owne entreaties: And yet thus miſerable are we all by nature. There is in men ſo much Atheiſme, infidelity and diſtruſt of Gods Word, ſo cloſe an adherency of luſt unto the ſoule, that it rather chooſeth to run the hazzard, and to go to hell entire, than to go halt and maimed unto Heaven; yea, to make God a liar, to bleſſe themſelves in their ſinnes, when he curſeth, and to judg of him by themſelves, as if he tooke no notice of their wayes. It is not therefore without juſt cauſe that God ſo often threatneth to remember all the ſins of wicked

Deut. 29. 19.
Pſal. 50, 21.

Hoſ.5.2,3
Hoſ.7.2.12.
Amoſ. 8.7.
Deut.32 34.35
Pſal.50.21.
Ier.17.1.

men, and to do againſt them whatſoever he hath ſpokẽ. We ſee then that men will never ſubmit themſelves unto the Scepter of Chriſt, nor prevent the wrath to come by a *voluntary ſubjection*. It remaines therefore that God take the worke into his owne hands, and put them perforce under Chriſts feet. They will not ſubmit to his Kingdome of Grace and Mercy, they will not beleeve his kingdome of Glory and Salvation, but they ſhall be made ſubject to the ſword of his wrath, and that without any hope of eſcape, or power of oppoſition, for God himſelfe ſhall do it immediately by his owne mighty power. He will interpoſe his owne hand, and magnifie the Glory of his owne ſtrength in the juſt confuſion of wicked men. So the Apoſtle ſaith, that *The Lord will ſhew his wrath, and make his power knowne in the veſſels fitted for deſtruction*, *Rom.* 9. 22. Two meanes the Apoſtle ſheweth ſhall be uſed in the deſtruction of the wicked, to effect it. *The preſence* or countenance, and the glorious *Power* of the Lord, 2 *Theſ*.1.9. The very terrour of his face, and the dreadfull Majeſty of his preſence ſhall ſlay the wicked. The kings of the earth, and the great men, and the rich men, and the chiefe captains, and the mighty men, thoſe who all their life time were themſelves terrible, and had been acquainted with terrours, ſhall then beg of the Mountaines and Rockes to fall upon them and to hide them from the *Face* of him that ſitteth upon the Throne, and from the wrath of the Lambe, *Revel* 6.15,16.*Eſay*.2.10. whence that uſuall expreſſion of Gods reſolution to deſtroy a people, *I will ſet my face againſt them*. O then how ſore ſhall the condemnation of the wicked men be, when therin the Lord purpoſeth to declare τὴν δόξαν τῆς ἰσχύος αὐτοῦ the glorious ſtrength of his own Almighty arme. Here when the Lord puniſheth a people, he only ſheweth how much ſtrength and edge he can put into the Creatures to execute his diſpleaſure. But the extreame terrour of the laſt

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day ſhall be this, that men ſhall fall immediatly *into the hands of God himſelfe*, who hath ſaid, *Vengeance belongeth unto me, and I will recompence*, *Heb.* 10. 30,31. And therefore the Apoſtle uſeth this expoſtulation againſt Idolaters, *Do we provoke the Lord to jealouſie? Are we ſtronger than he?* 1 *Cor.* 10.22. Dare we meet the Lord in his fury, do we provoke him to powre out *All his wrath? Pſa.*78.38. He will at laſt ſtir up *all* his wrath againſt the veſſels that are fitted for it. And for that cauſe he will puniſh them himſelfe. For there is no Creature able to bring *all* Gods wrath unto another, there is no veſſell able to hold *all* Gods diſpleaſure. The Apoſtle telleth us, that we have to do with God in his Word, *Heb.*4.13, but herein he uſeth the Miniſtery of weake men, ſo that his Majeſty is covered, and wicked men have a veile upon their hearts, that they cannot ſee God in his Word. *When thy hand is lifted up*, namely in the threatnings and predictions of wrath out of the word, *they will not ſee*: for it is a worke of faith to receive the word as Gods Word, and therein before-hand to ſee his Power, and to heare his Rod, *Mic.6.9*. Other men *belie the Lord and ſay it is not he.* But though they will not acknowledge that they have to do with God in his Word, though they will not ſee when his hand is lifted up in the preparations of his wrath, yet they ſhal ſee & know that they have to do with him in his judgments, when his hand falleth downe againe in the execution of his wrath. So the Lord expoſtulateth with them, *Ezek.* 22. 14. *Can thine heart endure or thine hands be ſtrong in the dayes that I ſhall deale with thee?* The Prophet *Eſay* reſolves that queſtion, *The ſinners in Sion are affraid, fearefulneſſe hath ſurprized the hypocrites*, (namely a fearefull looking for of judgement and fiery indignation, as the Apoſtle ſpeakes, *Hebrewes* 10.27.) *Who amongſt us ſhall dwell with the devouring fire, who amongſt us ſhall dwell with everlaſting burnings?*

Eſay 33 14. that is,in the words of another Prophet, *Who can ſtand before his indignation ? and who can abide in the fierceneſſe of his anger ? His fury is powred out like fire, and the rockes are throwne downe by him, Nahum* 1.6.

Levit.26.25. Hoſ. 12.2 Pſal 22. Eſay.65.3.

Confirmations of this point we may take from theſe conſiderations. Firſt,the quarrell with ſinners is Gods own,the controverſie his own,the injuries and indignities have beene done to himſelfe and his owne Son, the challenges have been ſent unto himſelf and his own Spirit : And therefore no marvell if he take the matter into his own hands, and the quarrell ſo immediatly reflecting upon him, if he be provoked to revenge it by his own immediate power.

Secondly,revenge is his royalty and peculiar prerogative, *Deut*. 32.35.41. from whence the Apoſtle inferres, *That it is a fearefull thing to fall into the hands of the living God,Heb*.10.30.31. And there are theſe arguments of fearfulneſſe in it ; Firſt,it ſhall be *in judgement without mercy, James* 2.13. there ſhall be no mixture of any ſweetneſſe in the cup of Gods diſpleaſure, but all poyſon and bitterneſſe ; there ſhall not be afforded a drop of water to a lake of fire, a minute of eaſe to an eternity of torment. Secondly, it ſhall be *in fury without compaſſion*: In humane judgements where the law of the ſtate wil not ſuffer a Iudg to acquit or ſhew mercy,yet the law of nature will force him to compaſſionate and grieve for the malefactor whom he muſt condēn. There is no Iudge ſo ſenſeleſſe of anothers miſery,nor ſo deſtitute of humane affections as to pronounce a ſentence of condemnation with laughter. But the Lord will condemn his enemies in vengeance without any pitty. *I wil laugh*, ſaith the Lord,*at your calamity, I will mocke when your feare commeth, Prov*.1.26. Thirdly, it ſhall be *in revenge and recompence*,in reward and proportion, that is, in a full and everlaſting *deteſtation* of wicked men, the weight wherof ſhal peradventure lye heavier upon them, than all the other torments which they are to ſuffer, when they ſhall looke on themſelves as ſcorned and abhorred exiles from the favour and preſence of him that made them. For as the wicked did here hate God and ſet their hearts and their courſes againſt him *in ſuo æterno* in all that time which God permitted them to ſin in: ſo God will hate wicked men, and ſet his face and fury againſt them *in ſuo æterno* too, as long as he ſhall be judge of the world.

Thirdly, this may be ſeene in the inchoations of hell in wicked men upon the earth. When the doore of the conſcience is opened and that ſinne, which lay there aſleep before, riſeth up like an enraged Lion to flie upon the ſoule, when the Lord ſuffers ſome flaſhes of his glittering ſword to break in like lightning upon the Spirit, and to amaze a ſinner with the pledges and firſt fruits of hell, when he melteth the ſtout hearts of men, and grindeth them unto powder, what is all this but the ſecret touch of Gods owne finger upon the conſcience? For there is no creature in the world whoſe miniſtery the heart doth diſcerne, in the eſtuations and inviſible workings of a guilty and unquiet ſpirit.

Fourthly, the torments of wicked angels whence can they come? There is no Creature ſtrong enough to lay upon them a ſufficient recompence of paine for their ſin againſt the Majeſty of God. And for the diſputes of Schoole-men touching corporall fire in hell, and the manner of elevating and applying corporall agents to work upon ſpirituall ſubſtances, they are but the intemperate nicities of men ignorant of the Scriptures, and of the terror of the Lord, who is himſelf a conſuming fire. The divels acknowledge Chriſt their Tormentor, and that when he did nothing but rebuke them: there was no fire, nor any other creature by him applied, but only the Majeſty of his own word, power, & perſon, which

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Mat.26.37. Luk.22.44. Ioh.12.27. Mark.14 33,34 Laſtly, conſider the heavineſſe of Chriſts owne ſoule, his agony and ſenſe of the curſe due unto our ſin when he was in the garden, the trouble, aſtoniſhment, and extreme anguiſh of his ſoule, which wrought out of his ſacred body that wofull and wonderful ſweat. Whence came it all? we reade never of any divels let looſe to torment him, they were ever tormented at his preſence. We reade of no other angels that had commiſſion to afflict him, wee reade of an Angell which was ſent to ſtrengthen him, *Luk.*22.43. There is no reaſon to thinke that the feare of a bodily death, which was the only thing that men could inflict upon him was that which ſqueezed out thoſe drops of bloud, and extorted thoſe bitter and ſtrong cries from him. There were not in his innocent ſoule, in his moſt pure and ſacred body any ſeeds or principles of ſuch tormenting diſtempers; his compaſſion towards the miſery of ſinners, his knowledge of the guilt and curſedneſſe of ſinne, was as great at other times as now: What then could it elſe be, but the weight of his Fathers juſtice, the conflict with his Fathers wrath againſt the ſins of men, which wrought ſuch extremity of heavineſſe in his ſoule? And he was our ſecurity, he ſtood in our ſtead, that which was done to the greene tree, ſhould much more have beene done to the dry: if God laid upon him the ſtrokes which were due unto our ſin, how much more heavy ſhall his hand be upon thoſe whome he throughly hateth?

But ſhall not then the Angels be executioners of the ſentence of Gods wrath upon wicked men? I anſwere, The Angels ſhall have their ſervice in the comming of the Lord. Firſt, *as Attendants*, to ſhew forth the majeſty and glory of Chriſt to the world, 2.*Theſ.*1.7. *Mat.*24.31. Secondly, *as executioners of his will*, which is to gather together the Elect and the reprobate, to binde up the wicked as ſheaves or faggots for the fire, *Mat.* 13. 30. 24. 31. But yet ſtill the Lord interpoſeth his owne power. As a Schoolmaſter ſetteth one ſcholar to bring forth another unto puniſhment, but then he layeth on the ſtripes himſelfe.

But why is it ſaid that the Father ſhall put Chriſts enemies under his feet? doth not Chriſt himſelfe do it as well as the Father? yes doubtleſſe. *God hath given the Sonne authority to execute Judgement alſo,* and put into his hands a rod of iron, to daſh his enemies to pieces like a potters veſſell; for *whatſoever things the Father doth, theſe alſo doth the Sonne likewiſe, Ioh.* 5.19.27. *Pſalm.* 2.9. But we are to note that the ſubjecting of Chriſts enemies under his feet is *a work of divine power.* And therefore though it be attributed to Chriſt as an *Officer,* yet it belongeth to the *Father, as the fountain of all divine operations.* So God is ſaid to have ſet forth his Sonne as a propitiation, *Rom.* 3.25. and yet the Sonne came down and manifeſted himſelfe, *Phil.* 2. 7. 8. *Heb.* 9.26. The Father is ſaid to have raiſed him from the dead, *Act.* 2. 32. *Rom.* 6.4. and yet the Son raiſed himſelf by his own power, *Joh.* 10.18. the Father is ſaid to have ſet Chriſt at his own right hand in heavenly places, *Epheſ.* 1.20. and Chriſt is ſaid to have ſate downe himſelfe on the right hand of the Majeſty on high, *Heb.* 1.3 10,12. The Father is ſaid to give the holy Ghoſt, *Ioh.* 14.16. and yet the Sonne promiſeth to ſend him himſelfe, *Ioh.* 16.7. ſo here, though the Sonne have received power ſufficient to ſubdue all his enemies under his feet (for he is able to ſubdue all things unto himſelfe, *Phil* 3 21) yet the Father to ſhew his hatred againſt the enemies of Chriſt, and his conſent to the victories of his Son, wil likewiſe ſubdue all things unto him, 1. *Cor.* 15.27, 28.

O then that men would be by the terror of the Lord perſwaded to fly from the wrath to come, to conſider the weight of Gods heavy hand, & when they ſee ſuch a

ſtorme comming to hide themſelves in the holes of that Rocke of mercy. It is nothing but Atheiſme and infidelity which bewitcheth men with deſperate ſenſeleſneſſe againſt the vengeance of God. And therefore as the Lord hath ſeconded his Word of Promiſe with an oath, that they might have ſtrong conſolation who fly for refuge to lay hold on the hope which is ſet before them, *Heb.* 6. 17, 18. So hath he confirmed the Word of his threatnings with an oath too. *If I lift up my hand to heaven and ſay, I live for ever.--- I will render vengeance to mine enemies, I will reward them that hate me, Deut.*32. 40.41. and againe, *The Lord hath ſworne by the excellency of Jacob, ſurely I will never forget any of their workes, Amos* 8.7. and againe, *I have ſworne by my ſelfe, that unto me every knee ſhall bow, Eſa.*45,23, and this he doth that ſecure and obdurate ſinners might have the ſtronger reaſons to flye from the wrath which is ſet before them. *O nos miſeros, qui nec juranti Deo credimus!* How wonderfull is the ſtupidity of men, that will neither beleeve the words, nor tremble at the oath of God? He warneth us to fly from the wrath to come, and we make haſt to meet it the rather: we fill up our meaſure, and commit ſinne *with both hands greedily*, with uncleane and intemperate courſes, we bring immature deaths upon our ſelves, that ſo we may haſten to hell the ſooner, and make trial whether God be a lyar or no. For this indeed is the very direct iſſue of every profane exorbitancy which men ruſh into. Every man hath much Atheiſm in his heart by nature, but ſuch deſperate ſtupidity doth wonderfully improve it, and bring men by degrees to
Ier.5:11,12. the helliſh preſumption of thoſe in the Prophets, *The Lord will not do good, neither will he do evill; It is not
Ezek.12.22. the Lord, neither ſhall evill come upon us, the Prophets ſhall become winde, and the word is not in them. The dayes are prolonged and the viſion ſhall faile; this man propheſieth of things affarre of, of doomes day,* of things which

ſhall be long after our time. Vnto theſe men, I ſay, in the words of the Apoſtle, though they ſleep, and ſee nothing, and mocke at the promiſe of Chriſts comming, yet *their damnation ſleepeth not*, but ſhall come upon them ſoone enough, even like an armed man. *Be not yee mockers*, ſaith the Prophet, *leſt your bands be made ſtrong*. Atheiſme, and ſcorne of Gods judgements will make him bind them the faſter upon us, he will get the better of the proudeſt of his enemies. Wee may mocke, but *God will not be mocked*. He that ſhooteth arrowes againſt the Sunne, ſhall never reach high enough to violate it, but the arrowes ſhal return upon his owne head. Contempt of God, and his threatnings doth but tye our damnation the faſter upon us, and make our condition the more remedileſſe. The rage and wreſtling of a beaſt with the rope which bindes him, doth make the knot the faſter. Nay, there is no Atheiſt in the world, but ſome time or other feeleth by the horrors of his owne boſome, and by the records of his owne conſcience, that there is a conſumption decreed, and a day of ſlaughter comming for the buls of Baſhan

2 Pet. 2.3.
Eſay 28.22.
Gal. 6. 7, 8.
2 Chron. 36. 16.

Again, others I have knowne acknowledge indeed the terror of the Lord, but yet go deſperately on in their preſumptions, and that upon two other dangerous downfals: Firſt, they thus argue, peradventure I belong to Gods Election of grace, and then he wil fetch me in, in his time, and in the mean time his mercy is above my ſins, and it is not for me to haſten his work till he will himſelfe. O what a perverſneſſe is this for the wickedneſſe of man to perturbe the Order of God? His Rule is, that we ſhould argue from a holy converſation to our Election, & by our diligence in adding one grace unto another to make it ſure unto our ſelves; not to argue from our election to our calling, nor to neglect all diligence till our Election appeare. It is true, the mercy of Chriſt is infinitly wider thã the very rebellions of men, *Medium interim furantur tempus & commeatum faciunt delinquendi. Tertull.*

Ion.3.8,9.

Ioel 2,12,14.

Zech.2.3.

and it may be he will ſnatch ſuch a wicked diſputer as this like a brand out of the fire. But then know withall that every deſperate ſin thou doſt now wilfully run into, will at laſt coſt thee ſuch bitter throes, ſuch bloudy teares, as thou wouldeſt notbe willing with the leaſt of them to purchaſe the moſt ſweet and conſtant pleaſure which thy heart can now delight in. And in the meane time it is a bloudy adventure upon the patience of God, for any man upon expectation of Gods favour to ſteale time from his ſervice, and to turn the poſſibility of the mercy of God into an occaſion of ſinning. The Ninivites gathered another concluſion from thoſe premiſſes; *Let man and beaſt be covered with ſackecloth and cry mightily unto God: yea, let them turne every one from their evill way, and from the violence which is in their hands*: and the ground of this reſolution was this, *Who can tell if God will turne and repent, and turne away from his fierce anger that we periſh not?* And the Prophets teach us to make another uſe of the poſſibility of Gods mercy; *Rent your heares and not your garments, and turne unto the Lord your God, for he is gracious and mercifull, ſlow to anger, and of great kindneſſe, and repenteth him of the evill. Who knoweth if he will returne and repent, and leave a bleſſing behinde him,* &c. and againe, *Seeke ye the Lord all yee meeke of the earth, ſeeke righteouſneſſe, ſeeke meekeneſſe, it may be yee ſhall be hid in the day of the Lords anger.*

1 Cor.15.32.

But then ſecondly, there are not wanting deſperate wretches who will thus helliſhly argue againſt the ſervice of God. It may be the decree is gone forth, and I am rejected by God, and why ſhould I labour in vaine, and goe about to repeale his will, and not rather, ſince I ſhall have no heaven hereafter, take the fill of mine owne wayes and luſts here? Thus we find the wicked Epicures conclude, *We ſhall dye tomorrow, and therefore let us eate and drinke to day.* Nay, but who art thou, O man, who diſputeſt againſt God? who rather chooſeſt to abuſe the ſecrets of God, that thou mayeſt diſhonor him, than to be ruled by his revealed wil that thou maieſt obey him? *Let the potſheards ſtrive with the potſheards of the Earth*, but let not the Clay daſh it ſelfe againſt him that made it. Remember and tremble at the difference which our Saviour makes even amongſt the wicked in hell. *It ſhall be eaſier for Sodome and Gomorrah, and for Tyre and Sidon in the day of judgement*, than for thoſe cities which have heard & deſpiſed him. Wicked men are treaſuring up of wrath, and hoording up of deſtruction againſt their own ſoules, every new oath or blaſphemy heapes a new mountain upon their conſcience; every renewed act of any uncleanneſſe plungeth a man deeper into hell, giveth the divell more holdfaſt of him, adds more fuell unto his Tophet, ſqueezeth in more dregges & woeful ingredients into the cup of aſtoniſhment which he muſt ſwallow. Doubtleſſe a ſinner in hell would account himſelfe a bleſſed creature if he did not feele there the weight and worme of ſuch and ſuch particular ſinnes, which with much eaſineſſe he might have forborne, nay which without paine and labour he could not commit. We ſee *Dives* in hell begg'd for but a drop of water, to coole his tong in that mighty flame. Now ſuppoſe a man to lye in a burning furnace; what great comfort could he receive from but a drop of water againſt a furnace of fire? Certainly the abatement of ſo much pain as the conſtant continuance of one drop of water would remove, could in no proportion amount to the taking away the puniſhment of the ſmalleſt ſin, of the leaſt idle word, or unprofitable thought; and yet in that extremity there ſhall not be allowed a drop of refreſhment againſt a lake of fire. O that men would therfore in time conſider what a woeful thing it is to fal into the hands, and to rowze up the jealouſie of the living God: that becauſe he will doe thus and thus unto obdurate ſinners, they would therefore in time humble themſelves under his mighty hand, and prepare to meet him in the way of his judgments. For certainly no ſooner doth the heart of a ſinner yeeld to God, but he meeteth him in his return and preventeth him with goodneſſe, his heart likewiſe is turned within him, and his repentings are kindled together. With much more delight will he put a man into the armes of Chriſt, than force him under his feet. *He doth not afflict willingly nor grieve the children of men; he taketh no pleaſure in the death of a ſinner, but he delighteth in mercy.*

The laſt thing obſerved was the *Manner of this victory*; expreſſed in thoſe words, *Ponam*, and *ponam ſcabellum*, To *put*, and to *put as a ſtoole* under Chriſts feet. Now this expreſſion, that the conqueſt of Chriſts enemies ſhall bee but as the removing of a ſtoole into his place, noteth unto us two things:

Firſt *the eaſineſſe of Gods victory* over the enemies of Chriſt. They are before him as nothing, leſſe than nothing, the drop of a bucket, the duſt of a ballance, a very little thing. What thing is heavier than a mountaine, what thing eaſier than a touch, what lighter than chaffe, or ſofter than wax? and yet they who in the eyes of men are as ſtrong and immoveable as mountaines, if God but touch them, they ſhall be turned into chaffe, and flow at his preſence. If a man had a deadly peſtilence and of infallible infection, how eaſily might that man be avenged on his enemy with but breathing in his face? Now the breath of the Lord is like a ſtream of brimſtone to devoure the wicked. As eaſily as fire conſumeth flaxe or ſtubble, as eaſily as poyſon invadeth the ſpirits of the body, as eaſily as a rod of iron breaketh in peeces a potters veſſell, as eaſily as a burdenſome ſtone bruizeth that which it fals upon; ſo, and much more irreſiſtibly doth the wrath of the Lord conſume his enemies.

Eſay 41.15

Eſay 64.3.

Eſay 30.33.

Eſay 27 4

Eſay 47.14.

Zech. 12. 3,6

Pſal.2 9

No

Not to inſiſt long on ſo certaine and obvious a truth. Farre eaſier we know it is to deſtroy than to build up, there is no ſuch Art required in demoliſhing,as there is in erecting of an edifice, thoſe things which are long and difficultly growing up, are ſuddenly extinguiſhed. Since therefore God hath power and wiſdome to *make* the Creature, no wonder if hee can moſt eaſily *deſtroy* it.

Corpora tardè augeſcunt citò extinguuntur. Tac.

Again,Gods power is as it were ſet on by his *jealouſie* & fury againſt ſinners. Anger we know is the whetſtone of ſtrength,in an equality of other termes, it will make a man prevaile. Nothing is able to ſtand before a fire which is once enrag'd. Now Gods diſpleaſure is kindled,and breaketh forth into a flame againſt the ſins of men,*Deut.* 29.20. like a devouring Lion,or a bereaved Beare;like the implacable rage of a jealous man,ſo doth the fire of the Lords revenge break forth upon the enemies of his Son.

Hoſ.13.7, 8.
*Prov:*6 34.
Cant.8.6.
Ezek.36.5

Adde hereunto our *diſpoſition* and preparedneſſe for the wrath of God. Strength it ſelfe may be tyred out in vaine upon a ſubject which is capable of any injury therefrom. But if the paw of a Beare meet with ſo thin a ſubſtance as the kall of a mans heart, how eaſily is it torne to pieces? Every action is then moſt ſpeedily finiſhed when the ſubject on which it workes is thereunto prepared. Far eaſier is it to make a print in waxe than in Adamant,to kindle a fire in dry ſtubble,than in green wood. Now wicked men have fitted themſelves for wrath,and are the procurers,and artificers of their own deſtruction. They are veſſels,and God is never without treaſures of wrath, ſo that the confuſion of a wicked man is but like the drawing of water out of a Fountain, or the filling of a bag out of a heape of treaſure.

Rom.9.22.
Eſay.3.9.
Ier.2.17
Ier 4 18.
Hoſ.13.9.

Laſtly,adde hereunto our *deſtituteneſſe* of all help and ſuccor. Even fire amongſt pitch might be quenched,if a man could powre downe water in abundance upon it.

But

Verse 1. But the wicked ſhal have no ſtrength either in or about them to prevent or remove the wrath to come. Here indeede they have ſome helps (ſuch as they are) to ſtand out againſt God in his Word, Wealth and greatneſſe to be the proviſions of their luſts, the countenance of the wicked world to encourage them in their waies; Satan and the wiſdome of the fleſh to furniſh them with arguments, and to caſt a varniſh upon uncleanneſſe: but when the Lion comes, the ſhepherd can do the ſheepe no good, when the fire comes, the rotten poſt ſhall periſh with the varniſh which covered it. He that was here ſtrong enough to provoke God, ſhall at laſt be bound hand and foot, and ſo have no faculty left either to reſiſt him, or to run from him.

There is a fooliſh diſpoſition in the hearts of men to
think that they ſhall ever continue in that eſtate which
they are once in. The proud and wicked man hath ſaid
Pſal. 10.6, 11. in his heart, *I ſhall never be moved, I ſhall never be in ad-
verſity. God hath forgotten, he hideth his face, he will never
ſee it.* And the Prophet *David* was overtaken with this
Luk 12.19. groſſe errour, *I ſaid in my proſperity I ſhall never bee
Mic: 3.11. moved.* This was the vaine conceit of the foole in the
Deut. 29.19. Goſpell, thou haſt *much laid up for many yeers*, take thine
Eſay 56.12. eaſe, eate, drinke, and be merry. This ever hath beene
Eſay 38.12. the language of ſecure and wicked men. *No evill ſhall
Ezek. 37.11: come upon us, I ſhall have peace though I walke in the ima-
gination of mine heart. To morrow ſhall be as this day and
much more abundant.* And ſo alſo in afflictions; *Hath
the Lord forgotten to be gracious, and ſhut up his loving
kindneſſe in diſpleaſure? from day even to night wilt thou
make an end of me. I ſaid, my hope is loſt and I am cut off
for my part.* I ſhall never overcome ſuch an affliction, I
ſhall never breake through ſuch a preſſure. And both
theſe come for want of faith touching the power of
God to ſubdue all enemies under Chriſts feet. If men
would but conſider how eaſily God can breake downe

VERSE 1.

all their cob-webs, and ſweep away their refuge of lies; how eaſily he can ſpoyle them of all the proviſions of their luſts and leave them like a Lambe in a large place, they would be more fearefull of him, and leſſe dote upon things which wil not profit; they would take heed how they abuſe their youth, ſtrength time, abilities, as if they had a Spring of them all within themſelves, & conſider that their good is not in their owne hand, that the ſcith can get as well through the greene Graſſe as the dry ſtubble, that conſuming fire can as well melt the hardeſt metall as the ſofteſt wax. What is the reaſon why men in ſore extremities make ſtrong reſolutions, and vow much repentance & amendment of life, and yet as ſoon as they are off from the racke returne again to their vomit, and wallow in their wonted luſts, but becauſe their ſenſe made them feele that then, which if they had faith they might ſtill perceive, and ſo ſtill continue in the ſame good reſolutions, namely that Gods hand was neer unto them? But what, *is not God a God a farre off, as well as neere a hand?* doth he not ſay of wicked men, that in *the fulneſſe of their ſufficiency they ſhall be in ſtraites?* Cannot he blaſt the Corne in the blade, in the Harveſt, in the Barne, in the very mouth of the wicked? Did he not cut off *Belſhazzar* in his cups, and *Herod* in his robes, & *Babylon* and *Tyrus* in their pride, and *Haman* in his favour, and *Jezabell* in her paint? Have but faith enough to ſay I am a man, and therefore no humane events ſhould be ſtrange unto mee, and even that one conſideration may keep a man from outrage of ſinning. It may be I have abundance of earthly things, yet am I ſtill but a gilded potſheard: It may be I have excellent endowments, but I have them all in an earthen veſſell. And ſhall the potſheard ſtrive with the potter, and provoke him that made it? This would teach us to feare and tremble at Gods Power. Though we looke upon death and judgement as affar off, yet God can

Iob. 20.22
Amos. 4 7
Hoſ. 12.9.
Hag. 1.9.
Hoſ 9.2.
Pſal. 78.30,31.

can make them neere when he wil, for he hath ſaid that the damnation of wicked men is *ſwift*, and that they are *neere unto curſing*. His judgements are like *lightning* and have *wings* ſuddenly to overtake a ſinner. He requires but a *moneth*, nay but a *morning*, nay but a *moment* to conſume his enemies, and bring deſolation upon thoſe who ſaid they ſhould ſit as a Lady for ever, and did never remember the latter end. *Though a ſinner do evill an hundred times, and his dayes be prolonged,* namely by the patience and permiſſion of God, in whoſe hands his dayes are, *yet it ſhall goe well at laſt only with thoſe that feare God*; The wicked are not able to prolong their owne dayes.

2 Pet.2.1.
Heb.6.8.
Hoſ.8.1.
Zech.5.1.
Hoſ.5.7.
Hoſ.10.15.
Eſay 47.9.
Eccle.8.12, 13

Again, for Afflictions and Temptations, it is a great fruit of the infidelity of mens hearts, and a fooliſh charging and chiding of our Maker, to account our ſelves ſwallowed up of any preſent preſſure, If we did but conſider that it is as eaſie with God to ſubdue our enemies, and to rebuke our afflictions as it is with us to put a ſtoole under our feet, we would then learne to waite on him in all our diſtreſſes, and when we cannot anſwer difficulties, nor extricate our ſelves out of our owne doubts or fears, to conclude that his thoughts are above our thoughts, and his wayes above our wayes, and ſo to caſt our ſelves wholy upon his power. Tis an argument which the Lord uſeth every where to eſtabliſh his Church withall: *Feare not the feare of men, nor be affraid, but ſanctifie the Lord of hoſts himſelfe, and let him be your feare. Who art thou that thou ſhouldeſt be affraid of a man that ſhall dye, and of the Sonne of Man which ſhall be made as graſſe; and forgetſt the Lord thy Maker, and haſt feared every day becauſe of the fury of the oppreſſor? And where is the fury of the oppreſſor?* If it be marvellous in the eyes of the remnant of this people, *ſhould it be marvellous in mine eyes, ſaith the Lord of Hoſts? Behold, I am the Lord the God of all fleſh, is there any*

Eſay 55.8, 9.
Eſay 8.12, 13.
Eſay 51.12, 13.
Zech.8.6, 7.

any thing too hard for me? Bleſſed is the man that truſteth in the Lord, and whoſe hope the Lord is. He ſhall be as a tree planted by the waters, which ſhall not bee carefull in the yeare of drought. When the poore and needy ſeeke water and there is none, and their tongue faileth for thirſt, I the Lord will heare them, I the God of Iſrael will not forſake them. Though the fig-tree ſhall not bloſſome, neither ſhall fruite be in the Vines, the labour of the Olive ſhall faile, and the field ſhall yeeld no meat, the flock ſhall be cut off from the fold, and there ſhall be no heard in the ſtals: yet I will rejoyce in the Lord, I will joy in the God of my ſalvation. He is able to do abundantly above all that we can aske or thinke. God would never ſo frequently carry men to the dependance upon his Power, if they were not apt in extremities to judge of God by themſelves, and to ſuſpect his Power.

VERSE 1.

Ier. 32. 27.
Gen. 18, 14.
Ier. 17. 7, 8
Eſay 41. 17, 18.
Hab. 3. 17, 19.

Secondly, as this *Putting* of Chriſts enemies like a ſtoole under his feet noteth *Eaſineſſe*, ſo alſo it noteth *Order or Beauty too.* When Chriſts enemies ſhall be under his foot, then there ſhall be a right Order in things, then ſhall indeed appeare that God is a *God of Order*, and therefore the day wherein that ſhall be done, is called the *Time of the Reſtitution of all things, Acts* 3 21 The putting of Chriſts enemies under his feet, is an *Act of Juſtice*, and of all other, Iuſtice is the moſt orderly vertue, that which keepeth beauty upon the face of a people, as conſiſting it ſelfe in a ſymmetry, and proportion. Again every thing out of its own place is out of order, but when things are all in their proper places and due proportions, then there reſults a beauty and comelineſſe from them. In a great houſe there are many veſſels, ſome of wood and braſſe, others of gold and ſilver ſome for honourable, others for baſe and ſordid uſes; Now if all theſe were confuſedly together in one room, a man would conclude that things were out of order, but when the plate is in one place, the braſſe and wood in another,

τὸ δίκαιον νόμιμον καὶ ἴσον, τὸ δ' ἄδικον παράνομον καὶ ἄνισον.
Ariſt Ethic. lib. 5, cap. 1.

wee acknowledge a decency and cleanlineſſe in ſuch a houſe. Let a body be of never ſo exact temperature and delicate complexion, yet if any member therein be miſplaced, the eye in the room of the eare, or the cheek of the forehead, there can be no beauty in ſuch a body: So in the Church, till God ſet every one in his right place, the order thereof is but imperfect: Therfore when *Iudas* was put under Chriſts feet, he is ſaid to have gone εἰς ἴδιον τόπον, unto his own place, *Act*.1.25.

Ezek.18.25. Mal.3.14,15. Why then ſhould any man murmure at the proſperity of wicked men, or conceive of Gods proceedings as if they were irregular and unequall, as if there were no profit for thoſe who walke mournefully, but the proud, and wicked workers were ſet up? This is to revile the workman while he is yet in the fitting of his work. The pieces are not yet put together in their proper joynts, and therefore no marvell if the evenneſſe and beauty of Gods works be not ſo plainely diſcovered. For every thing is *beautifull in its time*; what though the corne in the field hang down the head, and the weeds ſeeme to flouriſh and over-top it; ſtay but till the Harveſt, and it will then appeare which was for the garner, and which for the fire. Go into the Sanctuary of the Lord, and by faith look unto the day of the Revelation of Gods righteous judgments, and it will appeare *that the ways of the Lord are right, though the tranſgreſſors ſtumble in them*, or be offended at them. Hoſ.14.9.

Secondly, from hence every man may learne how to bring beauty and order into himſelfe, namely by ſubduing thoſe enemies of Chriſt, thoſe luſts and evill affections which dwell within him. Laws we know are the ligaments and ſinewes of a State, the ſtrings as it were which being touched and animated by skilful governors do yeeld that excellent harmony which is to be ſeen in well conſtituted Common-wealths; the more they prevaile, ſo much the more unity is preſerved, and faction abated, and community cheriſhed in the minds of men ; Even ſo where the Scepter of Chriſt, the Law of the mind , the royall Law of Liberty and Grace do more prevaile over the luſts of the heart, by ſo much the more excellent is the harmony and complexion of ſuch a ſoule.

Pſal.8.6. Now the laſt thing in this verſe is, *Scabellum pedibus tuis. A ſtoole under thy feet.* Things are *under Chriſts feet two manner of ways* : Either by way of ſubjection as *ſervants* unto him, and ſo he hath dominion over all the works of Gods hands , and hath *all things put under his feet.* Eph.1.21, 22. So the Apoſtle ſaith that God hath ſet him at his own right hand in Heavenly places, far above all principality and power, and might and dominion and every name that is named, not only in this World, but alſo in that which is to come ; *And hath put all things under his feet,* 1 Pet.3.22. and gave him to be the Head over all things to the Church. Which S. *Peter* expreſſeth in a like manner : He is gone into Heaven, and is on the right hand of God , *Angels and authorities and powers being made ſubject to him* : Or ſecondly by *way of victory and inſultation,* and alſo Chriſts *enemies* are put under his feet. Which is the moſt proper way. For the members of Chriſt are indeed under the Head. So we find that the ſheep of Chriſt are *in his hands. No man ſhall pluck them out of my hand.* Iohn 10. 28. And the Lambs of Chriſt are in his *armes and boſome. He ſhall gather the Lambs with his arme, and carry them in his boſome.* Eſay 40 11. But the enemies of Chriſt are *under his feet,* to bee trampled upon, till their bloud bee ſqueezed out, and his garments ſtained with it. Eſay 63.1,3. All the multiplied multitudes of the wicked in the World ſhall be but as ſo many cluſters of ripe grapes to be caſt into the great Wine-preſſe of the wrath of God, and to be troden by him who went forth on a white horſe, conquering and to conquer , Ioel 3. 13,14. till the bloud come out of the Wine-preſſe even unto the horſe bridles. Rev.14.20. And this is an uſuall expreſſion of a totall victory in holy Scripture, the laying of an adverſary even with the ground, that he may be cruſhed and trampled upon. This was the curſe of the Serpent, that he ſhould crawle with his belly upon the duſt of the Earth, and that the ſeed of the Woman ſhould bruiſe his head. And it is the curſe of Gods enemies, that they ſhould licke the duſt, and that the feet of the Church & the tongue of her dogs ſhould be dipped in the bloud of her enemies. Thus *David* put the people of *Rabbah* under harrows; and *Iehu* trod *Iezabel* under his horſes feet. And therefore the Church chooſeth that phraſe to expreſſe the greatneſſe of her calamity by. The Lord hath troden under foot all my mighty men in the midſt of me; he hath called an aſſembly againſt me to cruſh my young men. The Lord hath trodden the Virgin, the Daughter of Iuda as in a Wine-preſſe.

Gen. 3.14. Luke 10.19. Rom. 16.20. Pſal. 68.23.

2 Sam. 12.31. 2 Kings 9.33. Lam. 1.15.

Now this putting of Chriſts enemies as a ſtoole under his feet, notes unto us in regard of Chriſt two things: Firſt, his *Reſt*; and ſecondly, his *Triumph*. *To ſtand*, in the Scripture phraſe (as I have before obſerved) denoteth *Miniſtery*, and to *Sit*, *Reſt*; and there is no poſture more eaſie than to ſit with a ſtoole under ones feet. Till Chriſts enemies then be all under his feet, he is not fully in his Reſt. It is true, in his own Perſon he is in Reſt, he hath finiſhed the work which was given him to do, and therefore is entred into his Reſt. He hath already aſcended up on high, and led captivity captive; yet in his members he ſtill ſuffers, though not by way of *paine* or paſſion, yet by way of *Sympathy* or compaſſion, he is *touched with a feeling of our infirmities, Heb. 4.15.* As by the things which he ſuffered, he *learned obedience* towards God, ſo by the ſame ſufferings he learned compaſſion, and thereupon mercy and fidelity towards his members; for no man can be more tenderly faithfull in the buſineſſe of another, than he who by his own experience

Heb. 5.8. Heb. 2.17, 18.

perience knoweth the conſequence and neceſſity of it. And therefore he is ſaid to be *afflicted* in all the *afflictions* of his people; and the Apoſtle tels us that the *afflictions* of the Saints fill up the remainders, or that which is behind, of the ſufferings of Chriſt; for as the Church is called the *fulneſſe of Chriſt*, who yet of himſelfe is ſo ful, as that he filleth all in all (neither doth the Church ſerve to ſupply his defects, but to magnifie his mercy:) ſo the Churches ſufferings are eſteemed the fulneſſe of the ſufferings of Chriſt, although his were of themſelves ſo full before, as that they had a *Conſummatum eſt* to ſeale up both their meaſure and their merit. And therefore our ſufferings are called his, not by way of addition, or improvement unto thoſe, but by way of honour and dignity unto us, they ſhew Chriſts compaſſion towards us, and our union and conformity to him; but no way either any defect of vertue in his, or any value of merit in ours, or any Eccleſiaſticall treaſure or redundancy out of a mixture of both: very profitable they are for the edification of the Church, but very baſe and unworthy for the expiation of ſinne: very profitable for the comfort of men, but very unprofitable to the Iuſtice of God. So then, though Chriſt reſt from ſuffering in himſelfe, yet not in his Saints; though the Serpent cannot come to the head, yet it is ſtill bruizing of his heele. Here then the Apoſtles inference is good, there remaineth therefore *reſt* unto the people of God, and that ſuch a glorious reſt as muſt ariſe out of the ruine of their enemies. When the wicked periſh, they ſhall ſee it and rejoyce, and ſhall waſh their feet in the bloud of their adverſaries. The revenge of God againſt his enemies is ſuch, as ſhall bring an eaſe with it: *Ah*, ſaith the Lord, *I will eaſe mee* of mine adverſaries, *I will avenge mee* of mine enemies, *Eſay* 1.24. This is the comfort which the Lord giveth his people, that they ſhall bee full when their enemies ſhall bee hungry, and that hee

Eſay 63.9.
Col.1.24.

Eſay 65.13.
Eſay 66.5.

will appeare to their joy, when their enemies ſhall bee aſhamed.

This muſt teach wicked men to take heed of perſecuting the members of Chriſt, for they therin are profeſſed enemies to him whom yet they would ſeeme to worſhip. This is certain, that all the counſels and reſolutions which are made againſt the Subjects or Lawes of Chriſts Kingdom, are but *vaine imaginations* which ſhal never be executed. He will at laſt avenge the quarrell of his people, and in ſpight of all the power or malice of hell, make them to ſit *actually* in heavenly places with him, whom he hath *virtually* and repreſentatively carried thither already. And it ſhould comfort the faithful in all their ſufferings for Chriſts ſake: Becauſe hereby they are, Firſt, *Conformable* unto him. Secondly, they are *Aſſociates* with him. Thirdly, they are aſſured that they are in a way to reſt: for ſaith the Apoſtle, it is juſt with God to recompence tribulation to them that trouble you, and *to you who are troubled reſt, when the Lord Jeſus ſhall bee revealed from heaven.* And in as much, ſaith S. *Peter*, as you are partakers of Chriſts ſufferings, when his glory ſhall be revealed, *ye ſhall be glad alſo with exceeding joy*: And this joy ſhall be ſo much the greater, becauſe it ſhal grow out of the everlaſting ſubjection of the enemy under Chriſts feet, and thoſe whom here they perſecuted & deſpiſed, ſhall there with Chriſt be their Iudges.

2 Theſſ.1,6,7

1 Pet.4.13.

1 Cor.6. 2,3.

Alex.ab Alex. Gen der. lib.6. cap 6.
Roſin. Antiq. Rom. l.10.c.29.

Secondly, as it noteth the reſt ſo likewiſe the *Triumph of Chriſt*, when he ſhall ſet his feet on the neck of his enemies. The Apoſtle ſaith, that he *triumphed over them in his Croſſe, Col.2.15.* And there are two words which have an alluſion unto the formes of Triumph, *Expoliation* and *Publication*, or repreſentation of the pompe unto the World of the Faithfull. He *ſpoyled Principalities* and *Powers*, that is, He tooke from them all their armour wherein they truſted, and *divided the ſpoyles, Luke* 11.22. The armour of Satan was principally the handwriting

writing of the Law which was againſt us, or contrary unto us, ſo long as we were under the full force and rigour of that, ſo long we were under the poſſeſſion and tyranny of Satan. But when Chriſt nailed that unto the Croſſe, and tooke it out of the way, then all the other panoply of Satan was eaſily taken from him: hee was then ſpoiled of all his weapons and proviſions of luſt, for the World, and therewithall the things which are in the World, were unto us Crucified in the Croſſe of Chriſt. Gal.6.14. So that now by Faith in him we are able to overcome the World, 1 Iohn 5.4,5. to value it aright, to eſteeme the promiſes thereof thin and empty, and the threatnings thereof vaine and falſe; Heb.11.26. the treaſures thereof baſer than the very reproaches of Chriſt, and the afflictions thereof not worthy to bee compared with the glory which ſhall be revealed in us, Rom.8.18. as being in their meaſure but light, and but momentary in their duration. 2 Cor.17. The power and wiſdome of Satan was likewiſe in the Croſſe of Chriſt moſt notably befooled and diſappointed; for when hee thought that hee had now ſwallowed up Chriſt, he found a hooke under that bait, he found that which neither himſelfe, nor any of his inſtruments could have ſuſpected, that Chriſt crucified was indeed the wiſdom of God, and the power of God; and that through death he choſe to deſtroy him who had the power of death, 1 *Cor*.1.24. *Heb*.2 14. Again, he made *a ſhew, or publique repreſentation* of this victory, and of theſe his ſpoiles openly unto the World. As the Croſſe was his triumphall chariot, ſo was it likewiſe *ferculum pompæ*, the pageant, as it were, and table of his ſpoiles. For though to a carnall eye there was nothing but ignominy and diſhonour in it, yet to thoſe that are cal'd, there is an eye of faith given to ſee in the Croſſe of Chriſt Hell diſappointed, Satan confounded, his kingdom demoliſhed, the earthly members of the old man crucified, affections and luſts abated, and captivity already led captive. And indeed what triumph of any the moſt glorious Conqueror was ever honoured with the opening of graves, the reſurrection of the dead, the converſion of enemies, the acclamation of mute and inanimate creatures, the darknes of the Sun, the trembling of the earth, the compaſſion of the rocks, the amazement of the world, the admiration of the Angels of heaven, but only this triumph of Chriſt upon the Croſſe? And if he did ſo triumph there, how much more at the right hand of the Majeſty on high, where he is crowned with glory and honour; and at that great day, which is therefore called the Day of the Lord Ieſus, becauſe he will therin conſummate his triumph over all his enemies, when he ſhall come with the attendance of Angels, in a chariot of fire, with all the unbeleevers of the world bound before his Throne, and with the clamor, applauſe and admiration of all the Saints.

And this is a plentiful ground of comfort to the faithfull in all their conflicts with Satan, Sin, temptations, or corruptions, they fight under his protection, & with his Spirit who hath himſelfe already triumphed, who accounteth our temptations his, and his victories ours; who turned the ſoreſt perplexities which the world ſhall ever ſee, into a Doctrin of comfort unto his Diſciples, *Luk.* 21. 25, 28. When ever then we are aſſaulted with any heavy temptation to diſcomforts, feares, fainting, wearines, deſpaire, ſinfull conformities, or the like; let us not toſſe over our own ſtore, nor depend upon any ſtrength or principles of our own, but look only by faith unto the victories of Chriſt, and to this great promiſe which is here made unto him, as Head and Captaine of the Church, by whom we ſhall be able to do all things, and though we were ſurrounded with enemies, to eſcape, as he did, thorow the midſt of them all. We know the Cats *Vnum magnum,* in the fable was more worth than the Foxes thouſand ſhifts, notwithſtanding

ing all the which he was caught at the laſt. Our enemies come againſt us in armies, with infinite methods and ſtratagems to circumvent us, this only is our comfort, that we have ***unum magnum***, one refuge which is above all the Wiſdome of the enemy, to climbe up unto the Croſſe of Chriſt, & to commit the keeping of our ſoules unto him, out of whoſe hands no man can take them. When *David* went forth againſt *Goliah*, he did not grapple with him by his own ſtrength, but with his ſling and his ſtone at a diſtance overthrew him. It is not good to let Satan come too cloſe unto the ſoule, to let in his temptations, or to enter into any private and intimate combat with him (this was for our Captain only to do, who we know entred into the field with him, as being certain of his own ſtrength) but our only way to prevaile againſt him, is to take faith as a ſling, & Chriſt as a ſtone, he will undoubtedly find out a place to enter in and to ſinke the proudeſt enemy. We are beſet with enemies, yea, we are enemies unto our ſelves, the burden of the Fleſh, the aſſaults of the World, the fiery darts of Satan, treaſon within, and wars without, ſwarmes of Midianites, troops of Amalekites, the Sea before us, the Egyptian behind us, ſin before, Satan and the World behind, either I muſt run on and be drowned in ſin, or I muſt ſtand ſtill and be hewed in pieces with the perſecutions of wicked men, or I muſt revolt and turne back to Egypt, and ſo be devoured in her plagues. In theſe extremities the Apoſtle hath given us our *Unum magnum*, *Looke upon Ieſus*, he that is the Author, will be the finiſher of our faith: It is yet but a little while, hee will come and will not tarry, he is within the view of our Faith, he is within the cry of our Prayers, he *ſitteth at the right hand of power*, nay, he there ſtandeth, and is riſen up already in the quarrell of his Saints, *Acts* 7,56. The neerer the Egyptian is to Iſrael, the neerer he is to ruine, and the neerer Iſrael is to deliverance. Though

Heb. 12, 1, 2.
Heb. 10, 36, 37.

Moſes

VERSE I.

Moſes have not Chariots,nor multitudes of weapons, yet he hath a *Rod*,a Branch,an Angell of Gods preſence, which can open the Sea,and give an iſſue to the greateſt dangers, which can turne the enemies rage into his own ruine. There is no enemy ſo cloſe,ſo dangerous, ſo unavoidable as our owne luſts. Now the Lord promiſeth to deale with the ſins of his people, as he did with the Egyptians; wee know their tyranny he ſubdued with many plagues, their firſt-borne, the ſtrength and flower of the Land,he ſlew before, and thoſe who afterwards joyned themſelves againſt his people,he drowned in the bottome of the Sea; ſo ſaith the Prophet, *Hee will ſubdue our iniquities*, he will purge them away, the power and ſtrength of them he will abate by his Spirit; and as for thoſe remainders thereof, which are yet behind, and rebell againſt his Grace,he will *caſt all of them into the depths of the Sea*,that is,he will remove them utterly away from us, he will drown them in everlaſting forgetfulneſſe, he will not only blot them out that they may not be, but hee will not remember them neither, which is in ſome ſort to make them even not to have been. And,which yet makes the aſſurance of all this the ſtronger,the ground of it all is only in God himſelfe,his Covenant and mercy.Now though our condition alters yet his mercy is ſtill the ſame: If the root of the Covenant were in us,then as we change,that alſo would vary too,but the root is in Gods own grace,whoſe mercy is therefore without repentance in himſelfe, becauſe it is without reaſon or merit in us.

Eſay 11.1.
Zech.3.8.
Exod 33.14,16

Mic.7.19,20.
Pſal.65.3.

Quod in profundum maris abiicitur penitus non extat. Theodoret.
Pſal.103.12.
Eſay 43.25.
Eſay 44.22.

Mal.3.6.

Now laſtly, this *Foot-ſtoole* under Chriſts feet, in regard of his enemies,noteth unto us foure things. Firſt, *The extreame ſhame and confuſion* which they ſhall everlaſtingly ſuffer,the utter abaſing &bringing down of all that exalteth it ſelf againſt Chriſt. In victories amongſt men,the part conquered goes many times off upon ſome honourable termes; at the very worſt when they are

Eſay.2,11:

VERSE I.

led captives, yet they go like men ſtill; but to be made a ſtoole for the Conquerour to inſult over, to licke the duſt like a Serpent, and move out of holes like the worms of the earth, to be ſo low, as not to have any further degree of calamity or diſhonour left unto which a man may be debaſed; this is the *extremity of ſhame*. It is noted for the greateſt indignity which *Bajazet* the grand Signior ever ſuffered, when *Tamerlane* his adverſary trampled upon his neck; and of * *Valerian*, that cruell perſecutor of the Church, that he was trod under foot by *Sapores* the *Perſian* King, and after flaied like a beaſt. It notes the extremeſt degree of revenge, which hath no mixture of mercy or compaſſion in it: So that by this we ſee the enemies of Chriſt and his Kingdome ſhall be put to utter and everlaſting ſhame: That as the faithfull in that great day of their Redemption ſhall lift up their heads, and have boldneſſe in the preſence of the Lamb; ſo the wicked ſhall fall flat upon their faces and cleave unto the duſt; when the books ſhall be unſealed, and the conſciences of men opened, and the witneſſes produced, and the ſecrets of uncleanneſſe reveal'd on the houſe top, and the mouths of the wicked, who here for a little while diſpute againſt the wayes of Chriſt, and cavill at his commands, ſhall be everlaſtingly ſtopped, when men ſhall bee like a deprehended theefe (as the Prophet ſpeaks) then ſhal their faces be as a flame, full of trembling, confuſion and aſtoniſhment. The very beſt that are find ſhame enough in ſin, how much they who give themſelves over unto vile and diſhonourable affections?

Pſa. 72.9.
Mic 7.17.
Eſay 49.23.
Qui Conſtantini totius perterruit urbem,
Sub Tamberlane ſella caniſq; fuit.
* *Aurel Victor & Eutropius.*

Jer. 2.26.
Ezra 9.6.
Dan. 9.7, 8.
Rom. 6.21.

Secondly, hereby is noted the *burden* which wicked men muſt beare: The foot-ſtoole beareth the weight of the body, ſo muſt the enemies of Chriſt beare the weight of his heavy and everlaſting wrath upon their ſoules. Sin in the committing ſeemes very light, no bigger than the cloud which the Prophet ſhewed his ſervant, but at laſt it gathers into ſuch a tempeſt, as, if the ſoule make not haſte, it wil be ſwept away and overwhelmed by it. Weighty bodies do with much difference affect the ſenſe according to the difference of places wherein they are. That veſſel or peece of timber, which when it is on the water, may be eaſily drawn with the hand of man, on the land cannot be ſtirrd with much greater ſtrength: So it is with ſin upon the conſcience, in the time of committing it, nothing more eaſie, but in the time of judging it, nothing more unſupportable. A wild Aſſe in the time of her luſting traverſeth her ways with much petulancy, and ſnuffeth up the wind at her pleaſure, no man can turn her; but *in her month*, that is, when ſhe is burdened with her foale, ſhe then feeleth the event of her former luſtfulneſſe, and will eaſily be overtaken: ſo the wicked in ſin, however for the time they may beare it out with much mirth, and cheere up their hearts in the days of their pleaſure, yet when ſin is come to the birth and ſo fully finiſhed, that it is now ready to bring forth death unto the ſoule, they ſhall then finde that it is but like the roll which the Prophet ſwallowed, ſweet to the palate, but bitter in the belly, like a cup of deadly poyſon, pleaſant in the mouth, but torment in the bowels. *On whomſoever the Son of man ſhall fall with the Weight of his heavy diſpleaſure, hee will grinde him to powder.* That muſt needs bee a heavy burden which men would moſt joyfully exchange for the weight of rockes and mountaines to lye everlaſtingly upon their backs: And yet the wicked at that great day ſhall all in vaine begge of the mountaines and rocks to fall upon them, and to hide them from the wrath of the Lamb, ſhall rather chooſe to live eternally under the weight of the heavieſt creature in the world, than under the fury of him that ſitteth upon the Throne.

Ier.2.24.

Matth.21.44.

Revel.6.16.

Thirdly, herein likewiſe is noted the relation of a juſt and equall *recompence* unto ungodly men. The Lord uſeth often to fit puniſhments to the quality & meaſure of the ſins committed. He that on earth denied a crum of bread, in Hell was denied a drop of water. Man who being in honour would needs affect to be as God, was thereby debaſed to become like the beaſts that periſh. *Nadab* and *Abihu* offered ſtrange fire and periſhed by ſtrange fire from the Lord. [a] *Sodome* and *Gomorra* burnt in unnaturall luſts, and they were drowned in an unnaturall tempeſt of fire. [b] That Apoſtate in Saint *Cyprian*, who opened his mouth againſt Chriſt in blaſphemy, was immediatly ſmitten with dumneſſe that he could not open it unto Chriſt for mercy, [c] *Eutropius* the *Eunuch* when he perſwaded the Emperor to take from malefactors the benefit of refuge at their Altars, did therein prevent his own mercy, and beg away the advantage of an eſcape from himſelf, the priviledge wherof he did afterwards in vain lay hold on. And thus will Chriſt deale with his enemies at the laſt day. Here they trample upon Chriſt in his Word, in his Wayes, in his Members. They make the Saints [d] bow down for them to go over, and make them as the pavements on the ground. They tread under foot the bloud of the Covenant, and the Sanctuary of the Lord, and put Chriſt to ſhame here: and there their own meaſure ſhall be returned into their own boſome, they ſhall be conſtrained to confeſſe as *Adonibezek, as I have done, ſo God hath requited me.* Yea, this they ſhall ſuffer from the meaneſt of Chriſts members, whom they here inſulted over. They ſhall then as witneſſes, and as it were co-aſſeſſors with Chriſt, judge the very wicked Angels, and tread them under their feet. *They ſhall take them captives whoſe captives they were, and ſhall rule over their oppreſſors. All they that deſpiſed them ſhall bow themſelves at the ſoles of their feet. They who gathered themſelves againſt Sion, and ſaid, let her be defiled, and let our eye ſee it: ſhall themſelves be gathered as ſheaves into the floore, and the Daughter*

[a] ὁ τῆς κολάσεως τρόπος τῆς ἁμαρτίας μιμεῖται, *Chryſoſt. Hom.* 10. *ad pop. Ant.*

[b] *Inde pœna cœpit unde culpa & Crimen. Cyprian. de Lapſis.*

[c] *Socrat. Hiſto. lib.* 6 *c.* 5. *& Sozom. l.* 8 *c.* 7.

[d] Eſay 51.23. Heb. 10.29. Eſay 63.18. Rev. 11.2. Heb. 6.6. Iudg. 1.7. 1 Cor. 6.2 3. Rom. 16.20 Eſay 14.2. Mic. 4.11, 12, 13. Mich. 7.10.

of Sion ſhall ariſe and threſh them with hornes of iron, and with hooves of braſſe. Then (ſaith the Church) *She that is mine enemy ſhall ſee it, and ſhame ſhall cover her which ſaid unto me, Where is the Lord thy God? Mine eyes ſhal behold her; Now ſhall ſhe be trodden down as the mire of the ſtreets.* Even ſo let all thine enemies periſh, O Lord; but let them which love thee bee as the Sunne when he goeth forth in his might.

Laſtly, herein we may note the great power and wiſdom of Chriſt in turning the malice and miſchief of his enemies into his own uſe and advantage; and in ſo [a] ordering wicked men that though they intend nothing but extirpation and ruin to his Kingdom, yet they ſhall be uſefull unto him, and againſt their own wils, ſerviceable to thoſe glorious ends, in the accompliſhing wherof he ſhall be admired by all thoſe that beleeve. As in a great houſe there is neceſſary uſe of veſſels of diſhonor, deſtinated unto ſordid and mean, but yet dayly ſervices: ſo in [b] the great Houſe of God, wicked men are his utenſils & houſhold inſtruments, as foot-ſtooles, and ſtaves, and veſſels wherein there is no pleaſure, though of them there may be good uſe. The [c] *Aſſyrian* was the Rod of his anger, his Axe wherwith he pruned, and his Saw wherwith he threatned his people. [d] *Pharaoh* was a veſſel fitted to ſhew the Glory and Power of his Name. [e] It is neceſſary ſaith our Saviour, that offences come, and there [f] muſt be hereſies, ſaith the Apoſtle. Becauſe as a skilfull Phyſitian ordereth poyſonfull and deſtructive ingredients unto uſefull ſervices: So the Lord by his wiſdome doth make uſe of wicked mens perſons and purpoſes to his own moſt righteous and wonderfull ends, [g] ſecretly and mightily directing their wicked deſignes, to the magnifying of his own power and providence, and to the furthering of his people in Faith and Godlineſſe.

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[a] *Voluntas Humana, perverſe utendo bonis, fit mala: ille Ordinate etiam malis utendo, permanet bonus. Aug. Epiſt.* 120. *Sicut ergo ipſi benignitate, & patientia, id eſt, Bonis Dei male utuntur, dum non corriguntur, ſic contra Deus etiam malis eorum bene utitur non ſolum ad juſtitiam ſuam, quæ eis digna in fine retribuet, ſed etiam ad exercitationem & profectum ſanctorum ſuorum, ut ex ipſa etiã malorum perverſitate, boni proficiant, & probentur, & manifeſtentur. Id. epiſt.* 141.

[b] 2 Tim 2.20. [c] Eſay 10.5,6,7. [d] Rom. 9.17. [e] Mat.18.7. [f] 1 Cor. 11.19. [g] Eſay 37.28,29.

VERSE 2.

The Lord ſhall ſend the Rod of thy ſtrength out of Sion: Rule thou in the midſt of thine enemies.

THis Verſe is a continuation of the former touching the Kingdom of Chriſt; and it contains the forme of its ſpirituall Adminiſtration. Wherein is ſecretly couch'd another of the Offices of Chriſt, namely his Propheticall Office. For that is as it were the diſpenſation and execution of his regall Office in the militant Church. The ſumme of this Adminiſtration conſiſts in two principal things. 1. in matters military for the ſubduing of enemies & for the defence & protection of his people. 2, in matters civill and judiciall for the government, preſervation & honor of his Kingdom. And both theſe are in this *Pſalm*, the former in the latter part of the verſ. *Rule thou in the midſt of thine enemies.* The other in the 3. *ver. Thy people ſhalbe willing*, &c. and the way of compaſſing and effecting in the former words of this verſe, *The Lord ſhall ſend forth the Rod of thy ſtrength out of Sion.*

Greg. Tholoſ. de Repub. l.9.c.1.

Every King hath his *jura Regalia*, certain roial prerogatives and peculiar honors proper to his own Perſon, which no man can uſe but with ſubordinatiõ unto him. And if we obſerve thẽ, we ſhall find as many of them as exactly belong unto Chriſt in his Kingdõ as to any ſecular Prince in his: 1, unto kings do belong *Armamenta-*

ria publica, the Magazins for military proviſion, and the
Rom.13.4. power & diſpoſition of publik armes. Therfore he is ſaid
1 Sam.10.16 17 by the Apoſtle to *beare the ſword*, becauſe armes properly
belong unto him, & unto others under his allowance &
protectiõ. So to Chriſt alone doth belong, & in him only
is to be found the publik armory of a Chriſtian mã. The
weapons of our warfare are mighty only through him.
Nay, he is himſelf the armor and panoply of a Chriſtian,
and therfore we are cõmanded to *put on the Lord Jeſus*.
Again, *via publica* is *via regia*; the high way is the Kings
way, wherin every man walketh freely under the protectiõ
of his Soveraign. So that Law of Faith & obediẽce
Gal.6.2. under which we are to walke, which S. *Paul* calleth the
Iam.2.8. Law of Chriſt, is by S. *Iames* cald *lex regia*, a royal Law,
Iam.1.25. and a *Law of liberty*, in which while any man cõtinueth
Pſal.91,11. he is under the protection of the promiſes & of the Angels
Pro.10,29. of Chriſt. Againe, *Bona adeſpota ſeu incerti Domini*,
Lands that are concealed & under the evident claime of
no other perſon or Lord, do belõg unto the Prince, as he
that hath the ſuprem & univerſall dominion in his coũtries.
And this is moſt certainly true of Chriſt in his
Kingdom, if any man can once truly ſay, *Lord I am not
the ſervant of any other Maſter, no other King hath the
rightful dominion, or peaceable poſſeſſion of my heart*, he may
moſt truly from thence inferre: *Therefore Lord I am thy
ſervant, and therefore Lord my heart is thine.* True it is
Lord our God, that other lords beſides thee have had
dominion over us: but now by thee only will we make
Eſay 26.13. mention of thy Name. Again, *Vectigalia*, and *Cenſus*,
Tributes and Cuſtomes, and Teſtifications of Homage
and Fidelity are perſonall prerogatives belonging unto
Rom.13.6,7. Princes, and as the Apoſtle ſaith, *Due unto them* for that
Miniſtery & office which under God they attend upon.
Pſal.56.8. So in Chriſts Kingdome there is a Worſhip which the
Pſalmiſt ſaith is *Due unto his Name*. They which came
unto the Temple, which was a Type of Chriſt, were not

to come empty handed, but to bring teſtimonies of their reverence, and willing ſubjection unto that worſhip. When *Abraham* met *Melchiſedec*, a figure of Chriſt, as from him he received a bleſſing, ſo unto him he gave an expreſſion of a loyall heart, the tenth of the ſpoiles. *When the people of *Iſrael* entred into the land of *Canaan* (which was a type of Chriſts church which he ſhould conquer unto himſelfe) if any people excepted of the peace which they were firſt to proclaime, they were to become tributaries and ſervants unto *Iſrael*. So it is ſaid of *Salomon* (whoſe peaceable kingdome was a type of Chriſts after his many victories (that he [a] *Levied a tribute of bond-ſervice* upon all the nations about *Iſrael*; and [b] that thoſe Princes with whom he held correſpondence brought unto him preſents, as teſtimonies of his greatnes and wiſdome. So [c] when the wiſe men, (the firſt fruits of the *Gentiles*, after Chriſt exhibited) came to ſubmit unto his Kingdome, they opened their treaſure and preſented him with gifts, gold, frankinſence and myrrh. Againe, *Monetarum leges & valores*, the authorizing and valuations of publike coines belonging unto the Prince only, it is his image & inſcription alone which maketh them currant. Even ſo unto Chriſt only doth belong the power of ſtamping & creating as it were new ordinances in his church, nothing is with God, nor ſhould be currant with us which hath not his image or expreſſe authority upon it. Neither can any man falſify or corrupt any conſtitutiō of his without notable contempt againſt his roial prerogative. Againe, *Iudicium* or *poteſtas judiciaria*, a power of judging the perſons and cauſes of men in a peculiar royalty, the adminiſtration wherof is from the prince as

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**Ioſh* 11.19. for though there be an exception made of the Canaanites, *Deut*.20 v.16. 17. yet I conceive the equity of that Law did even amongſt them pertaine to all thoſe, who did not out of hardneſſe of heart ſtand out againſt Iſrael, but relinquiſhing their owne idolatries, and abominations, did willingly yeeld up their land to the poſſeſſion, and their hearts to the religion of Gods People. *vid Theodoret. qu*.15.in *Joſh. Aug.qu*. 13.14. in *Joſh hic. Serar*.in *Joſh.cap*.6.*quæſt*.43. *Et cap*.9. *quæſt*. 8. *Maſium* in *Ioſh.cap* 6.*p*. 117: *Hug. Grotium de Jure Belli lib*.2.*cap*.13 §.4. *Pet. Cunæum de Repub Heb. lib*.1.*cap*.20. *Weemſe* of the Iudiciall Lawes.*cap*.9, out of *Grotius*. *Jun*. in *Deut*.20 16: Deut.20.11.

[a] 1.King 4.21.

[b] 1King 9 21.10. 10.

[c] Matth. 2.11. *Primitiæ Gentium ſacramentalia munera proferunt de Theſauris*, &c. *Cyprian. ſerm de ſtell.& Magis. Briſſon. De Reg. Perſarum.l.*1 26.

VERSE 2. the fountain of al humane equity (under God) depoſited
in the hands of inferiour officers, who are as it were the
mouth of the Prince to publiſh the laws, and to execute
thoſe acts of Iuſtice and Peace, which principally belong
to his own ſacred breaſt. And ſo Chriſt ſaith of himſelfe,
Ioh. 5. 22, 27. *The Father hath committed all judgement unto the Sonne,
and hath given him authority to execute judgement.* Again
Jus vitæ & necis. A power to pardon condemned perſons,
and deliver them from the terror of the Laws ſentence
is a tranſcendēt mercy, a gem which can ſhine only
from the diadems of Princes. Now unto Chriſt likewiſe
belongeth in his Church a power to forgive ſins, it
is the moſt ſacred royalty of this prince of peace, not only
to ſuſpend, but for ever to revoke, & as it were to annihilate
the ſentence of malediction under which every
2 King. 11. 12. man is born. There are likewiſe *Ornamenta Regia*, regall
1 King. 10. 18. Ornaments, a Crown, a Throne, a Scepter, and the like.
Thus we find the Romans were wont to ſend to thoſe
forrain kings with whom they were in league, as teſtimonies
Liv. lib. 30. monies & confirmations of their dignity, *ſcipionem eburneum,*
Tacit. Ann 14 *togam pictam, ſellam curulem,* an ivory ſcepter, a
Dionyſ. Halicar. lib. royal robe, and a chaire of ſtate. And the like honors we
find in the Scriptures belonging unto Chriſt, that he
Heb. 2. 9. was *crowned with Glory and Honour*, and that he had a
Pſa 45. 6, 8. *Throne* and *righteous Scepter* belonging to his Kingdome.
Thus we have ſeene in ſeverall particulars how
Chriſt hath his Royalties belonging to his Kingdome.
Some principal of them we find in this place; *A Throne*,
a *Scepter*, *Ambaſſadours*, *Armies* for the right diſpenſing
of his ſacred power. We wil firſt conſider the words,
and then raiſe ſuch obſervations as ſhal offer themſelves.

First, what is meant by the *Rod of Chriſts ſtrength*, or
his *Strong rod?* It notes a thing which a man may leane
upon, or lay the whole weight of his body on in his wearines.
Inſigne majeſtatis regiæ, Hier. But being ſpoken of Chriſts Kingdome, we take it
for a ſcepter or rod of Majeſty. I will not hold you with

the variety of acceptions in Expoſitors. Some take it for the branch that groweth out of that root of *Ieſſe*. Some for the wood of the Croſſe. Some for the body of Chriſt borne of a Virgin. Some, for the Kingdome of Chriſts Power, taking the ſigne for the thing ſignified. Some for the power of his mighty works and preaching. That of the Body and of the Croſſe of Chriſt, except by them we underſtand the vertue of Chriſt crucified, I conceive to be not ſo pertinent to the purpoſe of the Prophet. The reſt agree in one. But for the more diſtinct underſtanding of the words: we may conſider out of the holy Scriptures what things were *ſent out of Sion*. And we find there *two things*: Firſt, *the Word of the Lord*, or his holy Goſpell. *The Law ſhall proceed out of Sion, and the Word of the Lord from Ieruſalem, Mic.*4.2. Secondly, *the ſpirit of the Lord*, which was firſt *ſent unto Sion*; for at *Jeruſalem* the Apoſtles were to wait for the promiſe of the *Father*, *Act.*1.4. and *from thence was ſhed abroad into* the world upon all fleſh, *Act.*2.17. and *both theſe are the power or ſtrength of Chriſt*. His word, a *Goſpell of Power* unto ſalvation, and his Spirit, *a Spirit of Power*, which is therefore called the finger and the arme of the Lord, *Luk.*11.20. *Matth.*12.28. *Eſay* 53.1. ſo by the Rod is meant the Goſpell and the Spirit of Chriſt.

Theodoret.
Arnobius.
Aug.& Proſp.
Euthymius.

Rom.1.16.
2 Cor.4.7 10.4.
1 Cor.2.4.
2 Tim.1.7.

Secondly, what is meant by *Gods ſending this Rod of Chriſts ſtrength?* It notes, the *manifeſtation* of the Goſpell, we knew it not before it was ſent. The *donation* of the Goſpell, we had it not before it was ſent; the *invitations of the Goſpell*, we were without God in the world, and ſtrangers from the Covenant of promiſe, before it was ſent. The *Commiſſion* of the Diſpenſers of the Goſpell, they have their patent from Heaven, they are not to ſpeake untill they be ſent.

Thirdly, what is meant by ſending it *out of Sion?* It is put in *Oppoſition to mount Sina*, from whence the Law was ſometimes ſent with thunders and fire, and much terrour unto the people of *Iſrael.* *Ye are not come*, ſaith the Apoſtle *unto the mount that burned with fire, nor unto blackneſse and darkneſse, and tempeſt*, &c. *but ye are come unto mount Sion, and unto the City of the living God, the Heavenly Jeruſalem, and to an innumerable company of Angels, and to Ieſus the Mediator of the new Covenant.* &c. *Heb.* 12.18.24. and the Apoſtle elſewhere ſheweth us the meaning of this Allegorical oppoſition between *Sina* and *Sion*, betweene *Sarah* and *Hagar*, namely the two covenants of the Law and of Grace, or of bondage & liberty, *Gal.* 4.24.25. *Sion* was the place whither the Tribes reſorted to worſhip the Lord, the place towards which that people prayed, the place of Gods mercifull reſidence amongſt them, the beauty of holineſs, the place upon which firſt the gift of the holy Ghoſt was powred forth, and in which the Goſpell was firſt of all preached after Chriſts Aſcenſion. We may take it by a *Synechdoche* for the whole Church of the Iewes, unto whom the Lord firſt revealed his Covenant of Grace in Chriſt.

Act.3.26.
Act.13.4.6.
Rom 2.10.

Rule thou] that is, *Thou ſhalt rule*, which is a uſuall forme to put the Imperative for the future indicative. It is not a command, which hath relation unto any ſervice: but it is a promiſe, a commiſſion, a dignity conferred upon Chriſt.

In the midſt of thine enemies.] Some underſtand it of changing the hearts of his enemies, & converting them as captives unto his obedience. Other underſtand the wonderfull effects of the Power of Chriſts Kingdome, that he can by his Word and Spirit hold up his Church in deſpight of all the enemies thereof round about. The Church ever was & wil be peſter'd with divers kindes of adverſaries, Heretikes and Hypocrites, and falſe brethren, with profaneneſſe, temptations, perſecutions, ſpirituall wickedneſſes; and in the middeſt of all theſe the Church of Chriſt groweth as a Lilly amongſt the Thornes. Now this *in medio*, noteth two things; *Domi-*

Qui alieni erant tui eſſe incipient. Dignare eſſe Dominus inimicorum tuorum. Hieron.

nium plenum, and *dominum ſecurum*, *A perfect and full government* without mutilation, without impediment, the Church being amongſt the wicked as a rock in the midſt of the ſea, or as a garriſon in an enemies towne, *Media dominantur in urbe*, is an expreſſion of ſuch a rule as can no way be hindered or removed. *The Church of God is a burdenſome ſtone*, they who go about to remoove it out of that place where Chriſt will plant it ſhall be cut in pieces, though all the people of the earth ſhould gather together againſt it, *Zech.* 12.3. *A ſecure and confident government*, ſo in the Scripture phraſe, *In the midſt* notes *confidence* and *ſecurity*. When the Prophet asked the Shunamite, would'ſt thou be ſpoken for to the King, or to the Captaine of the hoſt? ſhe anſwered, *I dwell amongſt mine owne people*, that is, I am ſafe and have enough already, 2 *King*. 4.13. When they of the Synagogue would have caſt Chriſt down head-long from the brow of a hill, it is ſaid, that he *paſſed through the midſt of them and went his way*, that is, with much confidence, ſafety, and aſſurance hee withdrew himſelfe. *Luk.* 4. 29, 30. As the Prophet was full of ſecurity and quietneſſe in the midſt of the Syrian ſiege, 2. *King*. 6 14, 16.

The words being thus unfolded, we may obſerve in them three of *Chriſts principall Regalities*, *Sceptrum*, *Solium*, and *Imperium*. The Scepter, the Throne, and the Power or government of his Kingdom. His Scepter is the word of his Goſpel, animated by the Power of his holy Spirit, and accompanied with the bleſſing and authority of God the Father, who ſendeth it abroad into the world. His Throne, from whence this his Scepter is extended, *Sion*, the Church of the Iewes; His victorious, plenary, and ſecure government, *Rule thou in the midſt of thine enemies*.

Firſt, the *Scepter*, here is the *Goſpell* and the *Spirit* of Chriſt, Chriſt is a *Shepheard* towards his Flocke the

Church, *Eſay* 40 11. *A great Shepheard, Heb.*13.20. that notes his *Power and Majeſty* over them: and a *good Shepheard, Ioh.*10.14. that notes his care and tenderneſſe towards his Sheepe. Kings in the Scripture are called *Shepheards* to leade and to feed, and to govern the people. So *David* is ſaid to have been taken from the ſheepfolds, *to feed Iacob and Iſrael, P*ſ.78.71.2 *Sam.*5.2. and thus *Chriſt is a Shepheard and a King. I will ſet up one Shepheard over them*, and he ſhall feed them, *Even my ſervant David*---I the Lord will be their God, *and my ſervant David a Prince among them, Ezek.*34.23,24. Prophets and Teachers are in the Scripture likewiſe called *Shepheards, Jer,* 23.1,4. and ſo *Chriſt is a Shepheard and a Biſhop.* Ye were as ſheep going aſtray, but now yee are returned *unto the Shepheard and Biſhop of your ſoules,* 1 *Pet.*2.25. And therefore we find in the Scripture that Chriſt hath *two paſtorall ſtaves*, to note his great care and double office in his Church. *The Lord is my Shepheard, I ſhall not want--- I will feare no evill, for thou art with me, thy Rod and thy Staffe they comfort me, Pſal.* 23.4. *I tooke unto me two ſtaves, the one I called Beauty, and the other I called Bands, and I fed the flocke, Zech.* 11.7. So then the *Rod of Chriſts ſtrength* or his ſtrong ſtaffe doth in theſe ſeverall relations note unto us *three things*: As it is a *ſtaffe of ſtrength*, ſo it notes the *power* of Chriſt. As it is the *Scepter of a King*, ſo it notes the *majeſty* of Chriſt. As it is the *ſtaffe of a Biſhop* or Prophet, ſo it notes the *care* and *ſuperintendency* of Chriſt over his Church. So then this firſt particular of the Rod of Chriſts Kingdome affords unto us three obſervations: Firſt, that Chriſt in his Goſpell and Spirit is full of power & ſtrength towards the Church. Secondly, that Chriſt in his Goſpell and Spirit is full of Glory & Majeſty towards his Church. Thirdly, that Chriſt in his Goſpell and Spirit is full of care and of tenderneſſe towards his Church.

Firſt, *The word of the Goſpell with the ſpirit is full of power and ſtrength.* No man will deny that Chriſt in his owne perſon is full of power. And as the power of a Prince is principally ſeen in his lawes, edicts, pardons, and gratious patents: ſo is the power of Chriſt wonderfully magnified towards the Church in his Goſpel, which unto us is both a Covenant of mercy, and a Law of obedience. We may obſerve how Chriſt is frequently pleaſed to honour his Goſpell with his own Titles and Attributes. And therefore the Apoſtle ſpeakes of him and his word, as of one and the ſame thing. *The word of God is quicke and powerfull*--- a diſcerner of the thoughts and intents of the heart, neither is there any Creature which is not manifeſt *in his ſight*, but al things are naked and open *unto the eyes of him with whom we have to doe.* Heb 4,12,13 That which is the word in one verſe is Chriſt himſelf in another, which hath given occaſion to ſome learned men (without any conſtraining reaſon (as I conceive) to take the Word there for the eſſential Word of God, or the perſon of Chriſt himſelfe, to whom I think that appellation is not given by any of the ſacred Writers, but only by his beloved Diſciple Saint *Iohn*. We know that Chriſt was Crucified at Ieruſalem, and yet the Apoſtle ſaith, that he was crucified amongſt the *Galatians*, Certainly, in that he died *he died but once unto ſinne.* Saint *Paul* could not do that himſelf, which he curſeth others for doing, Crucifie again the Lord of Glory. Gal.3,1. So then at Ieruſalem he was crucified in his perſon, and at *Galatia* in the Miniſtery of his Word. One and the ſame crucifying was as lively ſet forth in Saint *Pauls* preaching, as it was really acted upon Chriſts perſon: for Chriſt is as really preſent to his Church now in the ſpiritual diſpenſation of his ordinances, as he was corporally preſent with the Iewes in the dayes of his fleſh. And therfore I ſay it is that we find the ſame attributes given to both. [a] *Chriſt the power of God, and the wiſdome of God*; and the

[a] 1 Cor. 1,24

the *Goſpell* elſe-where the [b] *Power of God* and *the* [c] *wiſedome of God* in a myſtery to them that are perfect. Againe, [d] *Chriſt the Lord of glory*, and the Goſpell the [e] *Goſpell of glory*, or the glorious Goſpell. [f] *Chriſt the Prince of life, yea the* [g] *Word of life*, and the [h] *Goſpell the Word of life* too. [i] *Chriſt a Iudge*, and the [k] *Word of Chriſt a Judge* too. The word which I have ſpoken, the ſame ſhall judge you at the laſt day. [l] *Chriſt* a Saviour and Salvation unto men, *Mine eyes have ſeene thy Salvation*: And the [m] *Goſpell of Chriſt a Salvation* too; we know, ſaith Chriſt to the woman of Samaria, what we worſhip, *for Salvation is of the Jewes.* The force of the reaſon leads us to underſtand by Salvation the Oracles of God which were committed unto that people, for out of them only it is, that we know what & how to worſhip, and this is not uſuall in holy Scriptures. [n] *If the Word*, ſaith the Apoſtle, *ſpoken by Angels was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward: How ſhall we eſcape if we neglect ſo great Salvation, which at the firſt began to be ſpoken by the Lord, &c?* Where we finde Salvation ſet in oppoſition to the Word ſpoken by Angels, which was the Law of God, or the miniſtery of condemnation, and therefore it muſt needes ſignifie the Goſpell of *Chriſt*. [o] *Be it knowne unto you*, ſaith the Apoſtle to the unbeleeving Iewes, *that the ſalvation of God*, that is, the Goſpell of God (as appeareth plainly by the like parallell ſpeech in [p] another place) *is ſent unto the Gentiles, and that they will heare it.* So the Apoſtle ſaith that [q] *the engraffed Word is able to ſave the ſoules of men.* All which and many other the like particulars note unto us, that as *Chriſt* is the Power and Image of his Father, ſo the Goſpell is in ſome ſort of *Chriſt*: For which reaſon the Apoſtle, as I conceive, calleth the *Goſpell* [r] *the Face of Ieſus Chriſt*: *God, who commanded the light to ſhine out of darkeneſſe, hath ſhined in our hearts, to give the light of the knowledge of the*

b Rom 1.16.
c 1 Cor.2. 6,7.
d 1 Cor.2.8.
e 1 Tim 1.11.
f Act.3.15.
g 1 Iohn 1:1.
h Phil.2.16.
i Iohn 5.27.
k Iohn 12.48.
l Luk.1 69,77.
Luk.2.30.
Eſay 62.11.
Gen 49.18.
m Ioh.4.22.
n Heb.2.2,3.
2 Cor.3.9.
o Act.28.28.
p Act.13:46.
q Iam.1. 21.
r 2 Cor.4.6

the glory of God in the face of Ieſus Chriſt. Where is it that we behold the glory of God but [f] in a glaſſe? and what is that glaſſe? but the word of God as S. *Iames* cals it? *Iam.* 1.23. Chriſt is not pleaſed any other wayes ordinarily to exerciſe his power, or to reveale his glory, but in theſe ordinances of his which we diſpenſe. Therefore he walketh in his Church with a [a] *ſword in his mouth*, and with a [b] *Rod in his mouth*, to note that he giveth no greater teſtification of his ſtrength than in the Miniſtery of his Goſpell; which is therefore ſometimes called a [c] *ſword*, a [d] *hammer*, a *fire*, ſometimes only a [e] *ſavor of life and death*, to note the mighty working thereof, that can kill as well by a ſent, as by a wound, as well by a breath as by a blow.

f 2 Cor.3.18.
a Revel.1.16.
b Eſay 11.4.
c Eph. 6.17.
d Ier. 23.29. Ier.5.16.
e 2 Cor.2.16.

To conſider this point a little more diſtinctly. This Power of the Goſpell of Chriſt appeares in both thoſe regards, as it is a ſavor of life unto life, & as it is a ſavor of death unto death. Towards his Church who ſhall be ſaved, and towards his enemies who ſhall periſh. Many wayes is the Goſpell of Chriſt and his Spirit a Rod of ſtrength unto his Church.

Firſt, in their *Calling and Converſion* from the power of Satan unto God. Satan is a ſtrong man, and he is armed, hath a whole panoply and full proviſion of military inſtruments, and (which is a great advantage) hath both the firſt poſſeſſion, and the full love of the hearts of men before Chriſt attempts any thing upon them. And therfore that which pulleth a man from under the paw of ſuch a Lion; and forceth him away from his owne palace, muſt needes be much ſtronger than he. And therefore the Apoſtle commendeth the power of the word by this argument, that it is a ſword fit to overcõe principalities and powers, & rulers of the darkeneſſe of this world, & ſpiritual wickedneſſes in heavenly places. Again, the old man in our nature is a ſtrong man too, a Raigning King, which ſetteth himſelf mightily againſt

Luk.11.20.21.
Eph.2.2.
2 Tim.2.26.
Eph.6.12,17.

the

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the Word and will of Chriſt, and cheriſheth the diſeaſe againſt the remedy. And by that likewiſe the Apoſtle commendeth the power of the Goſpel, that it is mighty through God to the pulling downe of ſtrong holds, and imaginations or fleſhly reaſonings. When Chriſt ſtill'd the windes and the Sea with but two words, *Peace, be ſtil*, they were exceedingly amazed at his power, and ſaid one to another, *what manner of man is this, that even the windes and the Sea obey him?* The converſion of a man is a farre greater work than the ſtilling of the Sea, that will be ſometimes calme of it ſelfe when the fury of the winde ceaſeth. The wicked indeed are like the Sea, but not at any time, but *like a troubled Sea when it cannot reſt*. The Sea we know is ſubject unto ſeverall motions. An inward boyling and unquietneſſe from it ſelfe, its ordinary fluxes and refluxes from the influence of the Moone, many caſual agitations from the violence of the windes, and from its own wayes, one wave precipitating, impelling, and repelling another: So are the hearts of wicked men by the foaming eſtuations, and exceſſes of naturall concupiſcence, by the proviſions & materials of ſinful pleaſurs, by the courſes of the world, by the ſolicitations & impulſions of Satan, by a world of hourely caſualties and provocations ſo tempeſtuous that they alwayes caſt out upon the words and actions of men mire and dirt. Now in the diſpenſation of the word by the miniſtery of a weak man Chriſt ſtilleth the raging of this Sea, quels the luſts, correcteth the diſtempers, ſcattereth the temptations, worketh a ſmoothneſſe and tranquillity of Spirit in the ſoule of a man. Surely when this is done the ſoule cannot but ſtand amazed at its own recovery, and admire that wonderful and inviſible power which could ſo ſuddenly rebuke ſuch raging affections and reduce them unto calmeneſſe and beauty againe. *What ailed thee, O thou Sea, that thou fleddeſt, and thou Jordan that thou wert driven backe? ye mountaines*

ἀνδρεῖοι ἐςμὲν καθ' ἑαυτῶν ϗ ἐπὶ τῆς ὑγείας ἡμῶν ἐπιςήμονες. *Greg. Naz. Orat. 1.*

Mark 4.39, 41.

Eſay 57.20.

Pſal. 114.5, 6.

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that ye skipped like Rams, and ye little hils like Lambes? It is an expreſſion of Gods power towards his people in their triumphall entrance into the land of *Canaan*. We may apply it to the conqueſt and poſſeſſion which the word takes of the ſoules of men. What ailed a man that he was driven backe from his own channell, and made ſuddenly to forget his wonted courſe? What ailed thoſe ſtrong and mountainous luſts, which were as immoveably ſetled upon the ſoule as a hill upon his baſe, to fly away at the voyce of a man like a frighted ſheep? What ailed thoſe ſmaller corruptions and intemperancies, which haply had before loſt their names, and were rather cuſtomes, and infirmities, than ſins, to fly away like Lambs from the Word of Chriſt? A man went into the Church with a ful tide and ſtreame of luſts, every thicket in his heart, every reaſoning and imagination of his ſoule did before ſhelter whole flocks of evill affections: when he came out the tide was driven back, the ſtream turned, the center of his heart altered, his forreſt diſcovered, his luſts ſcattered and ſubdued. What ailes this man? He hath but heard an houres diſcourſe, the ſame which others heare, and their tide riſeth the higher by it. Certainly theſe Divels were not caſt out, theſe ſtreames were not turned back but by the finger of God himſelfe. When the Miniſter of Chriſt ſhall whiſper in the eares of a dead man, whom no thunder could have awakened, and he ſhal immediatly riſe up and give glory to God, when Chriſt ſhall call men to deny themſelves, to get above themſelves, to hate Father and Mother, and Wife and Children, and their own Life, to ſell all that they have, to crucifie, and be cruell to their owne members, to pull out their right eyes, to cut off their right hands, to part from thoſe ſins which before they eſteemed their choiceſt ornaments, and from thoſe too which before they made their chiefeſt ſupport & ſubſiſtence; to ſtand at defiance with the allurements or diſ-

Acts 17.32,34.

couragements of the world, to be ſet up for ſignes and wonders, for very proverbs of ſcorne, and objects of hatred to thoſe of their own houſe; to receive perſecutions as rewards, and entertain them not with patience only, but with thankfulneſſe and rejoycing; to be all their life long in the midſt of enemies, put to tedious conflicts with the powers of the world and of darkneſſe; to beleeve things which they have not ſeen, and to hope for things which they do not know; and yet maugre all this to refuſe to conſult with fleſh and bloud, to ſtand ſtil more in awe of Gods word, than of any other thing: certainly that which with the voyce of a weake man bringeth ſuch great things to paſſe, muſt needes bee *Virga virtutis, a Rod of ſtrength.* A Rod like the Rod of *Moſes*, which can lead us through ſuch ſeas as theſe, to one whom wee have never ſeene nor knowne before, *Eſay* 55.5.

Secondly, the Goſpell of Chriſt is a *Rod of ſtrength* in the *juſtification of men*, as it is *Sceptrum juſtitiæ*, a [a] Scepter of Righteouſneſſe, a [b] word of Reconciliation, [c] a Goſpell of Salvation, [d] a Law of the Spirit of life, [e] a miniſtration of the Spirit, of life, and of Righteouſneſſe, an [f] opening of priſons & a proclaiming of liberty unto captives, in theſe reſpects likewiſe it is full of power. There was a mighty power in the Law of God typified in thoſe thundrings & terrors with which it was adminiſtred upon mount *Sina*; the Apoſtle calleth it a [g] *Schoolmaſter* to ſcourge and drive us unto Chriſt, and the Pſalmiſt an [h] *iron Rod* able to breake in pieces all the potſherds of the earth. And we know boyes in a School do not apprehend ſo much terror in the King, as in their Maſter. Yet in compariſon of the Power of the Goſpell, the law it ſelfe was very [i] *weake and unprofitable,* able to make nothing perfect. The Power of the Law was only to deſtruction, the Power of the Goſpell for edification. The Law could only hold under him that was

[a] Heb. 1.8.
[b] 2 Cor 5.19
[c] Eph. 1.13.
[d] Rom. 8 2, 3.
[e] 2 Cor. 3.6.8.
[f] Eſay 61.1.
[g] Gal. 3.24.
[h] Pſal. 2.9.
[i] Rom. 8.3. Heb. 7.18, 19.

downe before, it could never raiſe him up again. Now the power is far greater to raiſe than to kill, to forgive ſins, than to binde them. Herein is the mighty [k] *ſtrength of God's mercy ſeene, that it can paſſe by iniquities, tranſgreſſions and ſinnes.* To [l] preach the Goſpell of Chriſt in his Name and Authority is an evident argument of that plenary power which is given unto him both in Heaven and Earth. And the very diſpenſing of this word of reconciliation which is committed unto the Miniſters of the Goſpell (how baſely ſoever the ungratefull world may eſteeme of them) hath honoured them with a title of as great power as a man is capable of, to be called *Saviours*, to have the cuſtody of the keyes of heaven, miniſterially and inſtrumentally under Chriſt and his Spirit to *ſave the ſoules*, and to *cover the ſinnes of men.* Now then that word which from the mouth of a weak man is able to reconcile a child of wrath unto God, and by the words of one houre to cover and wipe out the ſins of many yeares, which were ſcattered as thicke in the ſoules of men as the ſtars of the firmament, muſt needs be *virga virtutis, a Rod of ſtrength.*

[k] Exod 34.5, 6,7. Mich 7. 18, 19 Matth 9.6.

[l] Matth. 28.18, 19.

Obed v.21. Iohn.0.23. 1 Tim.4.16. am.5.20.

Thirdly, the Goſpell of Chriſt is a *Rod of ſtrength in the ſanctification of men*, as it is *Sceptrum cum unctione*, a ſcepter which hath ever an unction accompanying it. As it is a Sanctifying Truth, an heavenly teaching, a forming of Chriſt in the ſoule, a making of the heart as it were his Epiſtle by writing the Law therin, & manifeſting of the power & image of Chriſt in the conſcience. If a man ſhould touch a marble or adamantſtone, with a ſeale, and taking it off ſhould ſee the print of it left behind, he could not but conceive ſome wonderfull and ſecret vertue to have wrought ſo ſtrange an effect. Now our hearts are of themſelves as hard as the nether milſtone; when then a holy word, ſo meekely and gently laid on upon them, ſhall leave there an impreſſion of its own purity, when ſo ſmal a thing as a grain of muſtard-

Iohn.17.17. Eſay 54. 3. Gal 4. 19. 2 Cor 3.2.

ſeed ſhall transforme an earthly ſoule into its own nature,when the eyes and hands, and mouth of Chriſt being in the miniſtery of his Word ſpread upon the eyes and hands and mouth of a Child ſhall revive the ſame from death, when by looking into a glaſſe we ſhall not only have a view of our own faces, but ſhall ſee them changed into the image of another face which from thence ſhineth upon us, how can we but conclude that certainly that word by which ſuch wonders as theſe are effected is indeed *virga virtutis*,*a Rod of ſtrength*?

Fourthly,the Goſpell of Chriſt is *a Rod of ſtrength*,in the *Preſervation and Perſeverance of the Saints*, as it is *Virga germinans*, a Rod like *Aarons* Rod, which bloſſomed, and the bloſſames periſhed not, but remained in the Arke for a Teſtimony of Gods power. For as thoſe buds,or the *Manna* in the *Arke* did not periſh,ſo neither doth the Word of the Goſpell in the hearts of the faithfull. The Apoſtle ſaith, that we are *kept by the power of* 1 Pet:1.5: Iud.v.24. *God unto ſalvation*,and S. *Jude* that *Gods power keepeth the Saints from falling, and preſenteth them faultleſſe before the preſence of his Glory* ; and what is this power of God whereby he doth it, but the Goſpell of Chriſt, 1 Pet.1.24. 1 Iohn 3.9. which S.*Peter* calleth *ſemen incorruptibile*, uncoruptible ſeed;and the Spirit of Chriſt,which S.*Iohn* calleth *ſemen manens*,an abiding ſeed ? If I ſhould ſee a tree with perpetuall fruit,without any variation from the difference of ſeaſons,a tree like that in Saint *Iohns* Paradiſe which every month did bring forth fruit of twelve ſeverall kinds, I ſhould conclude that it had an extraordinary vitall power in it : ſo when I find Chriſt in his Word promiſing,and by the planting and watering of hisLaborers in the vineyard,making good that promiſe unto his Church ; That every branch bringing forth fruit in him, ſhall not only be as *Aarons* Rod, have his fruit Iohn 15.[illegible] preſerved upon him, but *ſhall bring forth more fruit and* Iohn 10.10. ſhall have *life more abundantly*, how can I but conclude, that that Word which is the inſtrument of ſo unperiſhable a condition, is indeed *Virga virtutis* a Rod of ſtrength, a Rod cut out of the Tree of life it ſelfe?

Fifthly, the Goſpell of Chriſt is a *Rod of ſtrength in comforting and ſupporting of the faithfull*, as it is *Virga pulchritudinis & colligationis*, a Rod of beauty and of Binding, as it is a word which doth bind that which was broken, and give unto them that mourne in *Sion* beauty for aſhes, and the garment of praiſe for the Spirit of heavineſſe: as it quencheth all the fiery darts, and anſwereth all the bloudy reaſonings of Satan againſt the ſoule, as it is a ſtaffe which giveth *comfort, and ſubſiſtence in the very valley of the ſhaddow of death*. The *ſhadow of death* is an uſual expreſſion in the Scripture for all fears, terrors, affrightments, or any dreadfull calamities either of ſoule or body. The whole miſery of our naturall condition is thereby ſignified, *Luk.* 1.79. Many wayes doth the Prophet *David* ſet forth the extremities he had been driven unto, my bones are vexed, and dryed like a potſherd, and turned into the drought of Summer; my couch ſwimmeth with teares, mine eye is conſumed and waxen old with griefe. I am powred out like water, all my bones are out of joynt, my hart is like melted wax in the midſt of my bowels. Thine arrowes ſtick faſt in me, thine hand preſſeth me ſore, there is no ſoundneſſe in my fleſh, my wounds ſtink and are corrupt, I am feeble and ſore broken, I have roared by reaſon of the diſquietneſſe of my heart. Innumerable evils compaſſe me about, I am not able to looke up. Fearfulneſſe and trembling are come upon me and horror hath overwhelmed mee. My ſoule is among Lions, I lye amongſt them that are ſet on fire. The waters are come in unto my ſoule. I ſink in deepe mire; the flouds overflow me, &c. Theſe all, and the like are comprehended in that one word, *The ſhadow of death*. And in that it was only the Word, and the Spirit of God which did ſupport him; *this is my comfort in*

Eſay 61.1,3.
Pſal.23.4.
Pſal 119.50.92

in my affliction, ſaith he, *for thy Word hath quickned mee.* When my afflictions had brought me to the very brink and darkneſſe of the grave thy word revived me again, and made me flouriſh. *Unleſſe thy Law had beene my delights, I ſhould have periſhed in mine affliction.* Now then when I ſee a man upon whom ſo many heavy preſſures doe meete, the weight of ſinne, the weight of Gods heavy diſpleaſure, the weight of a wounded Spirit, the weight of a decayed body, the weight of skorne and temptation from Satan and the World, in the middeſt of all this not to turne unto lying vanities, not to conſult with fleſh and bloud, nor to rely on the 2 Chron.32.8. wiſdome or helpe of man, but *to leane only on this word*, to truſt in it at all times, and to caſt all his expectations upon it, to make it his only Rod and Staffe to comfort him in ſuch ſore extremities, how can I but confeſſe that this Word is indeed *Virga virtutis*, a Rod of ſtrength?

Math.4.4. 1 Tim.4.5. Laſtly, the Goſpell of Chriſt is a *Rod of ſtrength* in *ſanctifying* and bleſſing of *our Temporall things*. As it is *Baculus Panis*, A ſtaffe of bread; *Man liveth not by bread alone, but by the Word which proceedeth out of Gods mouth*, not by the creature, but by the bleſſing which prepareth the creature for our uſe. Now it is the Word of God, namely his promiſes in Chriſt of things concerning this life as wel as that which is to come, that doth ſanctifie the creatures of God to thoſe who with thankfulneſſe receive them. The fall of man brought pollution upon the creatures, a curſe upon the ſtone and timber of a mans houſe, a ſnare upon his table, a poyſon and bitterneſſe upon his meat, diſtractions and terrors upon his bed, emptineſſe and vexation upon all his eſtate; which cleaves as faſt thereunto as blackneſſe to the skin of an Rom.13.14. Ethiopian, or ſinne to the ſoule of man. For all the crea- 1 Iohn 2.16. tures of God are by ſinne miſchievouſly converted into the inſtruments and proviſions of luſt. The Sun, and all the glorious lights of nature but inſtrumentsto ſerve the pride, covetouſnes,adultery,vanity of a luſtful eye. All the delicacies which the Earth, Aire,or Sea can afford but materials to feed the luxury and intemperance of a luſt full body, All the honors and promotions of the world but fuell to ſatisfie the haughtineſſe and ambition of a luſtfull heart. That Word then which can fetch out this leproſie from the creatures, & put life,ſtrength and comfort into them againe,muſt needs be *Virga virtutis,a Rod of ſtrength.*

Secondly,the Goſpell and Spirit of Chriſt is a rod of ſtrength,in regard of his & his Churches enemies. Able both to repell and to revenge all their injuries: to diſappoint the ends and machinations of Satan,to triumph and get above the perſecutions of men,to get a treaſure which no malice nor fury of the enemy can take away,a nobleneſſe of mind which no inſultation of the adverſary can abate,a ſecurity of condition, and calmeneſſe of ſpirit,which no worldly tempeſts can any more extinguiſh than the darkneſſe of a cloud,or the boiſterouſnes of a wind can blot out the luſtre, or perturbe the order of celeſtiall bodies; a heavenly wiſdome able to prevaile againſt the gates of Hell, and to ſtop the mouthes of every gain ſayer. The Word hath ever a *Readineſſe to revenge diſobedience,* as the Apoſtle ſpeakes; it hardens the faces of men, and armes them,that they may breake all thoſe who fall upon them.

2 Cor.10.6.
Ier.1. 8,9.
Ier.6.27.
Ezek:3.8,9.
Matth.21.44.

This power of the word towards wicked men,ſheweth it ſelfe in many particulars: Firſt,in a mighty work *of Conviction.* The Spirit was therefore ſent into the World to convince it by the Miniſtery of the Goſpell, which one word containeth the ground of the whole ſtrength here ſpoken of;for all which the Word bringeth to paſſe, it doth it by the conviction of the Spirit. This *Conviction is two-fold*: *A Conviction unto converſion,* whereby the hearts of men are wonderfully over-ruled by that invincible evidence of the Spirit of truth, to feele and acknowledg their woful condition by reaſon of ſin, ſo long as they continue in unbeleefe, to take unto themſelves the juſt ſhame and confuſion of face which belongs unto them, to give unto God the Glory of his righteous and juſt ſeverity if he ſhould deſtroy them, and hereupon to be ſecondly by the terrour of the Lord perſwaded to count worthy of all acceptation any deliverance out of that eſtate which ſhall be tendered unto them: to admire, adore, and greedily embrace any termes of peace & reconciliation which ſhall be offered them. To ſubmit unto the righteouſneſſe, and with all willing and meeke affection to bend the heart to the Scepter of Chriſt, & to whatſoever forme of judicature and ſpirituall government he ſhal pleaſe to erect therin. And this magnifies the ſtrength of this Rod of Chriſts Kingdome, that it maketh men yeeld upon any termes: when we ſee the little ſtone grow into a mighty mountaine, and eate into all the kingdomes of the World; when we ſee Emperours & Princes ſubmit their necks and Scepters to a doctrine at firſt every where ſpoken againſt, and that upon the words of a few deſpicable perſons, and that ſuch a doctrine too, as is diametrally contrary to the natural conſtitution of the hearts of mē, and teaching nothing but ſelfe-denial, and this for hope of reward from one whom they never ſaw, and whom if they had ſeene, they ſhould have found by a naturall eye no beauty in him for which he ſhould be deſired; and this reward too, what ever it be, deferred for a long time, and in the interim no ground of aſſurance to expect it, but only faith in himſelfe that promiſeth it, and in the meane time a world of afflictions for his names ſake; How can we thinke that a world of wiſe and of great men, ſhould give eare moſt willingly unto ſuch tearmes as theſe, if there were not a demonſtrative and conſtraining evidence of truth & goodneſſe therein.

in, able to ſtop the mouths, & to anſwer the objections of all gain-ſayers? Of this point I have ſpoken more copiouſly upon another Scripture. Secondly, there is a *Conviction unto condemnation* of thoſe who ſtand out againſt this ſaving Power of the Goſpell and Spirit of Grace, driving them from all their ſtrong holds, & cōſtraining them perforce to acknowledge the Truth which they do not love. Thus we find our Saviour diſputing with the Iewes, till no man was able to anſwer him a word; and as he did ſo himſelf, ſo he promiſed that his meſſengers ſhould do ſo too, *I will give you a mouth and wiſdome, which all your adverſaries ſhall not be able to gain-ſay, nor reſiſt*: And this promiſe we find made good; the enemies of *Steven* were not able to reſiſt the Spirit by which he ſpake: And *Apollos* mightily convinced the Iewes, ſhewing by the Scripture that Ieſus was Chriſt: And this the Apoſtle numbreth amongſt the qualifications of a Biſhop, that he ſhould be able by ſound doctrine *to convince the gain-ſayers, and to ſtoppe the mouths of thoſe unruly deceivers,* whoſe buſineſſe it is to ſubvert men, for this is the excellent vertue of Gods Word, that it *concludeth or ſhutteth men in* and leaveth not any gap or evaſion of corrupted reaſon unanſwered, or unprevented. Thus we find how the Prophets in their miniſtery did ſtil drive the Iews from their ſhifts, and preſſe them with *Dilemma's*, the inconveniences whereof they could on no ſide eſcape: either there muſt be a fault in you, or elſe in God who rebuketh you; but now *what iniquity*, ſaith the Lord, *have your fathers found in me, that they are gone farre from me? Have I beene a wilderneſſe unto Iſrael, or a land of darkeneſſe, wherefore ſay my people we are lords, we will come no more unto thee? O my people, what have I done unto thee, and wherein have I wearied thee? teſtifie againſt me. I raiſed up of your ſonnes for Prophets, and of your young men for Nazarites: Is it not even thus, O ye children of Iſrael?*

Math. 22:46.

Luk 21.15.

Act. 6.10.

Act. 18.28.

Tit. 1.9.11.

Gal. 3.22.

Ier. 2.5.31.

Mic. 6.3,4.

Amos 2.11.

Here the Scripture uſeth that figure which is called by the Rhetoricians *Communicatio*, a debating and deliberating with the adverſe party, an evidencing of a cauſe ſo clearly, as that at laſt a man can challenge the adverſary himſelfe to make ſuch a determination, as himſelfe ſhall in reaſon judge the merits of the cauſe to require: *How ſhall I pardon thee for this? and how ſhall I doe for the daughters of my people?* Set me in a way, determine the controverſie your ſelves and I will ſtand to the iſſue which your owne conſciences ſhall make. *O inhabitants of Ieruſalem, and men of Iudah, judge I pray you betweene me and my Vineyard*, that is, do you your ſelves undertake the deciding of your owne cauſe. When a band of armed men came againſt Chriſt to attach him, and at the pronouncing but of two words, *I am he*, fel all down backward to the Earth; we muſt needs confeſſe that there was ſome mighty power and evidence of Majeſty in him that uttered them: what thinke we can he doe when he raigneth and judgeth the world, who did let out ſo much power when he was to die & to be judged by the world? Now Chriſt raigneth and judgeth the world by his Word, and that more mightily after his aſcending up on high, and therefore he promiſeth his Apoſtles that they ſhould do greater workes than himſelfe had done. When I ſhal ſee a man armed with ſcorn againſt Chriſt in his Word, ſtanding proudly upon the defence of his owne wayes by his owne wiſdome, and wrapping up himſelfe in the mud of his owne carnall reaſonings, by a few *poſtulata*, and deductions from Gods Word, to be enforced to ſtoppe his owne mouth, to be condemned by his owne witneſſe, to betray his owne ſuccours, and to be ſhut up in a priſon without barres; when I ſhall force ſuch a man by the mighty penetration and invincible evidence of Gods Word, to ſee in his owne conſcience a hand ſubſcribing to the Truth which condemnes him, and belying all thoſe deluſions

Ier. 5. 7.
Ier. 9. 7.

Eſay 5. 3.

Iohn 18. 6.

Quid judicaturus faciet qui judicandus hoc fecit? quid regnaturus poterit, qui moriturus hoc potuit? Aug.

Iohn 14. 12.

Tit. 3. 11.
Wiſd. 17. 11. 16.
Luk. 19. 22.

deluſions which he had fram'd to deceive himſelf withall; who can deny but that the rod of Gods mouth is indeed *Virga virtutis, a rod of ſtrength,* an iron rod, able to deale with all humane reaſonings, as a hammer with a potſheard, which though to the hand of a man it may feele as hard as a rocke, yet is too brittle to endure the blow of an iron rod? ſtrange it is to obſerve how boldly men venture on ſinnes under the names of cuſtome, or faſhions, or ſome other pretences of corrupted reaſon contrary to the cleer and literall evidence of holy Scriptures (* the moſt immediate and grammaticall ſence whereof, is ever ſoundeſt, where there doth not ſome apparant and unavoidable errour in doctrine, or miſchiefe in manners, follow thereupon.) Men will juſtifie the cauſe of the wicked for reward, and by dexterity of wit put a better colour upon a worſer buſineſſe (as hath been obſerved of *Protagoras* and *Carneades*) and yet the Lord ſaith expreſſely, *Thou ſhalt not ſpeake in a cauſe to wreſt judgement, thou ſhalt keepe thee farre from a falſe matter,* for God whom thou oughteſt to imitate (will not juſtifie the wicked. Men will follow the ſinfull faſhions of the world, in ſtrange apparell, in prodigious haire, in luſtfull and unprofitable expence of that pretious moment of time, upon the abuſe or right improvement whereof dependeth the ſeveral iſſues of their eternall condition: though the Lord ſay expreſſely, *Be not conformed to this world*; they that walke *according to the courſe of the world, walke according to the Prince of the power of the ayre. The Lord will puniſh all ſuch as are clothed with ſtrange apparell,* who take up the faſhions of idolaters, or other nations, or other ſexes (as that place is differently expounded.) [a] Nature it ſelf teacheth that it is a ſhame for a man to weare long haire; nay Nature it ſelfe taught that honeſt Heathen to ſtand at defiance with the ſinnes of his age, and not comply with the courſe of the world, upon that ſlight apology, as if the

Jer.19.11.

* *Aquin. part 1. qu.1. art. 10. ad primum.*
Alphonſ. à Caſtro contra Hæreſ. lib. 1 cap.3. Glaſſ. Theolog. Sacra. l.2. p.338:
Hooker. l 5. § 59
Τὸν ἥττω λόγον κρείττω ποιῶν. *A. Gell.*
Eſay 5 23.
Exod. 23. 2.7.

Rom.12.2.
Epheſ.2.2.
Zeph.1.8.
Hieron.
Theodoret.
Ribera.

[a] 1 Cor.11.14.

VERSE 2.

[b] *commonneſſe* had taken away the *ilneſſe*; & that which committed by one would have bin a ſin, being imitated after a multitude were but a faſhion. To conclude this particular: The Apoſtle is peremptory, [c] *Neither fornicators, nor idolaters, nor effeminate, nor covetous, nor theeves, nor drunkards, nor revilers, nor extortioners, ſhall inherit the Kingdome of God*: and the conſciences of many men, who yet will never yeeld to the concluſion, cannot chuſe but ſubſume, as the Apoſtles goes on, *ſuch are ſome of we*, nay, and ſuch we will be too. But now if we ſhould beſpeake theſe men in the word of the Prophet, *Produce your cauſe, ſaith the Lord, bring forth your ſtrong reaſons, ſaith the King of Jacob*, they ſhould find at the laſt their reaſons to be like themſelves, vanity and lighter than nothing, that the word of the Lord will at laſt prevaile, and ſweep away all their refuge of lyes.

Eſay 41.21.
Eſay 28.17.

Secondly, the power of the Word towards wicked men is ſeene in *Affrighting of them*; there is a ſpirit of bondage, and a ſavour of death, as well as a ſpirit of life, and liberty which goeth along with the Word. Guilt is an inſeparable conſequent of ſin, and feare of the maniſeſtation of guilt: If the heart be once convinced of this, it will preſently faint and tremble, even at the ſhaking of a leafe, at the wagging of a mans own conſcience; how much more at the voyce of the Lord which ſhaketh mountains, and maketh the ſtrong foundations of the earth to tremble? If I ſhould ſee a priſoner at the barre paſſe ſentence upon his judge; and the judge thereupon ſurpriſed with trembling, and forced to ſubſcribe and acknowledg the doome, I could not but ſtand amaz'd at ſo inverted a proceeding; yet in the Scripture we find preſidents for it, *Michaiah*, a priſoner, pronouncing death unto *Ahab*, a King; *Jeremie*, a priſoner, pronouncing captivity unto *Zedekiah*, a King: *Paul* in his chain preaching of judgment unto *Felix* in his robes, and making his own judg to tremble. It is not for want

2 Cor. 2. 16.
Levit. 26. 36.
1 King. 22. 27, 28
Ier. 37. 16, 17.
Act. 24. 25.

[b] *Nec virtutem autvitium ſeculum vocavit. Tacit. in Agric. Homicidium cum admittunt ſinguli crimen eſt, virtus vocatur cum publicè geritur. Cypr. l. 2 epiſt. 2.*

[c] 1 Cor. 6. 9.

want of ſtrength in the Word, or becauſe there is ſtoutneſſe in the hearts of men to ſtand out againſt it, that all the wicked of the world do not tremble at it, but meerly their ignorance of the power & evidence therof. The Devils are ſtronger and more ſtubborne creatures than any man can be, yet becauſe of their full illumination, & that invincible conviction of their conſciences from the power of the word, they beleeve and tremble at it. Though men were as hard as rocks, the word is a hammer which can break them; though as ſharp as thornes and bryers, the Word is a fire which can devour & torment them, though as ſtrong as kingdoms and nations, the Word is able to root them up, and to pull them down, though as fierce as Dragons & Lions, the Word is able to trample upon them, and to chain them up.

Iames 2.19.
Ier 23.29.
Ier. 5. 14.
Ezek. 2.6.
Deut. 33 2.
Ier. 1.10.
Pſal. 91.13

Thirdly, the power of the Word is ſeene towards wicked men, in that it doth *judge them. Sonne of man, wilt thou judge, wilt thou judge the bloody City, ſaith the Lord? yea, thou ſhalt ſhew them their abominations.* To note that when wicked men are made to ſee their filthineſſe in the word, they have thereby the wrath of God, as it were ſealed upon them. *He that rejecteth me, the Word which I have ſpoken, the ſame ſhall judge him at the laſt day,* ſaith our Saviour; And if all propheſie, ſaith the Apoſtle, and there come in one that believeth not, or one unlearned, *hee is convinced of all, hee is judged of all,* and the ſecrets of his heart are made manifeſt. Nay, the Word doth in ſome ſort execute death and judgement upon wicked men. Therefore it is ſayd that the Lord would *ſmite the earth with the rod of his mouth, and with the breath of his lips would ſlay the wicked:* And againe, *I have hewed them by the Prophets: I have ſlaine them by the Words of my mouth.* And therefore the Word of the Lord is called fury by the Prophet, to note that when wrath & fury is powred out upon a land, they are the effects of Gods Word. If a peſtilence devoure a city,

Ezek. 22.2.
Ioh. 12.48.
1 Cor. 14.24
Eſay 11.8.
Hoſ. 6.5.
Ier. 6.11.

and a ſword come and gleane after it, it is the Word only which ſlayes, they are but the inſtruments, which are as it were actuated and applyed by the Word of God to their ſeverall ſervices. Therefore it is that the Prophet ſaith, that wiſe men *ſee the voyce of God, and heare his rod.* A rod is properly to be ſeene, and a voyce to be heard, but here is a tranſpoſition, and as it were, a communication of properties betweene the Word of God, and his puniſhments, to note that towards wicked men there is a judging and tormenting vertue in the Word; *For judgement*, ſaith our Saviour, *am I come into this world, that they which ſee not might ſee, and that they which ſee might be made blind.* If it be here objected that Chriſt ſaith of himſelfe, *The Sonne of man is not come to deſtroy mens lives, but to ſave them, and that he came not to condemne the world, but that the world through him might be ſaved*; I anſwer that there are two events of Chriſts comming, and by conſequence of his Goſpell. The one *principall*, and by him intended, the other *accidentall and occaſionall*, growing out of the ill diſpoſition of the ſubject unto whom he was ſent. The maine and eſſentiall buſineſſe of the Goſpell is to declare ſalvation, and to ſet open unto men a dore of eſcape from the wrath to come; but when men wilfully ſtand out, and neglect ſo great ſalvation, then ſecondarily doth Chriſt prove unto thoſe men a ſtone of offence, and the Goſpell a ſavour of death unto death, as that potion which was intended for a cure by the Phyſitian, may upon occaſion of the indiſpoſedneſſe of the body, and ſtubborne radication of the diſeaſe, haſten a mans end ſooner than the diſeaſe it ſelfe would have done: So that to the wicked the Word of God is a two-edged ſword indeed, an edge in the Law, and an edge in the Goſpel, they are on every ſide beſet with condemnation: if they goe to the Law, that cannot ſave them, becauſe they have broken it; if they go to the Goſpell, that will not ſave them

Mic. 6. 9.

Ioh. 9. 39.

Luk. 9. 56.

them, becauſe they have contemned it.

Fourthly, the Power of the Word towards wicked men is ſeen in this, that it doth *ripen their ſins*, and make them ſo much the more ſinfull, and ſo much the ſooner fill up their meaſure. *If I had not come*, ſaith Chriſt, *and ſpoken unto them, they had had no ſin, but now they have no cloake for their ſinnes*: A tree which is faſtned unto a wall, in which the heat of the Sun is more permanent and united, wil bring forth ripe fruit before the ordinary ſeaſon: ſo a people upon whom the light of the Goſpell hath conſtantly ſhined, and which doth often drinke in the raine that falleth upon it, muſt needs bring forth *Summer-fruit*, ſinnes ſpeedily ripe, and therefore be ſo much the nearer unto curſing. There is but a yeare between ſuch a tree and the fire: we ſhall never find that the ſinnes of *Iſrael*, and of *Judah* (for which they were at any time plagued with captivity) were ſo long in ripening as the ſins of the *Canaanites*, upon whom there did no light ſhine. The Land had reſt ſometimes forty yeares, and ſometimes fourſcore yeares, but we never find that they were ſuffered to provoke the Lord to his face foure hundred yeares together: We find when to *Ninive* he ſent a Prophet to reveale unto them the guilt and merit of their ſins, he then ſet them a very ſhort time, in which they ſhould either forſake or ripen them, *Yet forty dayes, and Ninive ſhall be deſtroyed.*

Ioh. 15.22.

Heb. 6.8.
Amos 8. 1.
Luk. 13.8, 9.

Fifthly, the power of the word towards wicked men is ſeene even in the *rage and madneſſe which it excites in them.* It is a ſigne that a man hath to do with a ſtrong enemy when he buckleth on all his hardneſſe, & calleth together all his ſtrength for oppoſition. When I ſee a river without any ſenſible noiſe or motion, I am ready to eſteem it a ſtanding poole, but when I looke further and there obſerve what huge engines it carrieth about, and what weighty bodies it rouleth before it, I then beleeve a ſtrength in it which did not ſee: ſo when I ſee the Word of Chriſt rouze up the rage and luſts of men, and force them to ſet up againſt it ſtrong holds, & high imaginations, even the wiſdome and ſtrength of the gates of hell to keep it out, I muſt needs then conclude that it is indeed *Virga virtutis, A Rod of ſtrength.* The moſt calm and devout hypocrites in the world have by the power of this word been put out of their demure temper, and mightily tranſported with outrage & bitterneſſe againſt the majeſty thereof. One time filled with wrath; another time filled with madneſſe; another time filled with envy & indignation, another time filled with contradiction and blaſphemy; another time cut to the heart, and like reprobates in hell, gnaſhing with their teeth. Such a ſearching power, and ſuch an extreme contrariety there is in the Goſpell to the luſts of men, that if it do not ſubdue, it wil wonderfully ſwel them up, til it diſtemper even the grave prudent men of the world with thoſe brutiſh and uncomly affections of rage and fury, and drive diſputers from their arguments unto ſtones. Sin cannot endure to be diſquieted, much leſſe to be ſhut in and ẽcompaſſed with the curſes of Gods word. Therefore as a hunted beaſt, in an extremity of diſtreſſe will turne backe, and put to its utmoſt ſtrength to be revenged on the purſuers, and to ſave its life: ſo wicked men to ſave their luſts will let out all their rage, and open all their ſluces of pride and malice to withſtand that holy truth which doth ſo cloſely purſue them. Thus as beggarly maſters deale with their ſervants, or bankrupts with their creditors, when they ſhould pay them their mony (which they are unable to do) they then picke quarrels, and create pretences to with-hold it; or as froward men in ſuits of Law, when their cauſe failes, endeavour to piece it out with rage & paſſion; ſo do wicked men deal with God in his word, when they ſhould pay him that ſervice which he there-

Luk.4.28.
Luk.6.11.
Acts 5.17.
Acts 13.45.
Acts 7.54.
Ioh.8.59.
Acts 6.10,11.
Acts 7.57.58.

in requireth of them, and which they have neither will nor power to do, when he produceth his cauſe, and entreth into controverſie with them, convincing them in the court of their own conſciences, ſo that they are not able to ſtand out, they have then no other refuge left, but either to ſubmit (which they wil in no wiſe endure) or to flie into the face of the word, & withſtand it with malice when they cannot with reaſon. Till men can be perſwaded to lay apart all filthineſſe and ſuperfluity of naughtineſſe, they will never receive the engrafted word with meeknes. For til then it is a binding word, which ſealeth their guilt & condemnation upon them.

Iam.1,21.
Mat.18.18.
Mark.16.16.

Laſtly the mighty power of the word towards wicked men is ſeene in *altering them*: in their ſemiperſwaſions and ſemiconverſions unto goodnes, in reſtraining them from thoſe luſts which they dearely love, and in forcing them to thoſe external cōformities which have no inward principles to ſupport them. The humiliation of *Ahab*, the obſervation of *Herod*, the incomplete perſwaſion of *Agrippa*, the forced obedience and flatteries of the diſſembling Iewes, the eſſaies and offers of hypocrites towards religion, the velleities and hankerings of unreſolved wils after Chriſt, are notable evidences of the Power and Majeſty which is in the Goſpell. If I ſhould ſee a mil-ſtone in the aire not falling conſtantly and ſwiftly down, but ſwag, and waver, and floate about in a kind of unreſolved motion, as if it were in a deliberation which way to go, one while yeelding to its own weight, another while lingering, and by fits attempting to aſcend, how could I ſufficiently wonder at that ſecret vertue, & thoſe ſtrange impreſſions which did retardate the naturall deſcent of ſo weighty a body? ſo when I ſee men, who ſtil retain the principles of their own corrupt nature, which carry them with as ſtrong an impulſion to ſinne and hell, as a mil-ſtone is moved unto its Center, hanker notwithſtanding after goodneſſe,

1 King.21.27.
Mark 6.20.
Act.26.28.
Pſal.78.34,36
Luk 9 57.61.

neſſe,and when they yeeld unto their luſts, do it not without much heſitancy and conflict of a naturall conſcience,I muſt needs acknowledge a mighty ſtrength in that word which ſetteth bounds to the raging of ſo proud a ſea.

From hence then the Meſſengers of Chriſt who are entruſted with the diſpenſation of this *Rod of ſtrength*, may be inſtructed how to behave themſelvs in that miniſtery. Few men wil loſe any thing of that power wch is given them, for every thing in its kinde doth affect power. Now Chriſt hath committed unto us the cuſtody of his owne power, and therefore we ought to manage it as a *word of power*, able alone by it ſelfe without the contemperations of humane fancies, or the ſuperſtruction of humane opinions to work mightily to the Salvation of thoſe that beleeve,and to the conviction of gain-ſayers. Our Commiſſion is to charge even the 1 Tim.6.17. great men of the world. It is true,the Miniſters of the 2 Cor.4 5. Goſpell are *Servants to the Church* ; In *compaſſion* to pitty the diſeaſes, the infirmities, the temptations of Gods people: in *Miniſtery*,to aſſiſt them with all needfull ſupplies of comfort,or inſtruction,orexhortation in righteouſneſſe ; in *humility*, to wait upon men of loweſt degree,and to condeſcend unto men of weakeſt capacity. And thus the very angels in heaven are ſervants to the Church of Chriſt. But yet we are ſervants only for the Churches good, to ſerve their ſoules, not to ſerve their humours. And therefore we are ſuch ſervants as may command too. *Theſe things command and teach,* 1 Tim.4.11,12 *Let no man deſpiſe thy youth.* And againe, *Theſe things* Tit.2.15. *ſpeake, and exhort, and rebuke with all authority, Let no man deſpiſe thee*. No miniſters are more deſpicable than thoſe who by ignorance,or flattery,or any baſe and ambitious affections betray the power&majeſtical ſimplicity of the Goſpel of Chriſt. Whē we deliver Gods meſ- 1 Cor.7.23. ſage,*we muſt not then be the ſervants of men*; *If I yet pleaſe men,*

men, I were not then the ſervant of Chriſt, ſaith the Apoſtle. To captivate the Truth of God unto the humours of men, and to make the Spirit of Chriſt in his Goſpell to bend, comply and complement with humane luſts, is with *Ionah* to play the runnagates from our office, and to proſtrate the Scepter of Chriſt unto the inſultation of men. There is a wonderful majeſty and authority in the word when it is ſet on with Chriſts Spirit. He taught men *ὡς ἐξουσίαν ἔχων* as one who had power & authority, or priviledge to ſpeak, as one that cared not for the perſons of men, and therfore where ever his Spirit is, there will this power and liberty of Chriſt appear, for he hath given it to his Miniſters, that they may commend themſelves in the conſciences of thoſe that heare them, that they may harden their faces againſt the pride and ſcorn of men, that they may go out in armies againſt the enemies of his Kingdome, that they may ſpeake boldly as they ought to ſpeake, that they may not ſuffer his Word to be bound, or his Spirit to be ſtraitned by the humors of men.

Math.7.29.
Math.22 16.
1 Cor.2.4.
2 Cor.3.17.
2 Cor.13.10.
2 Cor.4.2.
Ier.1.6,7,8.
Ezek.3.8,9.
Pſal.110.3.
Eph.6,20.

Againe, we ſhould all labour *to receive the Word in the power thereof*, and to expoſe our tender parts unto it. A Cocke in compariſon is but a weake Creature, and yet the crowing of a Cocke will cauſe the trembling of a Lion. What is a Bee to a Beare, or a Mouſe to an Elephant? and yet if a Bee faſten his ſting in the noſe of a Beare, or a Mouſe creepe up and gnaw the Trunke of an Elephant, how eaſily do ſo little Creatures upon ſuch an advantage torment the greateſt? Certainely, the proudeſt of men have ſome tender part into which a ſting may enter. The conſcience is as ſenſible of Gods diſpleaſure, as obnoxious to his wrath, as ſubject to his Word in a Prince as in a beggar. If the Word like *Davids* ſtone find that open and get into it, it is able to ſinke the greateſt *Goliah*. Therefore we ſhould open our conſciences unto that Word, and expect his Spirit to come along with it, and receive it as *Joſiah* did with humility and trembling. We ſhould learne to feare the Lord in his Word, & when his voice crieth in the city, to ſee his name and power therein. *Will yee not feare me* ſaith the Lord, *will yee not tremble at my preſence, who make the ſand abound to the ſea.* Ier.5.22. No Creature ſo ſwelling and of it ſelfe ſo ſtrong and incroaching as the Sea, nothing ſo ſmall, weake, ſmooth, and paſſable as the ſand, and yet the ſand (a creature ſo eaſily removed, and ſwept away) decreed to hold in ſo raging an Element. What in appearance weaker than words ſpoken by a deſpiſed man? and what in the experience of all the world ſtronger than the raging of an army of luſts? And yet that hath the Lord appointed to tame and ſubdue theſe, that men might learne to feare his Power.

Again it ſhould teach us to *Reſt upon God in all things,* as being unto us all-ſufficient, a Sun, a Shield, an exceeding great reward in the truth and promiſes of his Goſpell. The word of God is a *ſure thing*, that which a man may caſt his whole weight upon, and leane confidently on in any extremity. Pſal. 19.7. 2 Pet.1. 19. Act.13.34. All the Creatures in the world are full of vanity, uncertainties and diſappointments, and then uſually do deceive a man moſt when he moſt of all relies upon them; and therfore the Apoſtle chargeth us *not to truſt in them.* 1 Tim.6.17. But the Word of the Lord is an *abiding Word*, as being founded upon the Immutability of Gods owne Truth, he that maketh it his refuge, relieth on Gods omnipotency, and hath all the ſtrength of the Almighty engaged to helpe him. *Aſa* was ſafe, 2 Chro,16.8,9. while he depended on the Lord in his promiſes againſt the hugeſt hoſt of men that was ever read of, but when he turned aſide to collaterall aides, he purchaſed to himſelfe nothing but perpetuall warres. And this was that which eſtabliſhed the throne of *Iehoſhaphat*, and cauſed the feare of the Lord to fall upon the kingdomes of the 2 Chr.17.9,10 lands which were round about him, becauſe he honored

red the Word of God, and cauſed it to be taught unto his people. Whenſoever *Iſrael* and *Judah* did forget to leane upon Gods Word, and betooke themſelves to humane confederacies, to correſpondence with Idolatrous people, to facility in ſuperſtitious compliances, and the like fleſhly counſels, they found them alwayes to be but very lies, like waxen and wooden feaſts, made ſpecious of purpoſe to deludeignorant commers; things of ſo thinne and unſolid a conſiſtence as were ever broken with the weight of thoſe who did lean upon them. Let us not therefore reſt upon our own wiſdome, nor build our hopes or ſecurities upon humane foundations, but let us in all conditions *take hold of Gods Covenant*, of this ſtaffe of his ſtrength, which is able to ſtay us up in any extremities Eſay 56.2,4,6.

Again, ſince the Goſpell is a Word of ſuch ſoveraign power, as to ſtrengthen us againſt all enemies and temtations, to uphold us in all our wayes and callings, to make us ſtrong in the Grace of Chriſt, (for ever a Chriſtian mans knowledge of the Word, is the meaſure of his ſtrength and comfort) we ſhould therfore *labour to acquaint our ſelves with God in his Word*, to hide it in our hearts, and grow rich in the knowledg of it. In Heaven our bleſſedneſſe ſhall conſiſt in the knowledge and communion with the Father and with his Sonne Ieſus Chriſt. So that the Goſpell and the Spirit, are to us upon Earth, the preludes and ſupplies of Heaven, for by them only is this knowledge and communion begun. And that man doth but delude himſelf and lye to the World who profeſſeth his deſire to go to Heaven, and doth not here deſire to know ſo much of God as he is pleaſed to afford to men on the Earth. The Goſpel is the *Patent and Charter of a Chriſtian*, all that he hath to ſhew for his Salvation, the *treaſure* of his wealth & priviledges, all that he hath to boaſt in either for this life or another; the *armory* of a Chriſtian, all that he hath to hold up againſt the temptations and conflicts of his ſoreſt enemies; the only *toole* and inſtrument of a Chriſtian, all that he hath to do, any action of piety, charity, loyalty, or ſobriety withall; the only *glaſſe* of a Chriſtian wherein he may ſee his own face, and ſo learne to deny himſelfe, and wherein hee may ſee the face of God in Chriſt, and ſo learne to deſire and to follow him. So that upon the matter for any man to be ignorant of the Goſpell is to unchriſten himſelfe againe, and to degenerate into a Heathen. *Powre out thine indignation upon the heathen that know thee not.* Ignorance makes a man a very Heathen. *This I ſay and teſtifie*, ſaith the Apoſtle, *that you henceforth walke not as other Gentiles walke in the vanity of their minde: for you have not ſo learned Chriſt.* It is not the title, nor the profeſſion which maketh a man a reall Chriſtian, and diſtinguiſheth him from other Heathen men, but the *learning of Chriſt* in his Spirit and Goſpell. For as he who was only outwardly and in the fleſh a Iew, might be uncircumciſed in his heart; ſo he who is only in title and name a Chriſtian, may be a Heathen in his heart; and that more fearefully than Sodom and Gomorrah, or Tyre and Sidon, becauſe he hath put from himſelfe the ſalvation of the Lord, and judged himſelfe unworthy of eternall life.

Ier.10.25.
Eph.4.17,20.
Rom.2.28,29.
Col.2.11.
Philip.3.3.

Laſtly, if there bee indeed ſuch Power in the Goſpell, we ſhould *labour to beare witneſſe unto the teſtimony which God giveth of his Word in a holy converſation.* It is a reproach caſt upon the ordinances of God, when men do in their lives deny that vertue which God teſtifieth to be in them. Wicked men are ſaid to crucifie Chriſt againe, to put him to ſhame, to make God a lyar; not that theſe things can ſo really bee, but becauſe men in their evill lives carry themſelves, as if indeed they were ſo. And in this ſenſe the Goſpell may bee ſaid to bee weake too, becauſe the pride of men holds out againſt the ſaving power thereof. But theſe men muſt know that the word returneth not empty unto God, but accompliſheth ſome work or other, either it ripeneth weeds or corne. There is thunder and lightening both in the word, if the one breake not a heart, the other will blaſt it, if it be not humbled by the word, it wil certainly be withered, and made fruitleſſe. Shall the clay boaſt it ſelfe againſt the fire, becauſe, though it have power to melt waxe, yet it hath not power to melt clay? It is not one and the ſame power which hardneth the one and which ſoftneth the other? Is not the word of a ſweet ſavor unto God as wel in thoſe that periſh as in thoſe that are ſaved? Certainly there is as wonderful a power in adding another death to him who was dead before (which upon the matter is to kil a dead man) as in multiplying and enlarging life. And the Goſpell is to thoſe that periſh a *Savor of death unto death*, ſuch a word as doth cumulate the damnation of wicked men, and treaſure up wrath upon wrath. If it do not convert it will certainly harden, if it do not ſave, it wil undoubtedly judge and condemn. The Lord doth never caſt away his Goſpel, he that gave charge to gather up the broken meat of loaves and fiſhes that nothing might be loſt, will not ſuffer any crumme of his Spirituall Manna to come to nothing. Yet we find the Lord giveth a charge to his Prophets to preach even there where he foretold them that their words would not be heard. *Thou ſhalt ſpeake all theſe words unto them, but they will not hearken to thee; thou ſhalt alſo call unto them, but they will not anſwer thee.* Ier.7.27. Sonne of Man, I ſend thee to the Children of Iſrael, *to a rebellious Nation, they are impudent Children and ſtiffe hearted. Yet thou ſhalt ſpeake my Words unto them,* Ezek.2.3,4,7. whether they will heare, or whether they will forbeare, for they are rebellion it ſelfe. *They will not hearken unto thee, for they will not hearken unto me*: Ezek.3.7. For all the houſe of Iſrael are impudent and hard hearted. Certainly when the Lord taketh paines by his Prophets to call thoſe who wil not heare, he doth it not in vaine, they ſhall know at length that a Prophet hath been amongſt them. Therefore, as the Apoſtle ſaith, that the Goſpel is a ſweet Savour even in thoſe that periſh. So we find thoſe meſſages which have contained nothing but curſes againſt an obſtinate people have yet beene as honey for ſweetneſſe in the mouth of thoſe that preached them. I did eate the roule Ezek. 3. 3 2.10. ſaith the Prophet, and *it was in my mouth as honey for ſweetneſſe*, and yet there was nothing in it written but Ier.17.16, 28.6 lamentations, and mourning, and woe. Ier.15..6. *Ieremy* did not deſire the woefull day, but did heartily ſay Amen to the falſe Prophets, in their predictions of ſafety; yet in regard of his ready ſervice unto God, and of that Glory which God would worke out unto himſelfe in the puniſhment of that ſinnefull people, the word of Propheſie which was committed unto him was the joy and rejoycing of his heart; ſo that in all reſpects the Goſpell of Chriſt is a Word of power, and therein we do and muſt rejoyce.

We obſerved before that this Rod of ſtrength is both *Sceptrum Majeſtatis,* and *Pedum Paſtorale*. Both the Scepter of Chriſt as he is a King, and his Paſtorall ſtaffe as hee is a Biſhop. It denoteth the adminiſtration of Chriſts Kingdome, which conſiſteth in the diſpenſing of his Goſpell, as it is a word of Majeſty, and of care. So then here are (as I before obſerved) two obſervations yet remaining to be noted out of theſe words, *Virga Virtutis*, the Rod of thy ſtrength.

The firſt, that *the Goſpell of Chriſt accompanied with his Spirit is a word of great Glory and Majeſty*. For we muſt ever make theſe concumitants, *we preach the Goſpel* ſaith Saint *Peter*, *with the Holy Ghoſt* ſent downe from Heaven, 1 *Pet*.1.12. And indeed the Spirit is peculiar to the Goſpel, and not be longing to the law at all, if we conſider it alone by it ſelf, under the relation of a diſtinct covenant. For though as it proceedeth out of *Sion*, that is, as it is an appendix and additament unto the Goſpel, it tends unto liberty, and ſo commeth not without the Spirit; yet by it ſelfe alone it gendreth nothing but bondage. And therefore when the Apoſtle ſheweth the excellency of the Goſpell above the Law, he calleth one a Miniſtration of death and of the letter, the other a Miniſtration of the Spirit and Life. To ſhew that properly the Spirit belongeth unto the Goſpell of grace. Now then this Spiritual Goſpel of Chriſt is the Scepter of his Kingdom, and therfore as it is *inſigne regium*, an enſigne of royalty, it importeth Glory and Majeſty. It is *a Goſpell full of Glory*. Wee may obſerve that the very *Typicall prefigurations* of that mercy, which is the ſole buſineſſe of the Goſpell of Chriſt are in the Scriptures honoured with the name of *Glory*. *The garments of the Prieſts*, being Types of the Euangelical [a] Righteouſneſſe of the Saints, were [b] *made for glory and beauty*. The Tabernacle, which was ordained for an evidence and ſeale of Gods Euangelical preſence with that people, is called by the Prophet *David* a [c] *Tabernacle of honour*, the place which God did uſe to fill with his own Glory. The *Ark* of God, which was nothing elſe but *Euangelium ſub velo*, the Goſpell under veiles and ſhaddowes, is called by an excellency [d] *The Glory of Iſrael*, which is the attribute of Chriſt, [e] *All kings ſhall ſee thy Glory*. The *Temple at Ieruſalem* was the place of Gods *Reſt*, [f] *This is my Reſt for ever, here will I dwell. Ariſe O Lord God into thy reſting place, thou and the Arke of thy ſtrength.* It was ſo called to note, firſt the [g] *ſtability* of Gods Euangelical covenant in Chriſt, it was not to be changed, nor to be repented of; but to be *ſure* and fixed in Chriſt for ever. His Kingdome, [h] a Kingdome which was *not to be ſhaken*, his Prieſthood a [i] Prieſthood which was *not to paſſe away*, his teaching [k] a teaching which was *to continue to the worlds end.* And ſecondly, to note the [l] *de-*

VERSE 2.

Mic. 4. 2.
Rom. 8. 3.
Iam. 1. 25.
Gal. 4. 24.
2 Cor. 3. 6. 7.

[a] Revel 6. 11. 7. 14. 19. 8.
[b] Exod. 28. 2. 40.
[c] Pſal. 26. 8. Exod. 40. 34.
[d] 1 Sam. 4. 22.
[e] Eſay 62. 2.
[f] Pſal. 132. 8. 14. 2 Chro. 6. 41.
[g] Eſay 55. 3. 54. 9. 10. Heb. 8. 6. 13.
[h] Heb. 12. 28.
[i] Heb. 7. 24.
[k] Matth. 28. 20.
[l] Matth. 3. 17.

light of God in Chriſt,and in the mercy which through him was unto the world revealed;Therein the Lord reſteth and repoſeth himſelfe,as in the crown and accompliſhment of all his workes. And this [m]Temple is called a *glorious reſt*, a *glorious high Throne*, a *houſe of Glory*, of beauty and of holineſſe. It is ſaid at the firſt Dedication thereof, that the *Glory of the Lord filled it*. It was not the gold or ſilver (wherwith before that Dedication it was beautified) wherein the glory thereof did conſiſt, but in the evidence of Gods preſence; which at that time was but a cloud, whereas the true glory thereof himſelfe was [n] a *Sun* as the Prophet cals him. And with this did the Lord fill the ſecond Temple, which for this cauſe is ſaid to have been [o] more glorious than the former, though in the magnificence of the ſtructure far inferior. Now then as the Apoſtle in a caſe of juſt alike proportiõ, uſeth a πὸσῳ μᾶλλον, a terme of exceſſe, when he ſpeaketh of the ſubſtance in compariſon of the Type: [p] If the bloud of bulls & goats did Sanctifie to the purifying of the fleſh *How much more* ſhall the bloud of Chriſt? So may we in this caſe. If the Types of Euangelicall things were thus glorious, how much more glorious muſt the Goſpell it ſelfe needs be? And therefore, as I before obſerved in other things, ſo in this is it true likewiſe, that Chriſt and his Goſpell have the ſame attribute of Glory frequently given unto them. [q] *Chriſt is called the Glory of the Lord, and of his people Iſrael*: And the [r] *Goſpell a Glorious Miſtery, a Royall Law, Miniſtration of Glory*; Nay, *Glory* it ſelfe, for ſo I underſtand that place of the Apoſtle, that yee would walke worthy of God, who hath called you unto his Kingdome and Glory, that is, unto the knowledge of his Goſpell, for of that in all the antecedent parts and in the verſe immediately following doth the Apoſtle ſpeake. A [ſ] Glory which draweth the ſtudy and amazement of the moſt glorious creatures of God unto it.

Ier.9,24.
Mich.7.18.
m Eſay 11.10.
Ier.17.12.
Eſay 60.7.
Eſay 64.11.
1 King.8.11.
n Mal.4.2.
o Hag.2.7.9.
p Heb.9.13,14.
q Eſay 40.5.
Eſay 65.18.
Luk.2.32.
r Col 1.27.
Iames 2,8.
2 Cor 3 8,9.
1 Theſ.2.12.
ſ 1 Pet.1.12.

To conſider this point more particularly: The glory and Majeſty of the Goſpell of Chriſt appeareth principally in foure things: in the Authour of it: in the *Promulgation* and publiſhing of it: in the *Matter* which it containes: and in the *Ends*, purpoſes, or uſes for which it ſerves.

Firſt, in the *Author* of it: many things of ſmal worth have yet grown ſamous by the Authors of them, and like the unprofitable childrẽ of renowned Progenitors, hold their eſtimation and nobility from the parents which begate them. And yet from men who are uncleane, there will ever deſcend ſome uncleanneſſe upon the workes which they do. But the Goſpell is therefore indeed a glorious Goſpell, becauſe it is the *Goſpell of the bleſſed God*. There is glory in all the workes of God, becauſe they are his, for it is impoſſible that ſo great a workman ſhould ever put his hand to an ignoble work; And therefore the Prophet *David* uſeth his *glory and his handy worke* promiſcuouſly for the ſame thing; *The heavens declare the glory of God, and the firmament ſheweth his handy worke*: to note that there is an evidence of glory in any thing which he puts his hand unto: And yet the Prophet there ſheweth that there is more glory in the law of his mouth, than in the workes of his hands. The Lord is better known by *Sion*, & his name greater in *Iſrael*, than in all the world beſides: the more God doth communicate himſelfe unto any of his works, the more glorious it is. Now there is nothing wherein God hath ſo much put himſelſe, wherein he may be ſo fully known, communicated with, depended upon, & praiſed, as in his Goſpel. This is a glaſſe in which the bleſſed Angels do ſee & admire that unſearchable riches of his mercy to the Church, which they had not by their owne obſervation found out from the immediate view of his glorious preſence. In the Creatures we have him a God of power and wiſdome, working all things in number,

weight,

weight, and meaſure, by the ſecret vigour of his providence upholding that being which he gave them, and ordering them to thoſe glorious ends, for which he gave it. In the Law we gave him a God of vengeance and of recompence, in the publication thereof threatning, and in the execution thereof inflicting wrath upon thoſe that tranſgreſſe it. But in the Goſpel, we have him a God of bounty and endleſſe compaſſion, humbling himſelfe that he might be mercifull to his enemies, that he might himſelfe beare the puniſhments of thoſe injuries which had been done unto himſelfe, that he might not offer only, but beſeech his own priſoners to be pardoned and reconciled again. In the Creature he is a God above us, in the Law he is a God againſt us; only in the Goſpell he is *Immanuel*, a *God with us*, a God like us, a God for us.

There is nothing doth declare God ſo much to be God as his mercy in the Goſpel. He is inviſible in himſelfe, we cannot ſee him but in his Son. He is unapproachable in himſelfe: we cannot come unto him but by the Son. Therefore, when he maketh himſelfe known in his glory to *Moſes*, he ſendeth him not to the Creation, nor to mount Sinai, but putteth him *into a rock* (being a reſemblance of Chriſt) and then maketh a proclamation of the
Exod.33.18.19. Goſpel unto him. *Moſes* his prayer was, *I beſeech thee ſhew me thy glory*. How doth the Lord grant this Prayer? *I will make all my goodnes to paſſe before thee*, and then revealeth himſelfe unto him almoſt all by mercy. *The*
Exod.34.6,7. *Lord, the Lord God, mercifull and gracious, long-ſuffering, and abundant in goodneſſe and truth keeping mercy for thouſands, forgiving iniquity, tranſgreſſion and ſin*, to note unto us that the glory of God is in nothing ſo much revealed
Mic.7.18. as in his goodneſſe. *Who is a God like unto thee that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his people?*

Beſides, though the Law be indeed from God, as from the Authour of it, ſo that in that reſpect there may ſeeme to bee no difference of excellency betweene that and the Goſpell, yet we muſt obſerve that by the remainders of Creation, though God ſhould not have revealed his Law againe to *Moſes* in the mount, much of the Law, and by conſequence of God himſelfe might have beene diſcovered by humane induſtry, as we ſee by notable examples of the philoſophers and grave heathen. But the Goſpell is ſuch a myſtery as was for ever hidden from the reach and very ſuſpition of nature, and wholly of divine revelation. *Eye hath not ſeen, nor eare heard, neither have entred into the hearts of men, the things which God hath prepared for them that love him*; the Apoſtle ſpeaketh it of the myſtery of the Goſpel; noting that it is above the obſervation, or learning, or comprehenſion of nature, ſo much as to ſuſpect it; nay, the naturall inquiry of the Angels themſelves could never have diſcovered it, even unto them it is *made knowne by the Church*; that is, if it had not been for the Churches ſake that God would reveale ſo glorious a myſtery, the Angels in heaven muſt have bin for ever ignorant of it. So extremely deſperate was the fal of man, that it wanted the infinite and unſearchable wiſdome of God himſelfe to find out a remedy againſt it. If the Lord ſhould have proceeded thus far in mercy towards man and no farther; Thou art a wretched Creature, and I am a righteous God; yea, ſo heavy is my wrath, and ſo wofull thy condition, that I cannot chooſe but take compaſſion upon thee; and therefore I will put the matter into thine own hands; requiſite it is that my pitty towards thee ſhould not ſwallow up the reſpects to mine own juſtice and honour, that my mercy ſhould bee a righteous and a wiſe mercy. Conſult therefore together all ye children of men, and invent a way to reconcile my juſtice and mercy to one another, ſet mee in a courſe to ſhew you mercy, without parting from mine

Rom.16.25.
1 Cor.2.7.9.

Epheſ.3.9.10.

own right, and denying the righteous demands of mine offended juſtice, and I will promiſe you to obſerve it; I ſay, if the mercy of the Lord ſhould have confined it ſelfe within theſe bounds, and refer'd the method of our redemption unto humane diſcovery, we ſhould for ever have continued in a deſperate eſtate, everlaſtingly unable to conceive, or ſo much as in fancy to frame unto our ſelves a way of eſcape. As the Creatures before their being could have no thought or notion of their being educ'd out of that nothing which they were before. So man fallen could not have the ſmalleſt conjecture or ſuſpition of any feaſeable way to deliver himſelfe out of that miſery into which he fell. If all the learning in the world were gather'd into one man, & that man ſhould imploy all his time and ſtudy to frame unto himſelf the notions of a ſixth and ſeventh ſenſe, which yet are as expreſſely faſhioned amongſt thoſe infinite *Idea's* of Gods power and omniſcience, as theſe five which are already created, he would be as totally ignorant of the concluſion he ſought at laſt as he was at firſt. For all humane knowledge of natural things is wrought by a reflexion upon thoſe Phantaſmes or Idea's, which are impreſſions made from thoſe ſenſes we already uſe, and are indeed nothing elſe but a kind of notionall exiſtence of things in the memory of man wrought by an externall and ſenſible preception of that reall exiſtence which they have in themſelves. And yet in this caſe a ſixth or a ſeaventh ſenſe would agree *in genere proximo*, and ſo have ſome kinde of Cognation with thoſe wee already enjoy. But a new Covenant, a new life, a new faith, a new ſalvation are things *toto genere*, beyond the ſtraine and ſphere of nature. That two ſhould become one, and yet remaine two ſtill, as God and man do in one Chriſt, that hee who maketh ſhould bee One with the things which himſelfe hath made; that hee who is above all ſhould humble himſelfe, that he who filleth all ſhould empty himſelfe; that he who bleſſeth al ſhould be himſelfe a curſe; that he who ruleth all ſhould be himſelfe a ſervant, that he who was the Prince of life, and by whom all things in the world do conſiſt, ſhould himſelfe be diſſolved and dye, that mercy and juſtice ſhould meet together, and kiſſe each other, that the debt ſhould be payed and yet pardoned, that the fault ſhould be puniſhed, and yet remitted, that death like *Samſon's* Lion ſhould have life and ſweetnes in it, and be uſed as an inſtrument to deſtroy it ſelfe; theſe and the like Euangelical truths are myſteries which ſurpaſſe the reach of all the princes of learning in the world. [a] It is to be beleeved by a ſpirituall light, which was not ſo much as poſſible to a humane reaſon. We may obſerve that every perſon in Trinity ſetteth himſelfe to teach the myſtery of the Goſpel. The [b] Father revealeth it unto men, *Fleſh and Bloud hath not revealed it unto thee, but my Father which is in Heaven. It is written in the Prophets, They ſhall be all taught of God, Every man therefore that hath heard and learned of the Father, commeth unto me.* The Son likewiſe teacheth it unto men, therefore he is called the [c] *Angell of Gods Covenant and Counſell*, that is, the Revealer thereof, becauſe unto the world he made known that deep project of his Fathers counſell touching the reſtoring of mankind. [d] *No man hath ſeen God at any time, the only begotten Son which is in the boſome of the Father, he hath declared him.* He only it is who openeth the *boſome of his Father*, that is, who revealeth the ſecret and *myſterious counſels*, and the tender and *compaſſionate affections* (for the boſome is the ſeate of ſecrets and of love) of his Father unto the world. And therefore he is ſaid to be a [e] *Teacher ſent from God*, and to be [f] *the Lord, which ſpeaketh from Heaven* in the miniſtery of his Goſpel; and the doctrin which he teacheth is called a [g] *heavenly doctrine*, and a [h] *heavenly calling*, and a [i] *high calling*, and oft by the Apoſtle to the Hebrewes [k] *τὰ ἐπουράνια; heavenly*

[a] *Non humana ratione poſſibile, ſed ſpiritus efficacia credibile. Ambroſ. Ideo Certum quia impoſſibile, Tert.*

[b] Mat 16. 17. Ioh. 6. 45.

[c] *Officii non naturæ vocabula quia magnum cogitatum patris ſuper hominis reſtitutione annunciavit ſeculo, Tertull.*

[d] Ioh. 1. 18.

[e] Ioh 3. 2.

[f] Heb. 12. 25.

[g] Iohn 3. 12.

[h] Heb. 3. 1.

[i] Phil. 3. 14.

[k] Heb 8. 5. Heb. 9. 23.

heavenly things, to note that they are not of naturall or earthly condition,and therfore not within the comprehenſion of an earthly underſtanding. [l] It is a *wiſdome which is from above*.The holy Ghoſt likewiſe is a Revealer of the Goſpell unto the faithfull.He was ſent that he might [m] *Convince the world not only of ſin, but of righteouſneſſe and judgment too*, which are Evangelical things. [n] *The ſpirit ſearcheth all things, even the deepe things of God*,that is, his unſearchable love, wiſdome and counſell in the Goſpell,Therefore the Goſpell is called [o] *The Law of the ſpirit of life*,and the [p] *miniſtration of the ſpirit*, and the [q] *Revelation of the ſpirit*, and [r] *No man can call Jeſus Lord, but by the Spirit*, that is, though men may out of externall conformity to the diſcipline and profeſſion under which they live, with their mouths acknowledg him to be the Lord; yet their hearts will never tremble,nor willingly ſubmit themſelvs to his obedience,their conſcience will never ſet to its ſeale to the ſpirituall power of Chriſt over the thoughts, deſires, and ſecrets of the ſoule, but by the over-ruling direction of the holy Ghoſt. Nature taught the Phariſees to call him [ſ] Beelzebub and Samaritan, but it is the Spirit only which teacheth men to acknowledge him a Lord. [t] *Chriſt is not the power nor the wiſdome of God to any, but to thoſe who are called*, that is, to thoſe unto whoſe conſciences the Spirit witneſſeth the Righteouſneſſe which is to be found in him. So then the Publication of the Goſpell belongeth unto men, [u] but the effectuall teaching and revelation thereof unto the ſoule is the joynt worke of the holy Trinity, opening the heart to attend, and perſwading the heart to beleeve the Goſpell, as a thing worthy of all acceptation. Thus the Goſpell is a Glorious thing in regard of the Originall and Authour of it.

From whence we may inferre, that what-ever men thinke of the miniſtery and diſpenſation of the Word, yet

l Iam.3.17.
m Ioh. 16.8.11.
n 1 Cor.2.10,11 12.
o Rom.8.2.
p 2 Cor.3.8.
q Eph. 1.17. Eph.3.16.19. 1 Pet.1.11,12.
r 1 Cor.12.3.
ſ Mat.12.14. John 8.48.
t 1 Cor.1.24
u 2 Theſ.2.13,14 Acts 16.14.
Deus nos adjuvat & ut ſciamus,& ut amemus,Aug. Epiſt.143.

yet undoubtedly the neglect and ſcorne which is ſhewed unto it, is done unto Chriſt himſelfe, and that in his glory; he that receiveth not his Word, rejecteth his perſon; and the ſin of a man againſt the words which we ſpeake in the name and authority of Chriſt, and in the diſpenſation of that office wherewith he hath entruſted us, is the ſame with the ſins of thoſe men who deſpiſed him in his own perſon. You will ſay Chriſt is in heaven, how can any injuries of ours reach unto him? Surely though he be in Heaven, (which is now the Court of his royall reſidence) yet he hath to do upon earth, as one of the chiefe territories of his dominion, and in the miniſtery of his Word, he ſpeaketh from Heaven ſtill. He it was, who, by his Ambaſſadour Saint *Paul, came and preached Peace to the Epheſians,* who were afarre off. *His Spirit it was which in the Prophets did teſtifie of his ſufferings and glory.* He it was who gave manifeſt proofe of his own power, ſpeaking in his Apoſtles. He who refuſeth to obey the words of a Miniſter in the execution of his Office, when he forewarneth him of the wrath to come, and doth not diſcerne the Lords voyce therein, but in deſpight of this miniſteriall citation unto the tribunal of Chriſt, wil ſtill perſiſt in the way of his own heart, and as he hath been, ſo reſolveth to continue, a ſwearing, blaſphemous, luxurious, proud, revengefull, and riotous perſon, thinking it baſeneſſe to mourne for ſin, and unneceſſary ſtrictneſſe to humble himſelfe to walke with God; and yet, becauſe all men elſe do ſo, will profeſſe his Faith in the Lord Ieſus: that man is a notorious lier, yea (as the Apoſtle ſpeaketh) *he maketh God a lier* too, in not beleeving the record which he giveth of his Son, which is, that he ſhould *waſh away the filth, and purge out the bloud of his people with a ſpirit of judgement, and a ſpirit of burning:* that he ſhould *ſit as a refiner & purifier of ſilver, purging his prieſts, that they might offer unto the Lord an offring in righteouſneſſe.*

John 12. 48.

Heb. 12. 25.
Eph 2. 17.
1 Pet. 1, 11.
2 Cor. 13, 3.

1 Iohn. 5. 10.

Eſay 4. 4.
Mal. 3 3.

He

VERSE 2.

He walketh *contrary to that Covenant of mercy* which he profeſſeth to lay hold on; for this is one of the great promiſes of the Covenant, *I will ſprinckle cleane water upon you, and you ſhall be cleane from all your filthineſſe, and from all your Idols will I cleanſe you. I will put my ſpirit within you, and cauſe you to walke in my ſtatutes.* Ezek.36.25,27 He walketh *contrary to the quality of that feare of God*, which yet he profeſſeth to feele as wel as others: *For the feare of the Lord is a cleane thing.* Pſal.19.9 He walketh *contrary to the vertue of that bloud*, with which notwithſtanding hee profeſſeth to bee ſprinkled: for *the bloud of Chriſt cleanſeth* not only the lives, but the very *conſciences of men from dead workes*: Heb.9.14. that is, makes them ſo inwardly labour for purity of heart, as that they may not be conſcious to themſelves of any, though the moſt ſecret allowed ſinne. He walketh *contrary to the fruitfulneſſe of that grace* which alone he profeſſeth to boaſt in: for the Spirit of grace which is powred from on high, maketh *the very wilderneſſe a fruitfull field.* Eſay 32.15. He walketh *contrary to the properties of that faith*, by which alone hee hopeth to be ſaved. For *true faith purifieth the heart*; Acts 15.9. and therefore *a pure heart* and *a good conſcience* are the inſeparable companions of an *unfained faith.* 1 Tim.1.5. And therefore what ever verball and ceremonious homage he may tender unto Chriſt, yet in good earneſt he is aſhamed of him, and dares not prefer the yoke of Chriſt before the luſts of the world, or the reproaches of Chriſt before the treaſures of the world.

Why ſhould it be treaſon to kill a Iudge in his miniſtery on the bench? or eſteemed an injury to the ſtate to doe any indignity to the Ambaſſadour of a great prince? but becauſe in ſuch relations they are perſons publike and repreſentative, *ut eorum bona malaque ad Rempublicam pertineant?* why ſhould the ſupreame officer of the kingdome write *Teſte meipſo* in the name and power of his prince, but becauſe he hath a more imme-

VERSE 2.

diate repreſentation of his ſacred Perſon, & commiſſion thereunto? Surely the caſe is the ſame betweene Chriſt and his miniſters in their holy function. And therefore we find the expreſſions promiſcuous; ſometimes ἐυαγγέλιον τȣ̃ Χριςȣ̃, *the Goſpell of Chriſt*; and ſometimes ἐυαγγέλιον μȣ, *My Goſpell*; ſometimes τὸ κήρυγμα Ἰησȣ̃ Χριςȣ̃, *The Preaching of Ieſus Chriſt*; and ſometimes τὸ κήρυγμα μȣ, *My preaching*; in the vertue of which *ſynergie* and *copartnerſhip* with Chriſt and with God, as he ſaveth, ſo we *ſave*; as he forgiveth ſins, ſo we *forgive them*; as he judgeth wicked men, ſo we *judge them*; as he beſeecheth, ſo we *alſo beſeech*, ſaith the Apoſtle, *that you bee reconciled, and receive not the grace of God in vaine.* Wee by his Grace, and * he by our Miniſtery. He therefore that deſpiſeth any conviction out of the Booke of God (and he that obeyeth not doth deſpiſe, for the Lord calleth diſobedience, rebellion, ſtubborneneſſe, and a rejecting of his word, 1 *Sam.* 15.22,23.) He that perſiſteth in any knowne ſin, or in the conſtant omiſſion of any evident duty, fighteth againſt Chriſt himſelf, throweth away his own mercy, ſtoppeth his eares at the entreaties of the Lord, and commiteth a ſin directly againſt Heaven. And if he ſo perſiſt God will make him know that there is flaming fire prepared for thoſe that obey not the Goſpell of our Lord Ieſus Chriſt, 2 *Theſ.* 1.8.

Rom. 15.19.
Rom. 2. 16.
Rom. 16,25.
1 Cor. 2. 4.
1 Cor. 3. 9.
2 Cor. 6. 1.
Iames 5. 20.
Iohn 20 23.
Ezek 20. 4.
2 Cor. 5. 20.

* *δὶ ἡμῶν τῶν τὸ ἐκείνȣ ἀναδεξαμένων ἔργον Chryſoſt.*

Therfore whenſoever we come unto the Word read or preached, we ſhould come with an expectation to heare Chriſt, himſelf ſpeaking from heaven unto us, and bring ſuch affections of ſubmiſſion and obedience as becommeth his preſence. *Let him that hath an eare heare what the Spirit ſaith unto the Churches. I will heare what God the Lord will ſpeake, for he will ſpeake peace unto his people. Chriſts ſheepe diſcerne his voyce* in the diſpenſation of the Goſpell, and wil not know the voyce of ſtrangers. And this was the honour of the Theſſalonians and the men of Berea, that in the preaching of the Word they

Revel. 2. 7.
Pſal. 85 8.
Iohn 10. 4, 5.
1 Theſ. 2. 13.
Acts 17. 11.

they did ſet themſelves as in Gods preſence, expecting in it his authority, and receiving it in his Name. Dareth any man to ruſh with a naked weapon into the preſence of his Prince, and with ſcorne to throw backe his own perſonall commands into his face againe? And ſhall we dare to come armed with high thoughts, and proud reaſonings, and ſtubborn reſolutions againſt the Majeſty of the Lord himſelfe, who ſpeaketh from Heaven unto us? *Receive with meekeneſſe*, ſaith the Apoſtle, *the ingrafted Word, which is able to ſave your ſoules*. The Word doth not mingle nor incorporate, and by conſequence doth not change nor ſave the ſoule, but when it is received *with meekenes*, that is, when a man commeth with a reſolution to lay down his weapõs, to fal down on his face and give glory to God; he that is *ſwift to wrath*, that is, to ſet up ſtout and fretfull affections againſt the purity and power of the Word, to ſnuffe againſt it, and to fall backeward like pettiſh children which will not be led, *will be very ſlow to heare or to obey it, for the wrath of man doth not worke the righteouſneſſe of God*. A proud hearer will be an unprofitable liver. Ever therfore come unto the Word with this concluſion; It may be this day will God ſtrike me in my maſter veine, I am an uſuall profaner of his glorious Name: a Name which I ſhould feare for the greatneſſe, and love for the goodneſſe, and adore for the Holineſſe of it; he will peradventure lay cloſe to my conſcience that guilt which himſelfe hath declared to be in this great ſin; that whatſoever is more than yea and nay is ſin unto me, and whatſoever is ſin, is Hell to my ſoule. I am a vaine perſon, a companion of looſe and riotous men; It may be the Lord will urge upon my conſcience the charge of his own Word, not to company with fornicators, to have no fellowſhip with the unfruitfull works of darkeneſſe, not to follow a multitude to do evill, and that though hand joyne in hand, yet ſinne ſhall not go unpuniſhed. I am unprofitable,

Ier.13.15,17.

Iam.1.21.

Mal.1.13.
Mal.3.13.
πνεύματι τῷ ἁγίῳ ἀντιπίπτετε:
Acts 7.51.
Iam.1.19,20.

looſe, and rotten in my diſcourſe, and he will ply me with his own authority, that for every idle word I muſt render an account. I am full of oppreſſion & unjuſt gain, and the Lord wil now urge the inſtructions of *Nehemiah*, and the reſtitution of *Zacheus* upon me. In theſe or any other the like caſes, if a man can come with S. *Pauls* temper of heart, *not to conſult with fleſh and bloud*, but *Lord what wilt thou have me to do ?* Or with the anſwer of *Samuel*, *Speake Lord for thy ſervant heareth* ; or with the reſolution of *Cornelius*, *I am here preſent before God to heare all things that ſhall be commanded of God.* I am come with a purpoſe of heart to cleave unto thy Holy Will in all things. Here I am in my ſinnes, ſtrike where thou wilt, cut off which of mine earthly members thou wilt, I wil not arme it, I wil not extenuate it, I wil not diſpute with thee, I will not rebell againſt thee, I will ſecond thee in it, I will praiſe thee for it; this is to give God the glory of his own Goſpel. It is not to part from a little mony towards the maintenance of the Word, or to vouchſafe a little countenance to the diſpencers of it (and yet alas how few are there who reply unto the Miniſters of the Goſpell that double honor which God and not they hath given unto them ?) but to part from our luſts, and to ſuffer our old man to be crucified, which giveth honour to the Word. If a man had thouſands of Rammes, and ten thouſand rivers of Oile, and would be content to part from them all for Gods worſhip : If a man had children enough, & in a famine of the word, would buy every Sermon which he heareth with the ſacrifice of a ſonne : yet all this would not give glory enough to the ordinance of God. Men naturally love their luſts, the iſſue of their evill hearts, better than their lands, or the children of their body (if *Herods* ſon ſtand in the way of his ambitious ſecurity, it were better to be his Hog than his Child. The loſſe of cattle, and fruites, and water and light, and the firſt borne of all the land, was

Neh.5.11,12.
Luk.19.8.
Gal.1.16.
Acts 9.6.
1 Sam. 3.10.
Acts.10.33.

VERSE 2. was not enough to make *Pharaoh* let go his ſinne, hee will once more ruk into the midſt of a wonderfull deliverance of Iſrael,and venture his owne and his peoples lives,for but the bondage of his enemies, and the ſatisfaction of his luſt) To do juſtly then, to love mercy, and to walke humbly before God, to acknowledge his Name in the voice of the Miniſter, and to put away the treaſures of wickedneſſe out of our hands, this only is to give God the glory which is due unto his Word, *Mic.6.6*,10.

Secondly, the Goſpell is *glorious in the Promulgation* and publiſhing of it unto the world, And this may appeare whether we conſider the *initiall Promulgation* in Chriſts own perſonall preaching. Or the *plenary Revelation* thereof in the ſending of the Holy Ghoſt to thoſe ſelected veſſels who were to carry abroad this treaſure unto all the world, For the former we may note that there was a reſemblance of State and Glory obſerv'd in the preaching of Chriſt. *A Forerunner ſent to prepare his way*, and to beare his ſword before him, as a Herald to proclaime his approach, and then at laſt is revealed the Glory of the Lord. And thus we may obſerve how he ſent his Harbingers *before his face into every City and place whither he himſelfe would come* : that ſo men might prepare themſelves, and lift up their everlaſting gates againſt this Prince of Glory ſhould enter in. When one poore ordinary man intendeth to viſit another, there is no ſtate nor diſtance,no ceremonies nor ſolemnities obſerv'd;but when a Prince wil communicate himſelf unto any place,there is a publication, and officers ſent abroad to give notice thereof, that meet entertainments may be provided. So doth Chriſt deale with men, he knoweth how unprepared we are to give him a welcome, how foule our hearts, how barren our conſciences, and therefore he ſendeth his Officers before his face with his own Proviſion, his Graces of humiliation, Repentance,

Eſay.40. 3,4,5.

Mal.13. 1,4,5.

Luke 10.

Deſire, Love, Hope, Ioy, hungring & thirſting after his appearance; and then when he is eſteemed worthy of all acceptation, he commeth himſelfe.

Looke upon the more conſummate publication of the Goſpel (for Chriſt in his own Perſonal preaching is ſaid but *to have begun to teach*) and we ſhall ſee that as Princes in the time of their ſolemne Inauguration do ſome ſpeciall acts of Magnificence and Honour, open Priſons, proclaime Pardons, create Nobles, ſtamp Coyn, fill Conduits with Wine, diſtribut Donatives and Congiaries to the people: So Chriſt to teſtify the Glory of his Goſpel, did reſerve the full publication thereof unto the day of his inſtalment and ſolemn re-admiſſion into his Fathers Glory again. *When he aſcended up on high he then led captivity captive, and gave gifts unto Men*, namely the holy Ghoſt, who is called the *Gift of God, Act.* 2.38. *Act.* 8.20. *Joh.* 4.10. and in the plurall number *Gifts*, as elſewhere he is called *ſeven Spirits, Revel.* 1.4. to note the plenty and variety of Graces, which are by him ſhed abroad upon the Church, Wiſdom, and Faith, and Knowledge, and Healings, and Propheſie, and Diſcerning, and Miracles, and Tongues; *All theſe works one and the ſelfe-ſame Spirit, dividing to every man ſeverally as he will.* And theſe gifts were all ſhed abroad for Euangelical purpoſes, for the perfecting of the Saints, for the worke of the Miniſtery, and for the edifying of the Body of Chriſt. And this Spirit S. *Peter* telleth us is *a Spirit of Glory*, and therefore that Goſpel, for the more plentifull promulgation whereof he was ſhed abroad, muſt needs be a Goſpell of Glory too.

Act. 1.1.
Heb. 2.3.

1 Cor 12.8,11.
Epheſ. 4.12,13

1 Pet. 4.14.

And this further appears, becauſe in this more ſolemn publication of the Goſpell there was much more *Abundance of Glorious Light and Grace*, ſhed abroad into the World. The Son of Righteouſneſſe in his eſtate of humiliation was much eclipſed, with the ſimilitude of ſinfull fleſh, the Communion of our common infirmities,

the

the poverty of a low condition, the griefe and vexation
of the ſins of men, the overſhadowing of his Divine
vertue, the forme and entertainment of a ſervant, the
burden of the guilt of ſinne, the burden of the Law of
God, the ignominy of a baſe death, the agony of a curſed
death. But when he aſcended up on high, like the Sun
in his Glory, he then diſpelled all theſe miſts, and now
ſendeth forth thoſe glorious beames of his Goſpell and
Mal. 4. 2. Spirit, which are the two wings, by which he commeth
Ezek. 47. 8, 9. unto the Churches, and *under which the healing and ſalvation*
Eſay 35. 5, 6, 7. *of the World is treaſured.* *John Baptiſt* was the
Mat. 11. 11, 13. laſt and greateſt of all the Prophets who foretold
of Chriſt, a greater had not been borne of women, and
yet he was leſſe than the leaſt in the Kingdome of Heaven,
that is, than the leaſt of thoſe upon whom the Promiſe
of the Spirit was ſhed abroad, for the more glorious
manifeſtation of the Kingdom of his Goſpel. All the
Prophets and the Law propheſied untill *John:* but at
the comming of Chriſt they ſeemed to be taken away,
not by way of abrogation and extinguiſhment, as the
ceremonies, but by way of exceſſe and excellency, *ut ſtellæ*
exiliores ad exortum ſolis, as the Orator ſpeaks, ſo ſaith
the Apoſtle, *Even that which was made Glorious, had no*
2 Cor. 3. 10. *Glory in this reſpect, by reaſon of the glory that excelleth.*
Therefore the full Revelation of the Goſpel is called an
Tit. 3. 6. *effuſion of the Spirit*, not in dew, but in ſhowres of raine,
Heb. 6. 7. which multiply into *rivers of living water* (for the raine
Iohn 7. 38. of the Spirit floweth from Heaven as from a Spring) &
Iohn 4. 14. into *wels of Salvation*, & into *a ſea of Knowledge.* Which
Eſay 11. 9. attributes, note unto us two things: Firſt, *the abundance*
of ſpirituall Grace and knowledge by the Goſpell, it
ſhould be a River: Secondly, *the growth and encreaſe*
Eſay 44. 3. *thereof*, it ſhould be *living water*, multiplying and ſwelling
Ezek. 47. 3, 4, 5 up like the waters of the Sanctuary, till it came to a
bottomleſſe and unmeaſurable ſea of eternall life. And,
to touch that which was before ſpoken of, very glorious

are the vertues of the Spirit in the Goſpell intimated in this ſimilitude of *living water*. To quench the wrath of God, that otherwiſe conſuming and unextinguiſhable fury, which devoureth the adverſaries with everlaſting burnings. To ſatisfie thoſe deſires of the thirſty ſoule which it ſelfe begetteth: for the Spirit is both for medicine and for meat; for medicine, to cure the dull and averſe appetites of the ſoule; & for meat, to ſatisfie them. The Spirit is both *a Spirit of ſupplication, and a Spirit of grace or ſatisfaction.* A Spirit of ſupplication, directing us to pray, and a Spirit of Grace, ſupplying thoſe requeſts and ſatisfying thoſe deſires which himſelfe did dictate.[a] To cleanſe, to purifie, to mollifie, to take [b] away the barrenneſſe of our naturall hearts. To [c] overflow and communicate it ſelf to others. To [d] withſtand and ſubdue every obſtacle that is ſet up againſt it. To continue and to multiply to the end.

Eſay 33. 14.
Iohn 4. 10.
Ezek. 47. 12.
Zech. 12. 10.

[a] *Ezek.* 36. 25.
[b] Eſay 35. 6, 7.
Ezek. 11. 19.
[c] Mal. 3. 16.
Gal 6. 1, 2.
[d] Gal 5. 17.
Phil. 1, 27.

By this then we learne the way *how to abound in grace and glory*, and how to be transformed into the image of Chriſt. The beame and light of the Sunne is the *vehiculum* of the heat and influence of the Sun; ſo the light of the Goſpell of Chriſt is that which conveyeth the vertue and gracious working of his Spirit upon the ſoule. And therefore we are to ſeeke thoſe varieties of Grace, which are for meat to ſatisfie the deſires, and for medicine to cure the bruiſes of the ſoule, only upon the bankes of the waters of the Sanctuary, that is, in the knowledge of the word of truth, which is the Goſpell of Salvation. The more of this glorious light a man hath the more proportion of all other graces will he have too. And therefore the Apoſtle puts the growth of theſe two together, as contributing a mutuall ſuccour unto one another, *Grow in Grace, and in the knowledge of our Lord Ieſus Chriſt.* Your grace will enlarge your deſires of knolwedge, and your knowledge wil multiply your degrees of Grace. And Saint *Paul* makes the knowledg

Ezek. 45. 12.

2 Pet. 3. 18.

VERSE 2.

Col.1.9,10. of the will of God in wiſdome, and after a ſpirituall manner to be the ground of fruitfulneſſe in every good worke, and that againe an inducement to increaſe in knowledg, as in the twiſting together of two cords into one rope, they are by Art ſo ordered that either ſhall bind & hold in the other. As in the heavens the inferior orbes have the meaſure and proportion of their general motion from the ſupreame: ſo in the motions of grace in the ſoule, the proportion of all the reſt ariſeth from the meaſure of our ſpirituall and ſaving light. The more diſtinctly and throughly the ſpirit of a mans mind is convinced of the neceſſity, beauty, and gloriousneſſe of heavenly things, the more ſtrong impreſſions therof wil be made upon all ſubordinate faculties; for we move towards nothing without preceding apprehenſions of its goodneſſe, which apprehenſions as they more ſeriouſly penetrate into the true & intimate worth of that thing, ſo are the motions of the ſoule therunto proportionably ſtrengthn'd. As the hinder wheels in a Coach ever move as faſt as the former which lead them; ſo the ſubordinate powers of the ſoule are overruled in their manner and meaſure of working towards grace, by thoſe ſpirituall repreſentations of the truth & excellency therof, which are made in the underſtanding by the light of the Goſpel. Thus the Apoſtle telleth us that the *excellency of the knowledge of Christ* was that which made him ſo earneſt to win him; the knowledge of the power of his reſurrection, and fellowſhip of his ſufferings was that which made him reach forth & preſſe forward unto the mark and price of that high calling which was before him. Phil.3.8,14.

Thirdly, the Glory of the Goſpell of Chriſt with his Spirit may be conſidered in regard of the *matters* which are therin contain'd, namely the Glory, the Excellẽcies, the Treaſures of God himſelfe: *We all* ſaith the Apoſtle, with open face *behold as in a glaſſe* (that is, in the ſpirituall miniſtration of the Goſpel, having the veile of carnal 2 Cor.3.18.

ſtupidity

ſtupididity taken away by the Spirit) *The Glory of the Lord*. What glory do we here behold, but that which a glaſſe is able to repreſent? *Now in ſpeculo niſi imago non cernitur*, nothing can be ſeen in a glaſſe but the image of that thing which ſheddeth forth its ſpecies thereupon; and therefore he immediatly addeth, we are changed *into the ſame Image from Glory to Glory*; and he elſewhere putteth theſe two together, *Man is the image and the glory of God*, for nothing can have any thing of God in it, any reſemblance ar form of him, but ſo far it muſt needs be glorious. But how do we in the Goſpell ſee the Image of God who is inviſible? The Apoſtle expreſſeth that elſe-where, *God who commanded the light to ſhine out of darkneſſe, hath ſhined in our hearts, to give the light of the knowledge of the Glory of God, in the face of Ieſus Chriſt*. Chriſt is the Image and expreſſe Character of his Fathers glory, as the impreſſion in the wax is of the forme and faſhion of the ſeale, there is no excellency in God which is not compleatly, adequately, & diſtinctly in Chriſt; ſo that in that glaſſe wherein we may ſee him, we may likewiſe ſee the glory of the Father. Now *the Goſpell is the face of Ieſus Chriſt*, that which as lively ſetteth forth his grace and Spirit to the ſoule, as if he were preſent in the fleſh amongſt us. Suppoſe we that a glaſſe could retaine a permanent and unvaniſhing *ſpecies* of a mans face within it, though he himſelfe were abſent, might we not truly ſay this glaſſe is the face of that mã, whoſe image is ſo conſtantly retaineth? So, in as much as Chriſt is moſt exactly repreſẽted in his Goſpel (ſo that when we come into his perſonall and reall preſence, to know even as we are known, we ſhall be able truly to ſay, this is indeed the very perſon who was ſo long ſince in his Goſpel exhibited to my Faith, *ſic ille manus, ſic ora gerebat*) it is therefore juſtly by the Apoſtle called *the face of Ieſus Chriſt*; and therefore the *Glaſſe wherein wee ſee the Image and Glory of God*; as it is the ſame light which

1 Cor. 11.7.

2 Cor. 4.4,5,6.

which ſhineth from the Sun upon a glaſſe, and from a glaſſe upon a wall, ſo it is the ſame glory which ſhineth from the Father upon the Son, and from the Son upon the Goſpell; ſo that in the Goſpell we ſee the unſearchable treaſures of God, becauſe his treaſures are in his Son: Therefore that which is uſually called *Preaching the Goſpell*, is in other places called *Preaching the Kingdome*, and *the riches of Chriſt*, to note the glory of thoſe things which are in the Goſpell revealed unto the Church.

Rom.1. 19.
1 Cor. 15.1.
Acts 20. 25.
Ephes. 3. 8.

It containeth the *glory of Gods Wiſdom*, and that wiſdome is πολυποίκιλος σοφία, a manifold and various wiſdome, as the Apoſtle ſpeaketh, who therefore calleth Chriſt and his Goſpell by the name of *Wiſdome*; wee preach Chriſt crucified, to thoſe that are called the Power of God, and the *Wiſdome of God*, and we *ſpeake Wiſdome amongſt them that are perfect*: Wiſdome to reconcile his own attributes of mercy and truth, righteouſneſſe and peace, which by the fall of man ſeemed to be at variance among themſelves, Wiſdome in reconciling the world of obſtinate and rebellious enemies unto himſelfe, wiſdom in ſanctifying the whole creation by the bloud of the Croſſe, and repairing thoſe ruines which the ſin of man had cauſed; wiſdom in concorporating Chriſt and his Church, things in their own diſtinct natures as unapt for mixture, as fire and water in their remoteſt degrees; wiſdom in uniting the Iews & Gentiles, and reducing their former jealouſies and diſaffections unto an intimate fellowſhip in the ſame common myſteries; In one word, wiſdom above the admiration of the bleſſed Angels, in finding out a way to give greater ſatisfaction to his offended juſtice, by ſhewing mercy & ſaving ſinners, than he could ever have receiv'd by either the confuſion or annihilation of thē. It containeth the *Glory of Gods goodnes & mercy*, of that εὐδοκίας, *good-will towards men*, which brought Glory to God,

Ephes.3. 10.
1 Cor.1. 24.
1 Cor.2. 6, 7.
Rom. 5. 8.

and to the earth peace: for the Goſpell is as it were a Love-token or commendatory Epiſtle of the Lord unto his Church. God left not himſelfe without witneſſes of his care, and evidences *of ſome love* even of thoſe whom he ſuffered to walke in their own wayes without any knowledge of his Goſpell; he did them good, he gave them raine from Heaven and fruitfull ſeaſons; ſo even they had experience of *ſome of his goodneſſe*, the *goodneſſe of his providence*, for he is the *Saviour of all men*; but the Goſpell containeth *all Gods goodneſſe*, as a heape and miſcellany of univerſall mercy: *I will make all my goodneſſe paſse before thee, and I will proclaime the name of the Lord before thee, and will bee gracious to whom I will bee gratious, and I will ſhew mercy to whom I will ſhew mercy.* Gods ſpeciall and gratious mercy, the mercy of his promiſes in Chriſt, doth convey unto the ſoule an intereſt in all his goodnes, nay, it maketh *all things good unto us*, ſo that we may cal them ours, as gifts and legacies from Chriſt. He hath given to us *all things* that pertaine to life and godlineſſe, the world, and life, and death, and things preſent, and things to come; *all are yours*, ſaith the Apoſtle. Death it ſelfe and perſecutions are amongſt the legacies of Chriſt unto the Church, and a portion of all that goodneſſe with which in the Goſpell ſhe is endowed. It containes the *glory of Gods power & ſtrength*, for it is the *Power of God unto ſalvation*, as hath beene declared. It containeth the *glory of Gods grace*. The *grace of his favour* towards us, and the *grace of his Spirit* in us. *The Law was given by Moſes, but grace came by Chriſt*, that is, *favour* inſtead of Gods fury, *and ſtrength* in ſtead of mans infirmity; for becauſe man was unable to fulfill the Law, therefore the Law came with wrath and curſes againſt man; but in the Goſpell of Chriſt, there is abundance, even a whole *Kingdom of grace* (the Apoſtle ſaith, that *by Ieſus Chriſt grace raigned*) there is *Grace to remove the curſe of the Law, by Gods favour to-*

Acts 14. 16,17.
2 Pet. 1. 3,4.
1 Cor, 3.18.
Iohn. 1, 17.
Rom. 5.21.

wards us: (ſo that on all ſides the Law is weake,unable, by reaſon of mans ſin,to ſave; and unable, by reaſon of Iam.4 5.6. Gods favour,to condemne)and there is *Grace to remove the weakneſſe of men by Gods Spirit in us*: for though our own ſpirit luſt unto envy, or ſet it ſelfe proudly againſt the Law of God; yet he *he giveth more Grace*, that is, ſtrength enough to overcome the counterluſtings of the fleſh againſt his will, and to enable us in ſincerity, and Euangelicall perfection to fulfill the commands of the Law. Laſtly,it containeth in ſome ſort the *Glory of Gods Heavenly Kingdome*, in that therein are let in the glimſes and firſt-fruits, the ſeales and aſſurances thereof unto the ſoule by the Promiſes, Teſtimonies and Comforts of Matth 13.19. Mark. 1.14. Luke 8.10. the Spirit. And therefore it is frequently called *the Goſpell of the Kingdome*, and the *Myſteries of the Kingdome of God*, namely, that Kingdome which beginneth here but ſhall never end. As if a man borne in *Ireland* be afterwards tranſplanted into *England*, though he change his Countrey,he doth not change his King or his Law, but is ſtill under the ſame Government: ſo when a Chriſtian is tranſlated from Earth to Heaven, he is ſtill in the ſame Kingdom,in Heaven it is the Kingdome of Glory (mended much by the different excellency of the place and preferment of the perſon) in Earth it is the ſame Kingdome,though in a leſſe amene and comfortable climate, the Kingdome of the Goſpell. Theſe and many other the like things are the glorious matters which the Goſpell containeth.

Here then we ſee how and wherein we are to looke upon God, ſo as that we may abide his Glory, and be comforted by it; we muſt not looke upon him in his own immediate brightneſſe and eſſence, nor by our ſawcy curioſities prie into ſecrets of his unrevealed Deut.29.29. Exod.19.21. Exod.33.23. Glory, for he is a conſuming fire, an inviſible, and unapprochable light, we *may ſee his back parts*, in the proclaiming of his mercy; and we *may ſee the hornes or bright*

bright beames of his hands, in the publiſhing of his Law; but yet all this was under a cloud, or *under the hiding of* Habak.3.4. *his Power; his face no man can ſee and live*: We muſt not looke upon him only *in our ſelves*. Though we might at firſt have ſeen him in our own nature, for we were created after his Image in Righteouſneſſe and true Holineſſe; yet now that Image is utterly obliterated, and we have by nature the image only of Satan and the old *Adam* in us: we muſt not look upon him only in *Mount Sinai, in his Law*, left the fire devoure us, and the dart ſtrike us thorow; we can find nothing of him there but rigor, inexorableneſſe, wrath and vengeance. But we muſt acquaint our ſelves with him *in his Son*, we muſt John 17.3. *know him, and whom he hath ſent together, there is no fellow-* 1 John 1.3. *ſhip with the Father, except it be with the Son too*: we may have the knowledge of his *Hand*, that is, of his workes, and of his puniſhments, without Chriſt: but we cannot have the knowledge of his *boſome*, that is, of his counſels John 1.18. and of his compaſſions, nor the knowledg of his Image, Col.1.15. John 14.6. that is, of his Holineſſe, Grace, and Righteouſneſſe; nor Ephel. 2.18, the knowledge of his *preſence*, that is, of his comforts 3.12. here, and his glory hereafter, but only in and by Chriſt: Heb. 10, 19, 22. we may know God in the *World*, for in the Creation is manifeſt *τὸ γνωςὸν τȣ̃ θεȣ̃, that which may be knowne of him*, namely his *Eternall power and God-head*. But this is a barren and fruitleſſe knowledge, which will not keepe down unrighteouſneſſe; for *the Wiſe men of the World when they knew God, they glorified him not as God, but became vaine in their imaginations, and held that truth of him which was in the Creation* Revealed, *in unrighteouſneſſe*. We may know him in his *Law too*, and that in exceeding great Glory, *when God came from Teman, and the* Habak.3.3,4. *Holy Ono from Mount Paran* (whereabout the Law was Deut.1.1. the ſecond time repeated by *Moſes*) *his Glory covered the Heavens and the Earth was full of his praiſe, his brightneſſe was as the light*, &c. But this is a killing knowledge, a knowledge which makes us fly from God, and hide our ſelves out of his preſence, and fight againſt him as our foreſt enemies, and come ſhort of his Glory: therefore the Law is called *a firy Law*, or *a fire of Law*, to ſhew not only the originall thereof, for it was ſpoken out of the middeſt of the fire; but the nature and operation of it too, which of it ſelfe is to heape fire and curſes upon the ſoule; and therefore it is called the *miniſtration of Death*, 2 *Cor*.3.7. But now to know the Glory of God *in the face of Jeſus Chriſt*, is both a fruitfull and a comfortable knowledge; we know the patterne we muſt walk by, we know the life we muſt live by, we know the treaſure we muſt be ſupplied by, we know whom wee have beleeved, we know whom we may be bold within all ſtraits and diſtreſſes, we know God in Chriſt full of love, full of compaſſion, full of eares to heare us, full of eyes to watch over us, full of hands to fight for us, full of tongues to commune with us, full of power to preſerve us, full of grace to transforme us, full of fidelity to keep covenant with us, full of wiſdome to conduct us, full of redemption to ſave us, full of glory to reward us. Let us therefore put our ſelves into this rock, that Gods goodneſſe may paſſe before us, that he may communicate the myſteries of his Kingdom and of his glory unto us, that by him our perſons may be accepted, our prayers admitted, our ſervices regarded, our acquaintance and fellowſhip with the Lord increaſed, by that bleſſed Spirit which is from them both ſhed abroad in his Goſpell upon us.

Deut. 33.2.
Deut. 5.22.
Gal.3. 10.
Rom. 12.20.

Now laſtly, the Goſpell of Chriſt is *glorious* in thoſe *ends, effects, or purpoſes for which it ſerveth*: And in this reſpect principally doth the Apoſtle ſo often magnifie the Glory of the Goſpell above the Law. The Law was a glorious miniſtery, as appeares by the thunderings and lightnings, the ſhining of *Moſes* his face, & trembling at Gods preſence, the ſervice of the Angels, and ſound of the

Exo.19. 16,21

the trumpet, the aſſending of the ſmoke, and the quaking of the mountaine: but yet ſtill the glory of the Goſpell was far more excellent, a better Covenant, a more excellent miniſtery. The Law had *weakeneſſe and unprofitableneſse* in it, (both tearmes of diminution from the glory thereof) and therefore it could make nothing perfect: But that which the Law could not do, in as much as it was weake through the fleſh, the *Law of the Spirit of life in Chriſt Ieſus* (which is a *periphraſis* of the Goſpell, as appeareth, 2 *Cor*.3. 6.) did do for us, namely, make us free from the law of ſin and death. So then the Law was glorious, but the Goſpel in many reſpects did *excell in glory*, 2 *Cor*.3.10.

Heb. 8.6.
Heb.7 18,19.
Rom.8.2,3.

To take a more particular view of the ſpiritual glory of the Goſpell of Chriſt in thoſe excellent ends and purpoſes for which it ſerveth: Firſt it is *full of light*, to informe, to comfort, to guide thoſe who ſat in darkneſſe and the ſhaddow of death, into the way of peace. Light was the firſt of all the creatures which were made, and the Apoſtle magnifieth it for a glorious thing in thoſe other luminaries which were after created, 1 *Cor*. 15.41 How much more glorious was the light of the Goſpel? The Apoſtle calleth it φῶς θαυμαστὸν, *A marvellous light*: and therefore the Kingdom of the Goſpell is expreſt *by light and glory together*, as termes of a promiſcuous ſignification, *Eſay* 60. 1, 2, 3. Of all other learning the knowledg of the Goſpel doth infinitly excel in worth, both in regard of the object thereof, which is God, maniſeſted in the fleſh, and in regard of the end thereof, which is fleſh reconciled, and brought unto God. *A knowledge which paſseth knowledge*, a knowledge which bringeth fulneſſe with it, even all *the fulneſse of God*; a knowledge ſo excellent, that all other humane excellencies are but dung in compariſon of it. What Angell in Heaven would trouble himſelfe to buſie his noble thoughts (which have the glorious preſence of God, and the

1 Pet.2.9.
Ἄσοφος σοφία πᾶσα ἡ τοῦ ἀφώνου τούτου δύναμις τὸ ϗ παιδεύσεις: *Greg. Naz. Or*.3.
Ephe.3.18.
Phil.3.8.

VERSE 2.

ὧν τοῦτο ἀπούλαυσα μόνον τὸ περιιδεῖν καὶ ἐχηκέναι ὧν χριστὸν περετίμησου, Greg. Naz. Orat.
1 Pet. 1. 12.

the joyes of Heaven to fill them) with metaphyſicall, or mathematicall, or philologicall contemplations, which yet are the higheſt delicacies which humane reaſon doth faſten on to delight in? And yet we find the Angels in Heaven, with much greedineſſe of ſpeculation ſtoop down, and as it were, turne away their eyes from that expreſleſſe glory, which is before them in Heaven, to gaze upon the wonderfull light, and bottomleſſe myſteries of the Goſpell of Chriſt. In all other learning a Devill in hell (the moſt curſed of all creatures,) doth wonderfully ſurpaſſe the greateſt proficients amongſt men; but in the learning of the Goſpell, and in the ſpiritual revelations and evidences of the benefits of Chriſt to the ſoule from thence, there is a knowledge which ſurpaſſeth the comprehenſion of any angell of darkneſſe; for it is the Spirit of God only, which knoweth the things of God. It was the diveliſh flout of *Julian* the Apoſtat againſt Chriſtian Religion, that it was an illiterate ruſticity, and a naked beliefe, and that true polite learning did belong to him and his Etnick faction; and for that reaſon he interdicted Chriſtians the uſe of Schooles and humane learning, as things improper to their beleeving religion (a perſecution eſteemed by the Ancients as cruell as the other bloudy maſſacres of his predeceſſors.) To which ſlander, though the moſt learn'd Father might have juſtly returned the lye, and given proofs both in the canonical books of holy Scripture, & in the profeſſors of that religiō, of as a profound learning as invincible argumentation, and as forcible eloquence, as in any Heathen Author (for I dare challenge all the Pagan learning in the world to parallell the writings of *Clemens* of *Alexandria, Origen, Iuſtin, Tertullian, Cyprian, Minutius, Auguſtin, Theodoret, Nazianzen*, and the other Champions of Chriſtian Religion againſt Gentiliſme) yet he rather chooſeth thus to anſwer, that that authority, which the faith he ſo much derided was built upon,

Ἡμέτεροι φησὶν αἱ λόγοι καὶ τὸ Ἑλληνίζειν, ὧν καὶ τὸ σέβειν θεοὺς· ὑμῶν δὲ ἡ ἀλογία γροικια καὶ οὐδὲν ὑπὲρ τὸ πίστευσον, τῆς ὑμετέρας ἐστὶ σοφίας. Greg. Naz. Orat. 3.

VERSE 2.

Βέλεται γὰρ ἡμῖν ὁ λόγος, μὴ ἐξεῖναι διαπιστεῖν τοῖς ὑπὸ τῶν θεοφόρων ἀνδρῶν εἰρημένοις, ἀλλ' ἀπόδειξιν εἶναι τοῦ λόγου, τὸ ἐκείνων ἀξιόπιστον, πάσης δυνάμεως λογικῆς καὶ ἀντιλογικῆς ἰσχυρότερον. *Greg Naz. ibid.*

upon, came to the ſoule with more ſelfe-evidence, and invincible demonſtration, than all the diſputes of reaſon or learning of Philoſophy could create Though therfore it were to the Iews an offence, as contrary to the honor of their Law, and to the Greeks fooliſhneſſe, as contrary to the pride of their reaſon; yet to thoſe that were perfect, it was an hidden and myſterious wiſdome, able to convince the gain-ſayers, to convert ſinners, to comfort mourners, to give wiſdome to the ſimple, and to guide a man in all his wayes with Spirituall prudence; for, what ever the prejudice of the world may be, there is no man a wiſer man, nor more able to bring about thoſe ends which his heart is juſtly ſet upon, than he who being acquainted with God in Chriſt by the Goſpel, hath the Father of wiſdom, the Treaſurer of wiſdom, the Spirit of wiſdome, and the Law of wiſdome to furniſh him therewithall. It is not for want of ſufficiency in the Goſpel, but for want of more intimate acquaintance and knowledge thereof in us, that the children of this world are more wiſe in their generation, than the children of light.

Secondly, another glorious end and effect of the Goſpell is to be *a miniſtration of Righteouſneſſe*, a publication of a pardon to the World, and that ſo general, that there is not one exception therein of any other ſin than only of the contempt of the pardon it ſelfe. And in this reſpect likewiſe the Goſpel exceeds in Glory. *If the miniſtration of condemnation* (ſaith the Apoſtle) *be Glory, much more doth the miniſtration of Righteouſneſſe exceed in Glory*, 2 *Cor.* 3. 9. It is the glory of a man to paſſe by an offence, and the Lord proclaimeth his Glory to *Moſes*, in *that he would forgive iniquity, tranſgreſſion and ſin*, that is, multitudes of ſinnes and ſinnes of all degrees, *Exod.* 34. 7. And thus the Lord magnifies his mercy, and thoughts towards ſinners, above all the wayes and thoughts of men, even as the Heavens are higher than the Earth, *becauſe he can abundantly pardon,* or multiply forgiveneſſe upon thoſe who forſake their wayes and turne to him, *Eſay* 55. 7, 8, 9. and therefore juſtifying faith whereby we rely upon the power of God to forgive and ſubdue our ſinnes, is ſaid *to give glory to God. Abraham* ſtaggered not at the Promiſe through unbeleefe, but being ſtrong in faith he gave *glory to God,* namely the glory of his power and fidelity, *Rom* 4, 20. 21. *Ye ſhall not bring this congregation into the Land which I have given them,* ſaith the Lord to *Moſes* and *Aaron, becauſe yee beleeved me not, to ſanctifie me in the eyes of the children of Iſrael,* that is, to give me the glory of my Power and Truth (for to ſanctifie the Lord of hoaſts, ſignifieth to glorifie his Power, by fearing him more than men, and by relying on him againſt the power and confederacies of men, *Eſay* 8. 12, 13. And therefore in the ſame argument touching the happineſſe of the Saints, if they ſuffer for righteouſneſſe ſake, or be reproached for the 1 Pet. 3 14, 15. 1 Pet 4. 14. Name of Chriſt: Saint *Peter* uſeth in one place *ſanctifying of the Lord in our hearts,* and in another *glorifying of* 1 Iohn 5. 10. *him,* as tearmes equivalent;) And therefore *unbeleefe is ſaid to make God a lyar,* that is, to diſhonour him, and to Gen 4. 13. robbe him of the Glory of his Truth; And deſpaire to robbe God of his Mercy, and to make the guilt of ſinne greater than the Power of God: And therefore Pſal. 78. 18, 19 40, 41. murmurers, and unbeleevers are ſaid to *ſpeake againſt God, and to grieve him, to tempt, to limit him,* that is, to call into queſtion the Glory of his Power and Truth. Herein then conſiſteth another Glorious effect of the Goſpell of Chriſt, that being a miniſtration of righteouſneſſe, it is a glaſſe of that Power, Truth, Mercy, and fidelity of God, which by faith we reſt upon, for the forgiveneſſe and ſubduing of ſin.

Thirdly, another glorious end of the Goſpell is to be *a miniſtration and a law of life; If the miniſtration of death* (ſaith the Apoſtle) *were glorious, how ſhall not the mini-*

ſtration of the Spirit be rather glorious? 2 *Cor.* 3. 6, 7, 8. The Law alone by it ſelfe is towards ſinners but a *dead letter*, only the *rule* according unto which a man ought to walke, not any *principle* enabling him to walke. If *Moſes* alone ſhould ſpeake unto men, he could only tell them what they ought to do, he could in no wiſe enable them to do it: nay, further the Law hath occaſionally from the ſin of man a malignant property in it, to irritate and exaſperate luſt the more, to beget an occaſionall rage and fierceneſſe in our nature. As the Sun ſhining on a dung-hill draweth forth noyſome vapors, and maketh it ſtink the more. But now the Goſpel by the Spirit doth not only *teach*, but *help* too, ſheweth us what we ſhould do, and giveth us ſtrength to do it; we do not only therein *ſee* the glory of God, but are withall *changed* into the ſame Image, even *from Glory to Glory*, that is, (as I conceive from that alluſion to a glaſſe) the Glory of the Lord ſhining upon the Goſpell, and from the Goſpell ſhining upon our hearts, doth change them into the Image of the ſame Glory; even as the glory of the Sun ſhining upon a glaſſe, and from that glaſſe reflecting on a wall, doth therein produce a more extraordinary Image of its own light: ſo that the Apoſtles ἀπὸ δόξης εἰς δόξαν, is the ſame with the Poets *è ſpeculo in ſpeculum*, from the glory of the Goſpell, which is one glaſſe of Gods Image, there is ſhaped the ſame Glory in the heart, which is another glaſſe of his Image. This is that which the Apoſtle calleth the *forming of Chriſt in the ſoule*, and the planting of it into the likeneſſe of his death and reſurrection.

Quod operum lex minando imperat hoc fidei lex credendo impetrat. — *lege operum dicit Deus, Fac quod jubeo; lege fidei dicitur Deo Da quod jubes,* Aug. Tom. 3. *lib. de ſpiritu & litera. cap.* 13. 19. 2 Cor. 3. 10.

Fourthly, it is a glorious Goſpell in the *Iudicature thereof*. The Spirit in the Goſpell doth convince not of righteouſneſſe only, but of *Iudgement too*; that is, the Spirit ſhall erect a throne in the hearts of men, ſhall pull down the prince of this world, and diſpoſſeſſe him; ſhal enable mens own hearts to proceed like upright Iudges

Iohn 16. 11.

with

Eſay 42.3.
Mat.12.20.
1 Cor.11.31.
2 Cor 7 11.
Hoſ. 14.8.
Eſay 31 7.
Ier.31 19.
Phil.3.20.

with *truth* and with *victory* (which are two of the principall honours of judgment) againſt their own luſts, to cenſure, to condemne, to crucifie them, though before they were as deare as their own members; to throw all their Idols away as menſtruous rags, & to judge and revenge themſelves. *Ephraim ſhall ſay, what have I to do any more with Idols? In that day*, ſaith the Lord, *every man ſhall caſt away his Idols of ſilver, and his Idols of gold, which your own hands have made unto you for a ſin. I have ſurely heard Ephraim bemoaning himſelfe: After that I was turned, I repented; and after that I was inſtructed, I ſmote upon my thigh.* Thus the government of the Goſpel in the heart, makes a man ſevere to ſentence every ſin, to hang up his *Haman*, his favourite luſts, to give up himſelfe to the Obedience of Chriſt, and to have his converſation, his Trading, his Treaſure, his Priviledges, his Freedome, his Fellowſhip in Heaven, as being now conſtituted under the gracious and peaceable government of an heavenly Prince.

Fifthly, it is a glorious Goſpell, in that it was to be a *continuing miniſtration*, *and an immortall ſeed. If that which was done away*, ſaith the Apoſtle, *was glorious, much more that which remaineth is glorious*, 2 *Cor.* 3.11. Now the Goſpell is able to preſerve a man blameleſſe unto the comming of our Lord Ieſus; it will not ſuffer a man to be ſhaken nor overturned by all the powers of darknes; there is ſtrength enough in it to repell, and wiſdome to anſwer all the temptations, and aſſaults of the enemies of our ſalvation; if the world ſet upon us with any temptations on the right hand, or on the left, with diſgraces, perſecutions, diſcomforts, exprobrations, loe this was the man who made God his helpe, and would needs be more excellent than his neighbours: the Goſpel furniſheth vs with *ſure promiſes*, and *ſure mercies*: this is anſwer ſufficient againſt all the diſcouragements of the World, *I know whom I have beleeved*, I know that he hath

Verse 2.

hath overcome the world, *I know that he is able to keepe that which I have committed unto him, untill the laſt day*, and in the mean time the world is crucified unto me,& I unto the world,that is,we are at an equall point of diſtance and defiance, the world contemnes me, and I am as careleſſe of the world.If with pleaſures,honours, and gilded baites to draw us away from God, *Faith in the Goſpell eaſily overcommeth the world*, for it giveth both the Promiſes and firſt fruits of ſuch Treaſures as are infinitely more pretious and maſſie than all the world can afford ; the very reproaches of Chriſt (how much more his promiſes, how infinitely more his performances at the laſt ?) are farre greater riches, than the treaſures of Egypt.The dayly ſacrifice of a Godly life, and the daily feaſt of a quiet conſcience put more ſweetneſſe into the afflictions ofChriſt,than is in all the profits,pleaſures or preferments of the world, being made bitter with the guilt of ſin. If Satan, or our owne reaſonings ſtand up againſt the Kingdome of Chriſt in us, the Goſpell is a Store-houſe which can furniſh us with Armory of all ſorts to repell them. Faith can quench fiery darts,the wepons of theSpirit can captivate the very thoughts of the heart unto the Obedience of Chriſt, no weapon which is formed againſt it can proſper, & every tongue which riſeth up againſt it in judgment,it ſhal condemn, it is a ſtaffe which can carry a man over any Iordan, and can ſupport and comfort him in any ſhadow of death. This is the honour of the Word,that it doth not only *ſanctifie* men, but *preſerve* their holineſſe in them If it were not for the treaſure of the Word in the heart, every litle thing would eaſily turn a man out of his way and make him revolt from Chriſt againe. How eaſily would *afflictions* make us miſtruſt Gods affection to us, and ſo change ours unto him(for this is certain,*His love to us is the originall of our love to him*)make us murmure, repine,ſtruggle,fret under his hand,if in the Goſpell we

did not looke upon them as the gentle corrections of a
Father, who loves us, as the pruning and harrowing of
Pſal. 119.92. our ſoules that they may bring forth more fruit? *Except*
thy Law had been my delight, I ſhould have periſhed in
mine affliction. My affliction would have deſtroyed me,
and made me periſh from the right way, if it had not
been tempered and ſanctified by the Word. It wrought
2 King. 6.33. ſo with that wicked king of Iſrael, *Behold this evill is of*
Mal. 3.14. *the Lord, what ſhould I waite upon the Lord any longer?*
Eſay 58.3. *what profit is there to walke humbly before him,* or to afflict
our ſelves before him, who will not ſee, nor take
knowledge of it, but continue to be our enemy ſtill? but
the Goſpel teacheth a mans heart to reſt in God, aſſureth
it that there is hope in Iſrael, and balme in Gilead, that
they which beleeve ſhould not make haſt to limit, or to
miſconſtrue God, but wait for his Salvation, which wil
ever come in that due time, wherin it ſhall be both moſt
acceptable and moſt beautifull. Again, how eaſily would
Temptations overturne the faith of men, if it were not
dayly ſupported by the Word? What is the reaſon that
Iohn 10.4,5. the ſheep of Chriſt will not follow ſtrangers, nor know
their voyce, that is, wil not acknowledge any force, nor
ſubſcribe in their hearts to the conviction or evidence of
any temptation which would draw them from God,
but only becauſe they heare and know the voyce of
Chriſt in his Goſpell, and feele a Spirit in their owne
hearts ſetting to its ſeale and bearing witneſſe to that
Truth from whence thoſe ſollicitations would ſeduce
them? The Apoſtle foretold the Elders of Epheſus at his
Act. 20. 29, 31. ſolemne departure from them, that *grievous wolves would*
enter in amongſt them, and that ſome of themſelves would
ariſe ſpeaking perverſe things to draw away Diſciples after
them. And the maine remedy which the Apoſtle
gives them againſt this danger was, *I commend you to*
God, and to the Word of his Grace which is able to build
you up, &c. Noting, that it is the Word of God which

keepeth men from being drawne away with perverſe diſputes. And the ſame intimation he gives them in his Epiſtle unto them; *He gave ſome Apoſtles, and ſome Prophets, and ſome Euangeliſts, and ſome Paſtors and Teachers. ——That wee henceforth be no more children, toſſed to and fro, and carried about with every winde of Doctrine by the ſleight of Men, and cunning craftineſſe, whereby they lye in waite to deceive.* The more richly the Word of God, in the love and evidence thereof, doth dwel in any man, and enable him to prove all things, the more ſtedfaſtly will he hold that which is good, and ſtand immoveable againſt the ſleights and ſolicitations of men. Againe, how eaſily would our owne *evill hearts* gather a ruſt and unaptneſſe for ſervice over themſelves, if they were not dayly whet and brightned upon the Word of God. That only it is which ſcrapeth away that leproſie and moſſineſſe which our ſoules are apt to contract out of themſelves. *A man may loſe all that he hath wrought*, all the benefit of what he hath done already, and all the ſtrength to do any more, *by not abiding in the doctrine of Chriſt*. He only is no doer of the Word, who looketh in it as a man on a glaſſe, and preſently forgetteth the image and ſtate of his Conſcience againe; it is only he that *continueth therein*, who is a doer of the worke, and bleſſed in his deed. He that treaſureth up the Goſpell in his heart, and laboreth to grow rich in the knowledge thereof, can never be turned quite out of his way, or become an Apoſtate from the Grace of Chriſt.

Epheſ. 4. 11, 14.

1 Theſ 5. 21.

2 Iohn 8. 9.

Iam. 1. 23, 25.

Laſtly, it is a glorious Goſpel in regard of thoſe *noble and majeſticall endowments with which it qualifieth the ſoule of a Chriſtian:* for there is no nobility to that of the Goſpell. It giveth men the higheſt priviledge in the World to be called the *Sonnes of God*, to be *Kings and Prieſts before him*, to be a *Royal Prieſthood*, a *holy Nation*, a *peculiar* People, a *Nation of Prieſts*. Nothing doth ſo

Iohn 1. 12.
1 Iohn 3. 1.
Revel. 1. 6.
1 Pet. 2 9.

VERSE 2.
Rom.3.1.2.
1 Sam.4.22.
Luke 2.32.
Amos 8.7.
Ier.9.24.
* οὕτω φιλοτιμούμενον εὐαγγελίζεσθαι.
Rom.15.20.

honour a Land as to be the ſeate of the Goſpell. It was the honour of the Iewes that unto them were committed the Oracles of God. Therefore the *Arke is called the Glory of Iſrael*, and *Chriſt the Glory of Iſrael*, and the *excellency of Jacob*, neither is there any thing elſe allowed a man to glory in, ſave only this, that he underſtandeth and knoweth the Lord in his word. It putteth ***magnanimity*** into the breaſts of men, high thoughts, regal affections, publike deſires and attempts, a kinde of Heavenly * ambition to do and to gaine the greateſt good. *The maine ends of a Chriſtian are all high and noble.* The favour of God, the fellowſhip of the Father and the Son, the Grace of Chriſt, the peace of the Church; his trafficke and negotiation is for Heaven, his language the dialect of Heaven, his Order a Heavenly Order, innumerable companies of Angels, and the Spirits of juſt men made perfect. A holy man who hath the Spirit of his minde raiſed and ennobled by the Goſpell, is an Agent in the ſame affaires, and doth in his thoughts, deſires, prayers, emulations, purſue the ſame high and heavenly ends, for the advancement of the glory of Chriſt, & demoliſhing the kingdome of Satan, with the bleſſed Angels of God. His deſires looke no lower than a Kingdome, a weight of maſſie, and moſt ſuperlative exceeding Glory. That which other men make the utmoſt point even of their impudent and immodeſt hopes, the ſecular favours and dignities of the world, theſe put loweſt under their feet; but their wings, the higher and more aſpiring affections of their ſoule, are directed only unto Heaven and Heavenly things. They no ſooner are placed in the Body of Chriſt but they have publike ſervices, ſome to preach, ſome to defend, all to pray, to practiſe, to adorne the profeſſion they have under-taken. For indeed every Chriſtian hath his talent given him, his ſervice injoynd him. The Goſpell is a *Depoſitum*, a publike Treaſure, *committed to the keeping of every Chriſtian*, each man having, as it were, a ſeverall key of the Church, a ſeverall truſt for the honour of this Kingdome delivered unto him. As in the ſolemne Coronation of the Prince, every Peere of the Realme hath his ſtation about the Throne, and with the touch of his hand upon the royall Crown declareth the perſonall duty of that honor which he is called unto, namely to hold on the Crown on the head of his Soveraigne, to make it the maine end of his greatneſſe, to ſtudy and by all meanes endeavour the eſtabliſhment of his Princes Throne: ſo every Chriſtian as ſoon as he hath the honor to be called unto the Kingdome and preſence of Chriſt, hath immediatly no meaner a *Depoſitum* committed to his care than the very Throne and Crown of his Saviour, than the publike honor, peace, victory and ſtability of his maſters Kingdome. The Goſpell is committed to the cuſtody of the Biſhops and Paſtors of the Church, to preach it. They are, as it were, the Harbingers and Fore-runners of Chriſt, to prepare his way into the ſoules of men. To the cuſtody of the Princes and Iudges of the earth, to defend it, to be a guard about the perſon and truth of Chriſt, to command the obedience, and to encourage the teaching of it. The Goſpel is the Law of Chriſts Thron, and the Princes of the world are the Lions about his Throne, ſet there to watch, and guard it againſt the malice of enemies. And therefore it is recorded for the honour of *David* that he ſet in order the courſes of the Prieſts, and appointed them their formes and viciſſitudes of Service. Of *Salomon* that he built, adorned and dedicated a Temple for Gods ſolemne worſhip. Of *Joſiah* that he made the people to ſerve the Lord their God. Of *Ezekiah*, that he reſtored the ſervice, and repaired the Temple of God, that he ſpake comfortably to the Levites, who taught the good knowledge of the Lord, that he proclaimed a ſolemn Paſſeover, that he ordered the courſes of the Prieſts and Levites, that he gave comman-

2 Tim. 1, 14. 2. 2.

1 Chro. 23. 24.

2 Chro 34. 33.

2 Chro. 29. 3. 30. 1. 22. 31. 2, 3, 4.

dement concerning the portion of their due maintenance, that they might be encouraged in the Law of the Lord (a patterne worthy the adminiſtration and imitation of all Chriſtian Princes, in ſpight of the ſacrilegious doctrine of thoſe men who would robbe them of that power and office which God hath given them for the eſtabliſhment of his Goſpell, and it was imitated by the firſt Chriſtian Prince that ever the World had.) Laſtly, the Goſpell is committed to the keeping of every Chriſtian to practiſe it, to adorne it, to pray for it, to be valiant and couragious in his place and ſtation for the truth of it. And for a man to neglect theſe duties is to betray and diſhonor the Kingdom of Chriſt, and to degenerate from that high and publike condition in which God had placed him.

Euſeb. de vit. Conſtantini, li, 2. cap. 37, 38, 39,
Acts 13. 26.
Iude v. 3.
2 Theſ. 2. 15.

Again, it putteth a ſpirit of *Fortitude and boldneſſe* into the hearts of men. Boldneſſe to withſtand the corruptions of the times, to walke contrary to the courſes of the World, to out-face the ſinnes and the ſcornes of men, to be valiant for a deſpiſed truth or power of Religion, not to be aſhamed of a perſecuted profeſſion, to ſpread out *contra torrentem brachia*, to ſtand alone againſt the power and credit of a prevailing faction, as *Paul* againſt the contradiction of the Iews, and *Peter* and *Iohn* againſt a Synode of Phariſes, and thoſe invincible champions of Chriſt, *Athanaſius* againſt the power of *Conſtantius*, the frequent ſynodicall conventions of countenanced heretiks, and the general deluge of *Arianiſme* in the world; *Ambroſe* againſt the wrath and terror of the Emperor of the world, to whom, having imbrued his hands in much innocent blood, that holy Father durſt not deliver the bloud of Chriſt; *Chryſoſtome* againſt the pride and perſecution of the Empreſſe *Eudoxa*; *Luther* againſt the miſtreſſe of fornications, the princeſſe of the earth, and as himſelfe profeſſed, if it had been poſſible, againſt a whole city full of Divels. The Chriſtians of all

Acts 13. 46.
28. 28.
1 Theſ. 2. 2.
Act. 2. 14. 23 36
Act. 4. 8. 12, 13, 19.
Act. 5. 29, 32.

ages againſt the fire, fury, and arts of torment executed by the bloudy perſecutors of the Church. Nay further, the Goſpel giveth boldneſſe againſt that univerſall fire, which ſhall melt the Elements, and ſhrivell up the Heavens like a role of parchment; *Herein*, ſaith the Apoſtle, *is our love made perfect, that we may have boldneſſe in the day of Iudgement, becauſe as he is, ſo we are in this World*; that is, we have his image in us, and his love ſhed abroad in our hearts, and therefore we are able to aſſure our hearts before him, and to have confidence towards him. Now, he who had boldneſſe to ſtand before God, to dwell with conſuming fire, and with everlaſting burnings; who can get the Lord on his right hand, and put on the Lord Ieſus, though he be not out of the reach, or beyond the blow, yet is he above the injury of the malice of men, they may kill, but they can never overcome him. *I am he that comforteth you, who art thou* (ſaith the Lord) *that thou ſhouldeſt be afraid of a man that ſhall dye, and forgetteſt the Lord thy Maker*, &c? What an invincible courage was that of *Eliah*, which retorted the ſlander of *Ahab* upon his own face: *I have not troubled Iſrael, but thou and thy fathers houſe.* And that of *Micaiah*, againſt the baſe requeſt of a flattering Courtier, who thought God to be ſuch an one as himſelfe, that would magnifie and cry up the ends of a wicked king. *As the Lord liveth, what the Lord ſaith unto me, that will I ſpeake.* And that of *Amos* againſt the unworthy inſtructions of *Amaziah*, the prieſt of Bethel, *Thou ſaieſt, propheſie not againſt Iſrael, and drop not thy words againſt the houſe of Iſaac; therefore thus ſaith the Lord, Thy wife ſhall be an harlot in the City, and thy ſons and thy daughters ſhall fall by the ſword, and thy land ſhall be divided by line, and thou ſhalt dye in a polluted land, and Iſrael ſhall ſurely go into Captivity forth of his land.* And that of *Ieremiah*, who boldly gave the lye to *Irijah* the captain of the Ward; *It is falſe, I fall not away to the Caldeans.*

1 Iohn 4.17.

Eſay 51 12,13.

1 King. 18.18.

1 King. 22, 14.

Amos 7. 16,17.

Ier. 38. 13,14.

Tertull. Apolog. cap. ult. Baron. An.179.§.27. Euſ. Hiſt. l.5 c.1

Chriſtiani ſumus, Chriſtiani & Deos tuos imperator non colemus, Baron. Anno 301. § 46. A.165, §.4.

The time would faile if I ſhould ſpeak of the unbended conſtancy (or as the Gentiles ſtiled it, obſtinacy) of *Ignatius, Polycarp, Juſtin, Cyprian, Pionius, Sabina, Maximus*, as thoſe infinite armies of holy Martyrs, who poſed the inventions, tired out the cruelties, withſtood the flatteries, and with one word *(Chriſtiani ſumus)* overcame al the tyrannies quenched the fire, and ſtopped the mouths of their proudeſt perſecutors.

Ier.37.16, 17. 38.15, 16.

Mark.6.20.

Acts 6.15.

1Cor.14:24, 25

Acts 16.29, 30.

Again, the Goſpell putteth a kind of *Luſtre and terror* on the faces of thoſe in whom it raigneth, and maketh them, as the Law did *Moſes*, to ſhine as lights in the world, and to be more excellent than their neighbours; worketh in others towards them a dread and awefulneſſe. Though *Jeremy* were a priſoner, caſt into the dungeon, and ſo in ſuch extremity as he was there likely to periſh: Yet ſuch a Majeſty and honour did God even then put upon him, and that in the thoughts of the King himſelfe, that he could not be in quiet till he conſulted with him about the Will of the Lord, and by his many conferences with him made it plainly appeare that he ſtood in awe of his perſon and propheſies. So it is ſaid *That Herod feared Iohn, knowing that he was a juſt and a holy man, and obſerved him*; to note that Holineſſe maketh mens perſons and preſence dreadfull to the wicked, by reaſon of that Grace & Majeſty which God hath put into them. The whole Councell of Scribes and Phariſes, they who afterwards gnaſhed on *Stephen* with their teeth, were forced to acknowledg the Majeſty of holines ſhining upon him, *They ſtedfaſtly looked on him, and ſaw his face as it had been the face of an Angell.* The mighty power of the Goſpell of Chriſt maketh unbeleevers fall on their faces, and confeſſe of a truth that God is in thoſe who preach it. This we find verified in the poore aſtoniſhed keeper of the priſon, into which *Paul* and *Silas* had been caſt, he ſprang in and came trembling and fell down before them, and brought them forth, and ſaid, Κύριοι *Sirs*, (which is an honorable appellation, fit rather for Princes than for priſoners) *what moſt I do to bee ſaved?* It is true that naturally men hate Chriſt and his ſervants, but this is not as a man hateth a Toade (which he can eaſily cruſh) with a ſimple hatred; but as a man hateth a Lion, or as a malefactor hateth his Iudge, or as a Theefe hateth the light, with a compounded hatred, mixed with a feare and dread of that Majeſty within them. Which Majeſty hath ſometimes ſhined ſo brightly even under torments and perſecutions, that it hath forced from Heathen Emperors a deſire of the Chriſtians Prayers, ſometimes not aſtoniſhed only, but * converted the adverſaries.

Laſtly, the Goſpell bringeth *liberty and joy* into the hearts of men with it. The liberty a *glorious liberty*, *Rom.* 8.21. and the joy a *Glorious joy*, 1 *Pet.* 1.8. therefore the Goſpell is called a *Goſpell of great joy*, *Luke* 2.10. Liberty is ſo ſacred a thing, that indeed it belongs in the whole compaſſe of it only to the Prince: for though other men be free from ſervitude, yet they are not free from ſubjection.

Now the Goſpell giveth a plenary freedome to the conſciences of men; they may be commanded by their own Conſciences, but their conſciences cannot be commanded by any but by Chriſt. The Sonne hath made them free from all others, that he only might be Lord over them. Theſe are thoſe noble effects of the Majeſty of the Goſpell in the hearts of men, and all, ſo many ſeverall evidences of that glory which belongs unto it.

Now then, to draw ſome inferences from this moſt uſefull and excellent Doctrin of the glory of the Goſpel, we learne from thence firſt, what liberty, and what ſincerity the Miniſters of Chriſt ought to uſe in the adminiſtration of this his kingdom in the Word.

Firſt, *What Liberty*. The Officers of a Prince who go before him to prepare his way, make bold to ſtrike, and

* *Adjectos ideo vocabant, quia cum in eo eſſent ut torquerent martyres, ipſi martyres fuerunt, verbo Dei, & Conſtantia martyrum permoti, Cameron. de Eccleſ. pag. 83*

and to ſcatter thoſe unruly throngs of men, who preſſe too neere upon his ſacred perſon. We are the Meſſengers of Chriſt ſent before-hand with his Royall Proclamation of peace, to make room in the hearts of men for him, and to open their everlaſting doores, that this King of Glory may enter in. We may therefore boldly ſmite with the Rod of his mouth, we muſt cry aloud, and not ſpare; Pull down mountainous luſts, ſubdue ſtrong holds, take unto us iron pillars, and brazen wals, and faces of flint, to roote up, to pull down, to batter, and deſtroy, not to teach only, but to command with all authority, and to commend our ſelves to every mans conſcience in the ſight of God.

Ier.1.17,18.
Ezek.3.8,9.
1 Tim.4.11.
2 Cor.4.1,2.

This uſe the Apoſtle maketh of the Glory of the Goſpell, *ſeeing we have ſuch hope,* that is, ſeeing in this glorious Goſpell we have the diſpenſation of a bleſſed Hope unto men; or the revelation of Chriſt, who is unto us the Hope of Glory, or the aſſured confidence of doing excellent workes by the vertue of this ſo glorious a word; ϖολλῆ παῤῥησία χρώμεθα, *Wee uſe great boldneſſe or liberty of ſpeech*; for why ſhould he, who bringeth unto men glad tidings of glorious things, which offereth unto them the bleſſed Hope of Eternall life, be afraid or aſhamed of his office? Though *Rome* were the ſeate, and that * Emperor the firſt Dedicator of the perſecutions of the Church, yet even unto that place the Apoſtle was not aſhamed to preach the Goſpell of Chriſt, becauſe it was *the Power of God unto Salvation.*

2 Cor.3.12.

* *Tertull. Apol. cap.5.*
Rom.1.16.

There is no ſhame in being a Saviour. And therfore it is both the honour and duty of the diſpenſers of the Goſpell *to ſpeake boldly as they ought to ſpeake*; and of the people to pray that that excellent Spirit might ever accompany ſo glorious a meſſage.

Epheſ.6.20.

This was the Prayer of the Primitive Saints for the Apoſtles of Chriſt; *Grant unto thy ſervants, that with all Boldneſſe they may ſpeake thy Word.* And this duty

Act.4.29.

ty lyes upon us with an heavy neceſſity.

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Acts 20. 27.
Ioſh.8,35.
Deut.29.29.
Acts 5,20.

For firſt, we are diſpenſers of all *Gods counſell*, there muſt not be a Word which God hath commanded that we ſhould refuſe to make known unto the people, for the things revealed are for them and their children. Thus we finde when the Angell of the Lord brought forth the Apoſtles out of priſon,he gave them this command, *Go ſtand and ſpeak in the temple to the people all the words of this life:* and certainly ſome of theſe words will require boldnes. When we lay the axe to the root of the tree, when we hew off mens very members, when we ſnatch them like brands out of the fire, when we make them to ſee their own faces in the law of liberty,the face of a guilty,and therefore curſed conſcience,there will be need of much boldneſſe. A Chirurgian who is to ſearch an inveterate wound, and to cut off a putrified member, had not need to be faint-hearted, or bring a trembling hand to ſo great a work.

Iohn 16.6,7.

Secondly,the ſevereſt meſſage we are ſent withal,and which men are moſt unwilling to heare,is for them expedient. No newes could be ſo unwelcome to the Apoſtles as to heare of Chriſts departure. *Becauſe I have ſaid theſe things ſorrow hath filled your heart; nevertheleſſe I tell you the truth, it is expedient for you that I goe away.* The firſt newes which we bring unto men is of Chriſts abſence,of their falſe conceits,and preſumptions of their being in him,of the diſtance,and unacquaintance which is betweene them,of our feare of them and their condition,and in all this we are not their enemies,becauſe we tell them the truth. As it is our office to ſpeake, ſo it is the peoples duty and profit *to heare all things which ſhall be told them of God*,for *all Scripture*, as well that which reproveth and correcteth, as that which teacheth & inſtructeth in righteouſneſſe *is profitable*, and tends to the perfection of the Saints. *All his precepts concerning all things are right.* The contempt of one is virtually and inter-

Gal.4.16.
2 Tim. 3.16,17
Deut,12.28.
Pſal.119.128.
Iam.2.10,11.

interpretatively in the conſtitution and preparation of heart; the violation of all, becauſe they are all grounded upon the ſame Divine authority, and directed unto the ſame ſaving ends: and therefore we ought not to picke and chooſe, either in the preaching or practiſing thereof.

Thirdly, we are to anſwer for the bloud of the people if we prevaricate, if we let their ſins alone they will have a double edge, to kill them and us both, like the mutuall embracements of two in a River, which is the Ier.1 17. meanes to drowne them both. *Speake unto them all that I command thee; be not diſmayed at their faces,* ſaith the Lord to his Prophet, *leſt I confound thee before them. If thou warne not the wicked from his wicked way that he may* Ezek. 3.18: *live, he ſhall dye in his wickedneſſe,* (thy baſhfulneſſe ſhall do him no good) *but his blood will I require at thy hands.* Is it at all congruous that men ſhould have boldneſſe enough to declare their ſins, to ſpeake them, to proclaime them, to weare them, to glory in them, and that thoſe officers, who are ſent for no other buſineſſe, but in the name and authority of Almighty God, to fight againſt the corruptions of the world, ſhould in the mean time hang down the head and be tongue-tyed? that men ſhould have more boldneſſe to deſtroy themſelves, and to do Satans workes, than we to ſave them, or to ſerve God?

Fourtly, we are to ſpeake in the perſon of Chriſt, and in the vertue of his Spirit. We muſt ſpeake as *the Ora-* 1 Pet.4.11. Ezek.3.4. 2 Cor.5.20. 2 Cor.13.3. 1 Cor.14.25. Mic.3.8. *cles of God,* and *with his Words; as if he himſelfe did by us ſpeake unto the people.* We muſt give manifeſtation *of Chriſt ſpeaking by us,* that men may be *convinced that God is in us of a truth,* and that we are *full of power by his Spirit,* that his ſpirit ſetteth to his ſeale to authorize our Commiſſion, and to countenance our Miniſtery: and therefore we muſt uſe *judgement and might,* that is, ſpirituall diſcretion, and inflexible conſtancy againſt the ſins of men (for theſe two are contrary to the two grand props of Satans Kingdome, which are πανȣργια and πανοπλια his craftineſſe and his weapons of power:) [g] for *where the Spirit of the Lord is, there is liberty*, [h] *his Spirit will not be ſtraightned, neither will the Lord keepe ſilence* ; hee that ſpeaketh by the Spirit of Chriſt, muſt ſpeake, though not in equality (which is impoſſible) yet in ſome ſimilitude and proportion, as he ſpake, that is, as thoſe that have [i] *Authority and power* committed to them for the edification of the Church.

[g] 2 Cor.3.17.
[h] Mic.2.7.
[i] Mat.7.29.

Laſtly, a partial, unſearching and unreproving Miniſter is one of Gods curſes and ſcourges againſt a place, the forerunner of a finall and fearfull viſitation. [k] *The daies of viſitation and recompence come*, ſaith the Lord. *The Prophet is a foole, the Spirituall man is mad, for the multitude of thine iniquity, and the great hatred.* [l] *If a man walking in the ſpirit and falſhood*, that is, profeſſing the worke of a ſpirituall man, and yet betraying his office, or in a falſe and lying ſpirit, *propheſying of wine and ſtrong drinke*, that is, cheriſhing and encouraging ſenſual livers in their pernitious courſes, *he ſhall even be the Prophet of this people.* And therefore when the Lord will puniſh with an extreame revenge the rebellion of a people againſt his Goſpell, who judge themſelves unworthy of ſo great a ſalvation, he either [m] removeth their Candleſticke and taketh it away from them, or elſe [n] ſealeth up the mouth of his Prophets, that they may be dumbe and reprove them no longer, and that they may not be purged any more from their filthineſſe, or elſe infatuates their prophets, and ſuffereth Sathan to ſeduce them, and to be a lying Spirit in their mouthes, that he may deſtroy them, as we ſee in the [o] ruine of *Ahab*, and in the [p] captivity of *Iudah*.

[k] Hoſ.9.7.
[l] Mic.2.11.
[m] Revel. 2. 5. Mat. 21. 41. 43. 23. 37, 38. 1 Theſ. 2. 16.
[n] Ezek. 3. 26. Ezek. 24. 13.
[o] 2 King 22. 20. 23.
[p] Ier. 4. 10. Ier. 14. 13. Ier. 23. 13. 33. 40 Lam. 2. 14.

Againe, as the Miniſters of the Goſpell muſt uſe liberty, ſo muſt they likewiſe uſe *ſincerity* in the diſpenſation thereof, becauſe it is a *Glorious Goſpell*. This likewiſe is

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is the Apoſtles inference, for having ſpent a whole chapter in this one argument of the Glory of the Goſpell, he preſently concludeth, [q] *Therefore ſeeing we have this miniſtery*, that is, the diſpenſation of ſuch a Goſpell committed unto us, *we faint not, but have renounced the hidden things of diſhoneſty*; that is, as I conceive, the Arts of dawbing, and palliating, and covering over uncleane courſes with plauſible reaſonings, and fleſhly apologies ([r] which is the uſe of falſe Prophets) *not walking in craftineſſe*, that is, not uſing [ſ] humane ſlights or cogging to carry men about with every winde of falſe Doctrine (as ſinners are very willing to be deceived, [t] and love to have it as falſe Prophets ſay it is) *nor handling the Word of God deceitfully*, that is, falſifying and adulterating it with corrupt gloſſes, and ſo tempering it to the palat of ſinners, that the working and ſearching vertue thereof, whereby of it ſelfe it is apt to purge out and wreſtle with the luſts of men, may be deaded, and ſo it may well conſiſt with the power of luſts ſtill (as Phyſitians uſe ſo to qualifie and allay poyſon by other correctives, and croſſe ingredients, that it ſhall ſerve as an inſtrument to ſtrengthen us, not extinguiſh life: or as immodeſt Poets may ſo tamper with the chaſt expreſſions of *Virgill* or *Homer*, as by them both to notifie, and in corrupt minds to kindle uncleane luſtings) *but by manifeſtation of the Truth*, that is, by ſuch ſpirituall and perſpicuous demonſtrations, as under which there cannot *ſubeſſe falſum*, there can no falſity nor deceit lurke, *commending our ſelves to every mans conſcience in the ſight of God*, that is, working not the fancies, or humours, or fleſhly conceits of men (which alwaies take the part of ſinne) but their very conſciences (which alwaies is on Gods ſide) to beare witneſſe unto the Truth which we ſpeake, to receive it not as the wit or learning of a man, but as the Word and wiſdome of God, to acknowledge the conviction, the judicature, the penetration thereof, and

[q] 2 Cor. 4.1, 2. 2 Cor. 2. 17. *ὡς οἱ καπηλεύοντες τὸν λόγον. i. ὡς μιγνῦντες τὸν οἶνον ὕδατι — ταῖς ἑαυτῶν ἡδοναῖς θεραπεύοντες λόγοις ἐκ γῆς φωνοῦσι, καὶ συρομένοις εἰς γῆν, &c. Greg. Naz. Orat. 1. & Iſid. Pel. lib. 1. Epiſt. 169.*

[r] Ezek. 13. 10. Ier. 14. 13.

[ſ] Epheſ. 4. 14. Col. 2. 4, 8.

[t] Ier. 5. 31.

Ἐν ἀποδείξει πνεύματος καὶ δυνάμεως. 1 Cor. 2. 4. *Demonſtratio autem nihil relinquit aut inevidentiæ in re, aut formidinis in intellectu.*

and ſo to fall downe upon their faces, and to glorifie God, and report that he is in us of a truth; and all this *in the ſight of God*, that is, ſo handling the Word as that we may pleaſe and approve our ſelves to his eye, whoſe ſervants we are, and whoſe worke we do. This is that which the Apoſtle calleth, ἀδιαφθορίαν, σεμνότητα, ἀφθαρσίαν λόγον ὑγιῆ, ὑγιαινούσαν διδασκαλίαν, *Uncorruptnes gravity, ſincerity, ſoundneſſe of doctrine*, ſuch as the very adverſaries themſelves ſhall not be able to picke quarrels withall, or to ſpeake againſt: we muſt not then make account to adorn the Goſpell with our own inventions, or with ſuperſtructions of humane wit and fancy; though theſe things may to fleſhly reaſon ſeeme full of beauty, yet indeed they are but like the mingling of glaſſe beads with a chaine of Diamonds, or of lime with pure & generous wine; they are indeed but *latebræ dedecoris*, lurking places for uncleane luſts to hide themſelves under, or to eſcape away while the corrupt fancies of men ſtand gazing at that which pleaſeth them; as *Agag*, when he was glorioully arayed, thought nothing of the bitterneſſe of death, or *Siſera*, of the naile and the hammer, while he ſaw nothing but the milke & the butter. Some there are not unlike *Praxiteles* the Painter, in *Clem. Alex.* who made the ſilly people worſhip the image of his ſtrumpet, under the title and pretence of *Venus*; who by ſleight and cunning craftyneſſe impoſe upon weake and incautelous hearers, the viſions of their owne fancy, the crude & unnouriſhing vapors of an empty wit (things infinitely unſuteable to the Majeſty and ſeriouſneſſe of the foundation in the Goſpell) for the indubitate truth of God in his Word; which (with reverence may it be ſpoken) is nothing elſe but to put the holy Prophets & Apoſtles into a fooles-coat: but how-ever theſe men may pleaſe and puffe up themſelves in the admiration of their owne winde, yet certaine it is that the Goſpell of Chriſt doth as much ſcorne humane contemperations,

Tit. 2.1,7,8.

Clem. Alex. in Protrept.

as a wall of marble doth a roofe of ſtraw, or the Sunne at noone doth the light of a candle. And therefore the palate of thoſe who cannot away with the naked ſimplicity of the Goſpel, without the blandiſhments of humane wit, who muſt needs have Quailes to their Manna, is hereby diſcovered to be manifeſtly diſtempered with an itch of luſt, and their eyes blinded by the God of this world.

2 Tim.4.3.
2 Cor.4.3.

Secondly, this glory of the Goſpell may teach us what admiration & acceptation it ſhould find amongſt men, even as it doth with the bleſſed Angels themſelves. This is *a faithfull ſaying, and worthy of all acceptation,* worthy to be received with all readineſſe of mind, worthy to be gazed upon, like the Starre of the Wiſe-men, with exceeding great joy, worthy to be enamel'd in the Crownes of Princes, and to be written in the ſoule of every Chriſtian with a beame of the Sunne; *That Jeſus Chriſt came into the world to ſave ſinners.* And indeed the faithfull have ever found *beauty in the feet of thoſe that bring them glad tidings of this their King*, that is, in the *comming* of this Word of Grace and Salvation unto them, which is the uſuall phraſe of the Scripture (ſetting forth more abundantly the mercy of the Lord, who did not chooſe one fixed place for his Goſpell to reſide in, & unto which all Nations, who would have benefit by it, ſhould take the paines to reſort (as he did for the Iewes at Ieruſalem) but hath made it an itinerary ſalvation, and hath ſent it abroad to the very doores of men, who elſe would never have gone out of doores to ſeeke it) what man in a ſad and diſconſolate eſtate would not ſpread wide open his heart and let out his ſpirits, to run upon the embraces of that man who was comming unto him with a meſſage of more lovely & acceptable news, than the very wiſhes of his heart could have framed to himſelfe? When *Joſeph* was ſent for out of priſon unto *Pharaohs* Court, when *Iacob* ſaw the Chariots which

1 Tim.1.15.
4.9,10
Acts 17.11.
Matth.2.10.
Rom.10.15.
Rom.1 10.
Eph.2.17.
Col.1.6.
1 Theſ.1.5.
2.1.
Rom.10.6; 7,8.
Ier 26.2.
Eſay 65.1.

which were brought to carry him unto *Ioſeph* his ſonne, how were they revived and comforted after their diſtreſſes? When *Caligula* the Emperor ſent for *Agrippa* (the ſame which was afterwards ſmitten by the Angel) whom *Tiberius* had bound in chaines, and caſt into priſon, cauſed him to change his garments, and cut his haire (it ſeemes that long and ugly haire was then the faſhion of diſcontented priſoners) and placed a Diademe on his head, made him Tetrarch of Iturea and Trachonitis, and Governour of Judea, and for his chaine of iron, gave him another of gold, of equall weight, as the Hiſtorian relateth, he ſaith that men were ἐν ἀπιστίᾳ περὶ τῶν γεγονότων, they could not beleeve ſo wonderfull a change: for things of extraordinary goodneſſe are very difficultly beleeved. When the Lord turned againe the captivity of Sion, wee were like them that dreame, the thing was ſo incredibly ſutable to their deſires, that it ſeemed rather the imaginary wiſh of a dreame, than a deliverance really acted: as *Peter*, when he was delivered out of priſon, thought he had ſeen a viſion; *Iacob* could not at firſt beleeve the newes of the life and honour of *Ioſeph* his ſonne; and the Diſciples for very joy were not able to beleeve the Reſurrection of Chriſt. Now what are all the good tidings to the Goſpell? which is a Word of Salvation, which opens Priſons and lets out captives, which brings our King unto us, and makes us kings too, which gives us ſuch a joy, as the whole world cannot rob us of? *Your joy ſhall no man take from you.* The joy which *Caligula* gave unto *Agrippa*, *Claudius* might have taken from him, as he did after from *Agrippa* his ſonne, and, though he did not, yet we ſee the Angel did. But the joy of the Goſpell is unvariable, the Angels themſelves, to whom one might thinke the joyes of men ſhould ſeeme but ſmall) call it χαρὰν μεγάλην, *a great joy*, *Luk.* 2. 10. It is the *joy of a treaſure*, infinitely more worth than all which a man hath beſides. *A joy of a triumphall harveſt*, and *of victorious*

Joſeph. Antiq. lib.18.cap.8.

Pſa.126.1.

Act.12.9.
Gen.45.26.
Luk.24.41.

Matth.13.44. *ous ſpoiles*, wherein there is not onely an eſcape from
Eſai. 9.3,4. dangerous hazard, but a large reward of peace and plenty.
Iohn 15.11. It is *a full joy*, there is no ſorrow mingled with it, nay,
Rom.15.13. it is *all joy*, and therefore there is nothing but ſorrow
without it. All joy in it ſelfe, and all joy in the midſt of
oppoſition too. A joy in the heart like gold in the Mine,
which turneth every thing about it into joy. Divers
temptations take not away one ſcruple of it, no more than
Iames 1.2. fire doth of gold, it is *all joy* ſtill. *My brethren*, ſaith the
Hebr.11.26. Apoſtle, *count it all joy when you fall into divers temptations.*
Mic.5.5. It turneth the reproaches of men into riches, nay, in
Rom. 5 3. the midſt of all other tribulations it is our *Peace*, and our
Glory: Therefore being ſo full of joy when once aright
apprehended, needs muſt it likewiſe be worthy of *all
acceptation* too. And therefore the Prophet calleth the
Eſai. 61.2. time of the Goſpell *tempus acceptabile*, the acceptable
time or yeare of the Lord, which *Baronius* falſely understands
Baron.An. 31. of the firſt yeer of Chriſts preaching onely;
num. 78. 2 Cor.6.2. ſince the Apoſtle uſeth the ſame phraſe for the whole
time of evangelicall diſpenſation.

And indeed if we looke into the Church, we ſhall ſee
what worthy acceptation this Goſpell hath found. *Zacheus*
Luke.19.6. made haſte and received Chriſt into his houſe *gladly*;
Act.21.17. ſo did the brethren at Ieruſalem receive the Apoſtles;
ſo did the men of Berea receive the Word, *μετὰ πάσης προθυμίας*,
Act.17.11. *with all readineſſe of minde or forward affection*;
Gal. 4. 14. ſo did the Galatians receive Saint *Paul* with the *honour
Marke 10. 29. of an Angell, yea, even as Chriſt Ieſus himſelfe* (for indeed
Chriſt and his Goſpell goe ſtill together: the man in
the Goſpell ſold all he had for it; the Saints did earneſtly
contend for it, and take the Kingdome of Heaven by violence.
Though they ſuffered the loſſe of all for Chriſt,
yet they counted godlineſſe great gaine ſtill. In a ſhipwracke
I throw my goods over-board, and get my life
for a prey; in this caſe I come no loſer to Heaven; *vita
ſibi merces*, a mans life is ſufficient treaſure in ſuch an
adventure.

adventure. We are all by nature *in maligno poſiti*, every man is a ſea and a tempeſt to himſelfe, as impoſſible to eſcape ruine, as to put off himſelfe. Now in the Goſpell, Chriſt ſheweth a man a way to get out of himſelfe, and ſo to eſcape the tempeſt, ſheweth a way how with him he ſhall walke upon the ſea and not ſinke, how he ſhall be in the world, and not of it, nor ſwallowed by it. O how willingly will the man who is convinced of his danger, caſt off every thing which would preſſe him downe, and account it a plentifull deliverance to have his ſoule ſaved from ſuch a tempeſt of wrath as was falling upon him? We ſee what hazards men runne to get temporary riches, to the bottom of rocks for diamonds, to the bowels of the earth for gold and ſilver: ſuch affections have the Saints had towards the Goſpell. If they muſt digge in Mines for Chriſt (as it was an uſuall condemnation, *Chriſtiani ad metalla*) they were moſt willing ſo to doe, they had a treaſure there which the Emperour knew not of, they had infinite more pretious wealth from thence than he: If they muſt fetch Chriſt in the fire, or wreſtle for him, as for a pretious price, with the wilde beaſts of the earth; if they be not ſuffered to weare Chriſt, except they put off themſelves, how willing, how thankefull are they for ſo rich a bargaine? Looke to your life, ſaid the Governour to Saint *Cyprian* that bleſſed Martyr, be not obſtinate againſt your own ſafety, but adviſe well with your ſelfe, *fac quod tibi præceptum eſt*, ſaith the Holy man, *in re tam juſta nulla eſt conſultatio*; Sir, you are my Judge, you are none of my Counſellour, doe the office which is committed to you, in ſo righteous a cauſe, there is no further need of conſultation. Take pity upon your ſelfe, and ſacrifice and ſave your life, ſaid the officers to *Polycarpe*; no ſaith the Martyr, this eighty ſix yeeres have I ſerved Chriſt, and he hath done me no harme, *I will not doe what you perſwade me*. That rich and bleſſed Virgine in Baſill, who was for Chriſtianitie

Baron. An. 261. *num* 30.

Euſeb. lib. 4. *hiſt. cap.* 14.

condemned to the fire, and was offered, if ſhe would worſhip idols, to have her life and ſtate ſafe reſtored unto her, was obſtinate in her reſolution, *Valeat vita, pereat pecunia*; I ſhall have more life in Chriſt, than in my ſelfe; all the Emperours, all the Phyſitians in the world cannot make my life, which I have in my ſelfe, ſo long to morrow as it is to day; but in Chriſt my life is not onely an *abiding*, but an *abounding* life, I ſhall have more of that by loſing mine own; my life in him is an *hidden life*, free from all injuries and perſecutions of men: I ſhall have more riches in him than in my ſelfe, even unſearchable riches, which can never be ſtollen away, becauſe they can never be exhauſted. It is poſſible for theeves to draw out the Mines of India, or to ſteale away the Sunne out of his orbe, as for any humane violence to take away Chriſt from a man. Alike honourable was the anſwer of *Fredericke* the Elector of Saxony, who being priſoner to *Charles* the fifth, was promiſed enlargement and reſtitution of dignity, if he would come to Maſſe, *Summum in terris Dominum agnoſco Cæſarem, in cælis Deum*, In all civill accommodations I am ready to yeeld unto *Cæſar*, but for Heavenly things I have but one Maſter, and therefore I dare not ſerve two; Chriſt is more welcome to me in bonds, than the honours of *Cæſar* without Chriſt. Such acceptation hath the Goſpell found amongſt renowned Worthies heretofore: and the like entertainment ſhould we all give unto it, even preferre it above our greateſt glory, and, as the Theſſalonians did, receive it with joy in the midſt of afflictions, abide with Chriſt in his temptations, eſteeme his Goſpell glorious as the Starres are in the darkneſſe of the night, or as a Torch, which blazeth moſt when it is moſt ſhaken.

Scultet. Exercitat. Evangel. lib. 2. cap. 5.

1 Theſſ. 1. 6.

Luk. 22. 28, 29

This alone it is which proves our love to Chriſt to be *ἐν ἀφθαρσία, ſincere and incorrupt*, when we embrace his Goſpell for it ſelfe, and can therein in any condition ſee

Chriſt full of glory, grace and truth. When a man can with Saint *Paul* not rejoyce onely in the Name and profeſſion of the Croſſe of Chriſt, but in conformitie and obedience thereunto, in that vertue of the Goſpell which crucifies him unto the world, and the world unto him. In dayes of Peace and Religion men may eaſily afford to magnifie the Goſpell, becauſe they get by it. The Perſians, who had the bloudy decree held, would have beene the ſlaughterers of the Jewes, yet when leave was given to that people to deliver themſelves from the malice of *Haman, even many of them turned Iewes themſelves, becauſe the feare of that people fell upon them.* We may obſerve this affection in the woman of Samaria, the firſt reaſon why ſhee gave ſome heed to Chriſt, ſpeaking of his water of life unto her, was, becauſe *ſhe ſhould thirſt no more, nor come thither to draw.* So long as *Ephraim* might have her worke and her wages together, ſhe was contented to doe God ſome ſervice, *like an Heifer which loveth to tread out the corne,* that is, while ſhe hath no yoke on her necke, no muzzle on her mouth, while ſhe is not put to plow, but to eaſie and pleaſant ſervice, ſhee is willing to yeeld unto it. To note, that it is but baſe and hypocriticall obedience, which is ſupported by no other then preſent rewards. *They ſeeke me daily,* ſaith the Lord of the hypocrites among his people, *and delight to know my wayes, as a nation that did righteouſneſſe.* But the end was that they might have their owne wills, and as it were oblige God to reward them: and therefore as ſoone as God ſeemeth to neglect them and their ſervices, they proudly expoſtulate with him, and even twit him with their workes, *Wherefore have wee faſted, and thou ſeeſt not?* &c. This then is the proofe of our ſincere love unto Chriſt, which is not raiſed upon mercenarie reſpects, when we can receive the Goſpell with perſecution. *(a)* Perſecution is amongſt Chriſts legacies, a part of the Churches portion *(b)* and of Gods gifts unto

Gal.6.14.

Joh.4.14.

Hoſ.10.11.

Eſa.58.2,3.

a Mar.10.30.

b Phil.1.29.

VERSE 2.

her (c) no man that will live godly can be without them. Even in *Abrahams* houſe, which was at that time, if not the ſole, yet the moſt glorious Church on the earth, there was a perſecutour, and (d) *as it was then, ſo is it now*, ſaith the Apoſtle. The Saints of God ever have beene, and ever will be to the worlds end eſteemed for (e) wonders, and markes, and mad-men, and proverbes of reproach. And hereby the Lord doth provide to make his Goſpell more glorious, becauſe he giveth men hearts to ſuffer ſcorne and reproach for it. *To receive the word in affliction, and yet with joy*, is an exemplary thing, which maketh the ſound and glory of the Goſpell to ſpread abroad. Now then, if perſecution be thus an appendant to the Goſpell, every man muſt reſolve to receive it in ſome affliction, when he muſt be put to diſcard his wicked companies, to ſhake off his flattering and ſharking luſts, to forſake his owne will and wayes, to runne a hazzard of undeſerved ſcorne, diſ-reputation, and miſconſtructions in the world, and yet for all this to ſet an high price upon the pretious truths of the Goſpell ſtill, is not this to receive the Word in much affliction? And ſurely till a man can reſolve upon this concluſion, I am ready to be bound, and to die for the Name of Jeſus, I count not my life, much leſſe my liberty, peace, credit, ſecular accommodations deare, ſo I may finiſh my courſe with joy; Lord, my will is no more mine, but it ſhall be in all things ſubject unto thee; he can never give ſuch entertainement to the Word as becommeth ſo glorious a Goſpell. All his ſeeming profeſſion and acceptation, is but like the Gadarens courteſie in meeting of Chriſt, which was only to be rid of him, *Matth*. 8.34.

c 2 Tim. 3.12.

d Gal. 4.19.

e Zech.3 8. Eſai 8.18. 2 King 9 11. Jer.29.26. Wild 5.6.

Laſtly, we ſhould from hence learne a further Chriſtian duty, which is to adorne this glorious Goſpell in an holy converſation. This uſe the Apoſtle every where makes of the Goſpell of Chriſt; that we ſhould walke as becommeth the Goſpell, that we ſhould in all things adorne

phil 1.27. Tit.2.10.

VERSE 2.

adorne the doctrine of God our Saviour that we ſhould walke worthy of him who hath called us unto his kingdome and glory, that we ſhew forth the vertues of him who hath called us out of darkeneſſe into his marvellous light, that we ſhould not receive ſo great a grace, as the miniſtery of reconciliation in vaine, but that we ſhould walke fittingly to the holineſſe and efficacie of ſo excellent a Rule, as becommeth a royall Nation, a people of glorie, a peculiar and ſelected inheritance, even zealous of good workes. It was once the expoſtulation of *Nehemiah* with his enemies, ſhould ſuch a man as I fly from ſuch men as you? ſuch ſhould be our expoſtulation with Satan and our own luſts, ſhould ſuch men as we are, who have the Goſpell of Chriſt for our Rule, conforme our ſelves unto another Law? Is not this the end why the Goſpell is preached, that we ſhould live unto God? Doth it become the Sonne of a King to goe in ragges, or to converſe with meane and ignoble perſons? Now by the Goſpell we have that great honour and priviledge given us to be called *the Sonnes of God*; and ſhall we then walke as ſervants of Satan? Would any Prince endure to ſee the heire of his crowne live in bondage to his own vaſſall and moſt hated enemie? Herein is the greateſt glory of the Goſpell above the Law, that it is a Law of life and libertie, a Word which transformeth men into the Image of Chriſt, and maketh them ſuch as it requireth them to be. So that to walke ſtill according to the courſe of the world as we did before, is, as much as in us lies to make the Goſpell as weake and unprofitable as the Law. *How do you ſay we are wiſe*, ſaith the Prophet, *and the Law of the Lord is with us? Certainely in vaine made he it, the pen of the Scribe is in vaine*: That is, the priviledge of having the oracles and ordinances of God committed unto us, will doe us no more good, if we walke unworthy of ſo great a Grace, than if thoſe ordinances had never been written or revealed to men.

1 Theſ.2.12.

1 Pet.2.8.

2 Cor.6.1,3.

Gal.6.16.

Tit.2.14.

Nehem.6.11.

1 Pet.4.3,6.

Ier.8.8.

Here then it is needfull to enquire in what manner we are to adorne and ſet forth the glory of the Goſpell? To this I anſwer, that the firſt and greateſt honour wee can doe unto the Goſpell, is, to ſet it up in our hearts, as our *onely Rule*, by which we are to walke, that wee preferre it above all our owne counſells, and venture not to mingle it with the wiſdome and reaſonings of the fleſh; that wee raiſe up our converſation unto it, and never bend it unto the crookedneſſe of our owne ends or rules. *As yee have received Chriſt Ieſus the Lord, ſo walke ye in him*, ſaith the Apoſtle, that is, faſhion your converſation to the doctrine of Chriſt, let that have the higheſt roome, and the over-ruling ſuffrage in your hearts. There is *all wiſedome* in the Goſpell, it is able to make men *wiſe unto ſalvation*, that is, there is wiſedome enough in it to compaſſe the uttermoſt and moſt difficult end. And what can the reaſonings of the fleſh contribute to that which was all wiſedome before? and which can thorowly furniſh a man unto every good worke? This glory Saint *Paul* (though a man of great learning, of ſtrong intellectualls, of a working and ſtirring ſpirit, qualities very unapt to yeeld and bee ſilent) did, at the very firſt revelation thereof, give unto the Goſpell, *Immediately*, ſaith hee, *I conferred not with fleſh and bloud*, I did not compare the Goſpell of Chriſt with the principles of my carnall wiſedome, I did not reſolve to diſpute againſt Gods grace, or to conforme unto this myſterie no farther then the precepts of mine owne reaſon, or the coexiſtence of mine owne ſecular ends and preferments would allow; but I captivated all my thoughts, and laid downe all the weapons of the fleſh at Chriſts feet, reſting onely on this Word, as a treaſurie of wiſedome, and yeelding up my whole heart to bee in all things ordered by this rule. It is an horrible boldneſſe in many men to wreſt, and torture, and diſtinguiſh the Goſpell into all ſhapes for their owne luſts ſake. As

Col.2.6.

Col.1.28.

2 Tim.3.15, 16,17.
Pſa.119.98.99
Jer.8.9.

Gal.6.16.

wee ſee what ſhifts men will uſe, to make the way of life broader then it is, by looking upon it thorow their owne multiplying glaſſes, what evaſions and ſubterfuges ſinne will finde out to eſcape by, when the letter of the Word paſſeth ſore upon them. O how many ſinnes might men eſcape, how wonderfully might they improve the Image of Chriſt in their hearts; if they did with *David* make the Law their counſellour, and weigh every action which they goe about, thoſe eſpecially which they have any motions of reluctancie in the ſpirit of their minde unto, *Non in ſtatera doloſa conſuetudinum, ſed in recta ſtatera Scripturarum*, not in the deceitfull balance of humane cuſtome, but in the balance of the Sanctuarie, the holy Scriptures: If they would ſeriouſly remember that they muſt alwayes *walke in Chriſt, Col ſſ.* 2. 6. make him the Rule, the Way, the End, the Judge, the Companion, the Aſſiſtant in all their workes, that as the members of the body do nothing at all but in the fellowſhip of the body, and as they are thereunto applied by the ſame common ſoule which animates them all: ſo Chriſtian men ſhould do nothing but as parts of Chriſt, and as actuated by the ſame gracious Spirit which is in him. This is the meaning of our being Chriſtians, and of that conſent which in our Baptiſme we yeeld unto the Covenant of Chriſt, that wee will not follow nor be led by Satan, the world, or the fleſh, that is, by that wiſedome which is earthly, ſenſuall, or devilliſh, but that wee will bee ordered by that Spirit of regeneration, the ſeale of whoſe Baptiſme wee receive in our Sacramentall waſhing. O then what is become of the Chriſtianity of many men, who forget that they have beene purged? who live as if they had never beene baptized into Chriſt, who live as if they had never learned Chriſt? What a prodigie and contradiction is it, that that tongue, which even now profeſſed it ſelfe to be a Chriſtian, and ſaid Amen to a moſt cleane and holy Prayer, ſhould, like thoſe beaſts

which

Pſal. 119. 24.

Aug contr. epi. Parmen. l. 3. c. 2

which *Seneca* ſpeaketh of, which by but turning aſide their head to ſome other ſpectacle, they doe immediatly forget the meat which they ſeemed moſt greedily to eat before, breake forth preſently into blaſphemies, oathes, lies, revilings, clamours, obſcenities, which are the very fumes and evidences of hell in the heart? That thoſe hands which even now were reached forth to receive the ſacred pledges and moſt dreadfull myſteries of ſalvation, which were even now imployed in diſtributing almes to the members of Chriſt, or in helping to heave and lift up a prayer unto heaven, which ſeemed like the hands of *Ezekiels* living creature to have wings of devotion over them, ſhould ſuddenly have their wings melted off and fall downe to covetous and cruell practices againe? that thoſe feet which in the morning carried men into the Lords Sanctuary and into the preſence of Chriſt, ſhould the ſame day turne the backes of the ſame men upon the Temple of the Lord, and carry them to ſtews and ſtages, the nurſeries of uncleanneſſe? that thoſe eyes which even now ſeemed to have been nail'd unto heaven, and to have contended with the tongue and the hand which ſhould more earneſtly have preſented the prayers of the ſoule to God, ſhould almoſt in the ſpace of their own twinkling, be filled with ſparkles of uncleanneſſe, gazing and glutting themſelves upon vaine or adulterous objects? What is this but for men to renounce their Baptiſme, to teare off their ſeale, and daſh out their ſubſcription from the covenant of Grace, to deny the Lord that bought them, to repent of their bargaine which they had made for ſalvation, and *really* to diſhonour that Goſpell which they *hypocritically* profeſſe? This then is the firſt honour which we can doe unto the Goſpell of Chriſt; when we ſet it up in our hearts as a moſt adequat rule of all wiſedome, and the alone principle of every action.

Secondly, we continue to honour the Goſpell of

Chriſt by walking in Obedience thereunto as our perfect Rule. Firſt, in *Obedience of faith*, receiving it, and leaning upon it, laying hold on the covenant which is therein revealed; as on the onely hope which is ſet before us: for this is a great acknowledgement of the glorie and praiſe of God when we truſt in him for Salvation. Therefore the Apoſtle having ſhewed the Glorie of Chriſt above *Moſes*, maketh this principall uſe of it, that therefore we ſhould *heare his voyce, and take heed of an evill and unbeleeving heart, in departing from him*, *Wee*, ſaith he, *are to the praiſe of Gods Glory, who truſt in Chriſt*.

Heb.3.12.

Epheſ.1.12.

Secondly, in *Obedience of life and Holineſſe.* When for the honour of the Goſpell we can denie our ſelves, and diſhonour our luſts, and part from all that we had before as from dung and droſſe, and expreſſe the image of Chriſt in our converſations. (*a*) This is indeed the true learning of Chriſt when we ſhew forth his life in ours, when we walke as he alſo walked. when as he was ſo we are in this world, when the ſame minde, judgement, affections are in us which were in Chriſt. Thus the faithfull are ſaid to honour God, when they ſanctifie his Sabbath, and to glorify him when they bring forth much fruit.

a Eph.4.20 22.
1 Joh.2.6.
1 Joh.4 17.
Phil.2.5.
Eſai.58.13.
Ioh.15.8.

Thirdly, we honour the Goſpell of Chriſt by *Conſtancie and continuance* in our faith and obedience thereunto; for ſtanding faſt, or perſiſting immoveably in our courſe without ſorrow or repentance is an argument of the excellencie of the Goſpell. (*b*) *Walke*, ſaith the Apoſtle, *as becommeth the Goſpell*——that I may heare of your affaires, *that you ſtand faſt in one ſpirit*. (*c*) Luſts ever bring inconſtancie with them, and make the ſoule like weary and diſtempered bodies never well in any poſture or condition; wicked men fly like Bees from one flower to another, from one vanity to another, can never finde enough in any to ſatiate the endleſſe intemperancie of un-

b Phil.1.27.

c Non ſtant uno loco vitia, ſed mobilia & inter ſe diſſidentia tumultuantur, pellunt invicem, & fugantur. Senec. de Benef. l.1.c.16

VERSE 2.

unnaturall deſires: onely the Goſpell, being ſpiritually apprehended, hath treaſures enough for the ſoule to reſt in, and to ſeeke no farther. And therefore falling away from the truth, power, or purity of the Goſpell, is ſaid to expoſe Chriſt to ſhame, and to crucifie him againe. For as in *(d)* Baptiſme when wee renounce ſinne, and betake our ſelves to Chriſt, we do, as it were, expoſe ſinne unto publike infamie, and naile it on the Croſſe of Chriſt: So when we revolt from Chriſt unto ſinne againe, and in our hearts turne backe unto Egypt, and thruſt him from us, we doe then put him to ſhame againe, as if he were either in his power deficient, or unfaithfull in thoſe promiſes which before we pretended to relie upon. If Iſrael, as they conſulted, ſhould likewiſe actually have rebelled againſt *Moſes*, and returned in body as well as in heart unto Egypt againe, what a ſcorne would it have wrought in that proud nation, that their vaſſals ſhould voluntarily reſume their thraldome, after ſo many boaſts and appearances of deliverance? If a man ſhould relinquiſh the ſervice of ſome noble perſon, and apply himſelfe unto ſome ſordid maſter for ſubſiſtence, would not the mouthes of men be quickly open, or their mindes jealous to ſuſpect that however ſuch a man carry an high name, and there be great expectations from attending on him, yet in truth he is but a dry maſter, whom his owne ſervants do ſo publikely diſhonour? So when any men turne Apoſtates from the Power and Profeſſion of the Goſpell of Chriſt, preſently wicked men are apt to blaſpheme, and to conceive deſperate prejudices againſt our high and holy calling. If any man make a boaſt of the Law, and yet breake it, hee diſhonoureth God the more, for (ſaith the Apoſtle) *The Name of God is blaſphemed among the Gentiles through you, as it is written*, ſo then conſtancie in Chriſts ſervice giveth him the glory of an honourable Maſter, and his Law of a Royall Law, * *putteth to ſilence the ignorance of thoſe fooliſh men*, who lie in wait

d Δείξῃς ὅτι τὴν ἁμαρτίαν ὄντως μεμίσηκας, παραδειγματίσας αὐτὴν ϗ θριαμβεύσας, ὡς ἀξίαν ὕβρεως, *Orat*.40.

Rom.2,23,24.

*1 Pet.2.15,16

waite to take advantages that they may blaſpheme the Name of God, and his Doctrine.

2 Cor. 6. 3.
1 Tim. 6. 1.

Fourthly, the Goſpell of Chriſt is honoured by the *unity of the ſpirit*, and concurrent judgements and affections of men towards it. When all the ſincere profeſſors thereof, doe unanimouſly *ſtrive* together, and *earneſtly contend for it*; when all that ever have beene or are acquainted therewith doe glorifie it with their ſuffrages and ſubſcription, *Nemo omnes, neminem omnes feſellere*, it muſt needs be a glorious Goſpell, if all that ever looked on it doe ſo conclude: Nothing was ever able to deceive all men, neither did ſo many ever combine to deceive others. When the Philoſophers ſeverally ſtrove for the precedence of their ſeverall ſects, and every man after his owne order, gave the next place unto *Plato*, it was undoubtedly concluded that his was the moſt excellent, becauſe after their own prejudice and perſonall reſpects, it was honoured by the equall ſuffrages of all the reſt. How much more muſt the Goſpell needs be glorious which hath the joynt atteſtation of Angels and all Holy men ſince the world began to honour it withall? Therefore when the Apoſtle proveth the greatneſſe of this Heavenly myſtery, he uſeth a word which importeth the conſent of men, ϗ ὁμολογȣμένως, *without* any *doubt, or by an univerſall confeſſion, Great is the myſterie of Godlineſſe.* Doth it not much ſet forth the glory of a Law, that there ſhould be ſo much wiſedome, power, equity, majeſty, beauty in the face of it, that every true ſubject in a Realme ſhould concurre in a conſtant and uniforme love and obedience to it? Let us therefore expreſſe the Glory of the Goſpell, not onely in our joynt confeſſions, but in our united obedience thereunto, and in our unanimous zeale and contention for it, in our brotherly affections and compaſſions to one another thereby: for the ſchiſmes and diſaffections of Chriſtians bring much diſhonour upon their holy profeſſion, which in all their miſcariages doth ever

Phil. 1. 27.
Iud. v. 3.
1 Tim. 3. 16.

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ever by occaſion of the unreaſonableneſſe of wicked men ſuffer together with them. Therefore the Apoſtle from the unity of Chriſt in himſelfe concludeth that ſuch he ſhould be in his members too. *Is Chriſt divided?* hath he divers opinions, or hath he the Truth of God in reſpect of perſons? ſuch as he is ſuch ſhould you be likewiſe, leſt by your contentions you ſeeme to make another Chriſt, or another Goſpell, than that which you have received.

Fifthly, the Goſpell of Chriſt is honoured in our *ſtudying of it*, and digging after it in our ſerious and painfull enquiries into the myſteries of it. Saint *Paul* deſpiſed all other knowledge, and ſhooke off every weight that he might preſſe forward with the more unwearied affections towards ſo excellent a treaſure. Surely if men had the ſpirit of the Apoſtle, or of thoſe bleſſed Angels which deſire to pry into the Goſpell of Chriſt, they would not miſ-ſpend ſo much pretious time in frothy and fruitleſſe ſtudies, nor waſte away that lampe of reaſon in their boſomes, in empty and unnouriſhing blazes; but would ſet more houres apart to looke into the patent of their ſalvation (which is the Booke of God) and to acquaint themſelves with Chriſt before-hand, that when they come into his preſence they may have the entertainement of friends and not of ſtrangers. Men that intend to travell into forraigne kingdomes with any advantage to their parts, or improvement of their experience, doe before-hand ſeaſon and prepare themſelves with the language, with ſome topographicall obſervations of the Countrey, with ſome generall notions of the ingeny, manners, formes, civilities, entertainements of the natives there, doe delight to converſe with thoſe men who are beſt learned in theſe or the like particulars. Surely we all profeſſe a journey to heaven, a pilgrimage in this preſent world, to have our converſation now where we looke to have our everlaſting abode with the Lord hereafter. Now in the Goſpell of Chriſt we have as it were a map, a topographicall delineation of thoſe glorious manſions which are there prepared for the Church, we have a taſte and deſcription of the manners of that people, we have ſome rudiments of the Heavenly language, in one word, we have abundantly enough, not onely to prepare us for it, but to enflame all the deſires of our ſoules unto it, even as exiles or captives deſire to returne to their native country. Now then if we no way regard to ſtudy it, or acquaint our ſelves with it, if we ſeeme to deſire the ſight of Chriſt in Heaven, and when we may every day have a moſt bleſſed view of his face in the Glaſſe of his Goſpell, we turne away our eyes and regard it not, we doe as good as proclaime to all the world, that either our hopes of Heaven are very ſlender, or our care thereof little or none at all. And this I take for a moſt undoubted truth, that there is ſo much of the knowledge, grace, and Spirit of Chriſt, and through him of the Father in the holy Scriptures (and thoſe onely are the things which make Heaven to be the home and the hope of men) as that whoſoever neglecteth the ſtudy of them, and ſuffereth the Scriptures to lie by him as a ſealed booke, would be every whit as unwilling if Heaven gates were wide open unto him, to relinquiſh his portion in the earth, and to ſpend his time in the fruition or contemplation of that glorious Countrey.

Laſtly, we honour the Goſpell when in our greateſt diſtreſſes we make it our *Altar of refuge*, our door of eſcape, the ground of all our hope and comfort, the onely anchor to ſtay our ſoules in any ſpirituall tempeſt, the only ſtaffe to leane upon in our greateſt darkneſſe. What ever other carnall comforts men may for a time rejoyce in, they will all prove but as a fire of ſparkes, or as a blaze of thornes, which can yeeld no ſolid or abiding light unto the ſoule. When ſinners in Sion beginne once to be affraid, and to be ſurprized with the fearefulneſſe of a guilty ſoule, when the affrighted conſcience ſhall put that dreadfull queſtion in the Prophet to it ſelfe, How can I dwell *with devouring fire*? How can I dwell *with everlaſting burnings?* there will no other anſwer allay the ſcorching terrour thereof but that in the end of the ſame Chapter, *The people that dwell therein ſhall be forgiven their iniquity.* A man may as ſoone drinke up the water of the ſea with ſpunges, or remove mountaines with one of his fingers, as be able to draine out theſe cloſe and incorporated ſorrowes which together with ſinne doe ſoake through the whole ſubſtance of the ſoule, with vaine company, worldly imployments, or youthfull pleaſures. All theſe doe but reſpite them for a time that they may returne the ſtronger. But if thou wilt indeed be comforted, ſue out thy pardon, flie to the court of mercy which is erected in the Goſpell; This was our Saviours argument to the man that was ſicke of the Palſie. *Sonne be of good cheere, thy ſinnes be forgiven thee.* There is no worldly affliction goeth cloſer to the life of a man than ſickeneſſe, and yet as in the midſt of laughter the heart of a wicked man is ſorrowfull, becauſe it is ſtill under the guilt of ſin, ſo in the midſt of paine and ſorrow the heart of a godly man may be cheerefull, becauſe his ſinnes are forgiven.

Eſa. 33.14.24,

Matth 9.2.

To conclude this point, we may for our better encouragement in ſo neceſſary a duty lay together theſe conſiderations: Firſt in point of *honour* we ſhould learne to walke as becommeth the Goſpell, for the Goſpell is a Chriſtians Glory, and therefore ought to be preſerved in his heart, as his chiefeſt priviledge. The Spirit of God will not endure to have Holy things profaned as if they were common or uncleane. *Belſhazzar* converted the conſecrated veſſels of the Temple into inſtruments of luxury and intemperance; but the Lord tempered his wine with dregges, and made them proove unto him as cups of trembling and aſtoniſhment. *Herod* polluted the

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Ioſeph. Antiq. lib.16.c.11.

2 Mac.3.

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Tacit.Hiſt.l.5.

Ioſeph.Antiq. l.22.c.13.

the ſepulchres of the Saints with a ſacrilegious ſearch of treaſures preſum'd to have beene there hidden, and God made fire riſe out of the earth to devour the over-buſie ſearchers. *Antiochus* ranſack'd the Temple of the Lord; *Heliodorus* emptied the treaſures of their conſecrated monies.: *Pompey* defiled the Sabbath and the Sanctuary; *Craſſus* robb'd the houſe of God of ten thouſand talents. But inquire into the event of theſe inſolencies, and wee ſhall finde that true then, of which later ages have given many examples, and are ſtill likely to give more, that ſtollen bread hath gravell in it to choake thoſe that devour it, that ruine is ever the childe of ſacriledge, that miſchiefe ſetteth a period to the lives and deſignes of prophane men. Now then if the Lord were thus jealous for the types of his Goſpell, how, thinke wee, can hee endure to ſee the Goſpell it ſelfe diſhonoured by an unſuteable profeſſion, or the blood of the Covenant trampled under foote, as if it were a common or uncleane thing? In the contempt of the Goſpell there is more diſhonour done unto every perſon of the bleſſed Trinity, than can be by any other ſinne. An undervaluing of the *Fathers wiſedome*, that great myſtery and counſell of Redemption which was hidden from former ages: and what an indignity is it unto him, for a man to ſhut out the light of the Sunne, that ſo hee may enjoy that pittifull benefit of darkneſſe, to gaze upon the falſe gliſtering of rotten wood or earthly ſlime, the deceit whereof would bee by the true light diſcovered? An undervaluing of his wonderfull *Love*, as if he had put himſelfe unto a needleſſe compaſſion, and might have kept it ſtill in his owne boſome. A ſcorne unto the Sonne of God, when wee ſuffer him to ſtand at our doores with his lockes wet with the dew of Heaven, to put his finger into the hole of the locke, as if hee deſired to ſteale an entrance upon the ſoule; to empty, to humble, to deny himſelfe, to ſuffer the wrongs of men, and the wrath of God, and after all this to have that pretious blood which was ſqucezed out with ſuch woefull agonies, counted no other than the blood of a common malefactour, nor that ſacred Body which was thus broken, diſcerned from the bodies of the theeves which were crucified with him. An indignity beyond all apprehenſion to *the Spirit of Grace*, when wee ſuffer him to waite daily at our Betheſda, our houſes of mercy, and all in vaine, to ſpend his Sacred breath in the Miniſtery of reconciliation, in doubling and redoubling his requeſts unto our ſoules, that wee would bee contented to be ſaved, and wee ſhall harden our hearts, and ſtop our eares, and ſet up the pride and ſtoutneſſe of our owne reaſonings, till wee doe even weary him and chide him away from us. Now this is a certaine rule, God will not looſe any honour by mens ſinnes; if they refuſe to give him the glory of his Mercy, he will ſhew the Glory of his Power and Juſtice, in treading downe the proud enemies of Chriſt under his feet. As they that honour him ſhall bee honoured; ſo they who caſt any diſgrace upon his Truth and Covenant, ſhall be ſure to meet with ſhame and diſhonour at the laſt.

Secondly, to avoid *Scandall*. The Goſpell is the *light* of a Nation: And ſinnes in the light as they are committed with more impudence, ſo likewiſe with more offence. An offence or ſcandall tending unto ſinne in miſguiding the weake, in heartning and confirming the obdurate, in opening the mouthes of adverſaries to revile our holy profeſſion: and a ſcandall tending unto ſorrow in wounding the hearts of the godly, and vexing their righteous ſpirits with a filthy converſation.

Thirdly, wee ſhould learne to walke as becommeth the Goſpell even in reſpect to the *ſtate*, for the Goſpell is the foundation of true peace, and tranquillity in a common-weale, and thoſe who ſhew forth the Power thereof are, as it were, Lions about the throne of their King:

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By righteouſneſſe the Throne is eſtabliſhed, but ſinne is a reproach unto any people. One *Ioſeph* in Egypt is a ſtore-houſe to all the Kingdome; One *Eliſha* an army of chariots and horſemen unto Iſrael; One *Moſes* a fence to keepe out an inundation of wrath which was breaking in upon the people; One *Paul* an haven, an anchor, a deliverance to all that were in the Ship with him. And now *Si ſtellæ cadunt venti ſequentur:* If the Starres fall wee muſt needs looke for tempeſts to enſue, If the ſalt be infatuated we cannot looke that any thing ſhould bee long preſerved. If Chriſtians live as if they had no Goſpell, or as if they had another Goſpell, what can wee expect but that God ſhould either plague us, or forſake us, either ſend his judgements, or curſe his bleſſings?

Prov.16.12, 20,28. 25.5.

Ariſt Prob. §. *26 qu.*25.

Laſtly, the Goſpell makes ſinne more filthy, if it doe not purge it; as a Taper in the hand of a Ghoſt makes him ſeeme more gaſtly than he was before. Sweet ointment cauſeth ranke and ſtrong bodies to ſmell worſe than they did before. So the ſweet ſavour of the Goſpell maketh the ſinnes of men more noyſome and odious in the noſtrils of the Almighty. And therefore wee ſee what a fearefull doome the Apoſtle pronounceth againſt thoſe who having taſted of the good Spirit of God, and beene illightened, and in ſome ſort affected with his grace doe yet afterwards fall away, even an impoſſibility of repentance or renovation. From which place, perverſly wreſted, though the Novatians of old did gather a deſperate and uncomfortable concluſion, that ſinne committed after regeneration was abſolutely unpardonable (to avoyde the danger of which damnable and damning doctrine, ſome have boldly queſtioned both the Author and authenticalneſſe of that Epiſtle) yet, all theſe inferences being denied, we learne from thence this plaine obſervation; That precedent Illumination from the Goſpell of Chriſt, doth tend much to the aggravation of thoſe

Qui hircos redolent, fœdiù olent cum ſe unguen averint. Ariſt. Prob.

Heb. 6.4,7.
Heb.10.26.

Vid. Sixt. Senenſ. biblioth. l. 7. Mel. Can. loc. Theolog. l. 2, c. 10. Gre. Tholoſſ. de Rep. l. 12. c. 7.

thoſe ſinnes which are committed againſt it. And therefore in all theſe conſiderations we ſhould labor to walke worthy of ſo Glorious a Goſpell, and of ſo great a ſalvation.

Thus have wee at large ſpoken of the *Rod of Chriſts ſtrength*, as it is *Inſigne regium*, or *Sceptrum majeſtatis*, an Enſigne and Rod of Majeſtie: wee are now to ſpeake a little of it as it is *Pedum paſtorale*, an Epiſcopall Rod, which denoteth much heedfulneſſe and tender care. This is the Precept which the Apoſtle giveth unto the Paſtors
Act,20,28. of the Church, that they ſhould προσέχετε τῷ ποιμνίῳ, *Take ſpeciall heed to all the flocke over which the Holy Ghoſt had made them overſeers.* And the Apoſtle againe
1 Tim.3,2. reckoneth *Vigilancie or care over the flocke* amongſt the principall characters of a Biſhop: and hee profeſſeth of himſelfe, that there did dayly lie upon him μέριμνα πασῶν τῶν
2 Cor. 11. 28. ἐκκλησιῶν, *The care of all the Churches.* And this conſideration affordeth us another note out of the words, namely, That *Chriſt in the Miniſtrie of his Goſpell and diſpenſation of his ſpirit, is full of care and tenderneſſe towards his Church.* This Chriſt maketh one maine point of oppoſition betweene himſelfe and hirelings, that theſe *Care*
Joh.10.12,13. *not for the flocke*, but ſuffer the Woolfe to come, and to
Joh.17.11,12. ſcatter them while they flie away; whereas hee keepeth them, that none may bee loſt, and prayeth unto the Father to keepe them through his owne Name. The Lord committed the Church unto Chriſt, as their Head, gave them into his hands, not as an ordinary gift, wherein hee did relinquiſh his owne intereſt in them, or care of them
1 Pet.5.7. (for he careth for them ſtill) but as a bleſſed *depoſitum* entruſted them with him, as the choyſeſt of his jewels,
Mal.3.17. as the moſt pretious Casket amongſt all the Treaſures of the Creation, that he ſhould poliſh, preſerve, preſent them
Jud.v.24. faultleſſe, and without ſpot before the preſence of his
Ephes.5.26,27 Glory at the laſt day. And for this purpoſe hee gave him *a Commandement* of the greateſt care and tenderneſſe

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that ever the world knew, that he ſhould lay downe his life for his ſheepe, and ſhould loſe nothing of all that was given him, but ſhould raiſe it up at the laſt day. John 10.18. John 6.39. So that now want of care or compaſſion of Chriſt towards his Church, would be an argument of unfaithfulneſſe; Heb. 2.17. 3.2. If he had not beene a mercifull high Prieſt, neither could he have beene faithfull to him that appointed him, for he was appointed to be mercifull, and was by the Spirit of God filled with moſt tender affections, and qualified with an heart fuller of compaſſion than the Sea is of waters, that hee might commiſerate the diſtreſſes of his people, and take care of their ſalvations.

Notably doth this Care of Chriſt ſhew it ſelfe: Firſt, in the apportioning and meaſuring forth to every one his due *dimenſum*, and in the midſt of thoſe infinite occaſions and exigencies of his ſeverall members in providing ſuch particular paſſages of his Word as may bee thereunto moſt exactly ſutable; for this ſheweth that his 2 Tim.2.15. Care reacheth unto particular men. It is the dutie of a Jud.v.22,23. faithfull Biſhop, ὀρθοτομεῖν, to make ſuch a difference betweene men, and ſo to divide or diſtribute the Word aright, as that every one may have the portion which is due unto him: ſome are but Lambes in Chriſts flocke, young, tender, weake, eaſily offended or affrighted; others ſheepe, growne up to more ſtrength and maturity: John 20.15,16 ſome in his garner are but Commin-ſeed, others Fitches, and ſome harder corne, ſome can but beare a little Rod, others a greater ſtaffe or flaile, and ſome the Eſai.28.27,28 preſſure of a Cart wheele, that which doth but cleanſe ſome would batter and breake others into pieces: ſome are *great with young*, in the pangs of a loaded con- Eſai.40.11. ſcience, in the travaile under ſome ſore affliction, or in the throwes of a bitter repentance, as it were in fits of breeding or new forming of CHRIST in their ſoule: and theſe hee leadeth with a gentle hand. Others are, as it were, *new borne*, paſt their paines, but yet

very tender, weake, and fearfull; and theſe he gathers
with his arme, and carries in his boſome, ſhewes them
that his care doth not onely reach unto the leaſt of his
kingdome, but that his compaſſions are moſt enlarged
Eſai.66.11. to thoſe that are too weake to helpe themſelves, that
hee hath breſts of conſolation to ſatisfie and delight
with abundance the ſmalleſt infant of his Kingdome.
Some are broken-hearted, and thoſe he bindeth; ſome
are captives, to thoſe hee proclameth liberty; ſome
Eſai.61.1,2,3. are Mourners in Sion, and for them hee hath beautie, and
oile of joy, and garments of praiſe: ſome are bruized
reeds, whom every curſe or commination is able to
cruſh; and ſome are ſmoaking flax, whom every temptation
is able to diſcourage, and yet even theſe doth hee
ſo carefully tend, and furniſh with ſuch proportionable
ſupplies of his Spirit of Grace, as makes that ſeede and
ſparkle of holineſſe, which hee began in them, get up
above all their owne feares, or their enemies machinations,
Eſai.42.3. and grow from a *judgement of truth*, and ſincerity
Mat.12.20. (as it is called by the Prophet) unto a *judgement of*
victory and perfection, as it is turned by the Evangeliſt.
In one word, ſome are ſtrong and others are weake; the
ſtrong hee feedeth, the weake hee cureth, the ſtrong hee
confirmeth, the weake he reſtoreth, hee hath trials for
the ſtrong to exerciſe their graces, and hee hath cordials
for the weake to ſtrengthen theirs. According unto the
ſeverall eſtates, and unto the ſecret demands of each
members condition; ſo doth the Care of Chriſt ſeverally
ſhew it ſelfe towards the ſame in his word:
there is proviſion for any want, medicine for any diſeaſe,
comforts for any diſtreſſe, promiſes for any faith, anſwers
to any doubt, directions in any difficulty, weapons
againſt any temptation, preſervatives againſt any
ſinne, reſtoratives againſt lapſe; garments to cover
my nakedneſſe, meat to ſatisfie my hunger, phyſicke
to cure my diſeaſes, armour to protect my Perſon, a

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treaſure to provide for my poſterity. If I am rich, I have there the wiſedome of God to inſtruct me; and if I am poore, I have there the obligations of God to enrich me. If I am honourable, I have there the ſight of my ſinnes to make me vile; and rules of moderation to make me humble: If I am of low degree, I have there the communion and conſanguinity of Chriſt, the participation of the divine nature, the adoption of God the Father to make me noble. If I am learned, I have there a law of charity to order it unto edification, and if I am unlearned, I have there a Spirit which ſearcheth the deepe things of God, which can give wiſdome unto the ſimple, which can reveale ſecrets unto babes, which can command light to ſhine out of darkeneſſe, which can give the light of the knowledge of the glory, fulneſſe, and love of God in the face of Ieſus Chriſt, which can make me, though ignorant of all other things, to learne Chriſt, in whom there is more wiſdome, more various and admirable curioſity, more filling and plentifull ſatisfaction, more proportion to the boundleſſe deſires of a ſoule once rectified, more fruit and ſalvation (which ſhould be the end of every Chriſtian mans learning) than in all other knowledge which either paſt or preſent ages can afford. In one word, every where and in all things I am there taught how to want, and how to abound, and how to doe all things through CHRIST that ſtrengthens me. A Chriſtian can be ſet in no eſtate, wherein the abundant Care of Chriſt over him is not in the Goſpell wonderfully magnified. And commonly in the greateſt ſtraits he ſheweth the greateſt care, as waters runne ſtrongeſt in the narroweſt paſſages: when we walk in darkeneſſe and have no light, when we ſeeke water and there is none, and our tongue faileth for thirſt, then is his fitteſt time to helpe us, and then is our fitteſt time to ſtay upon him. Iſrael were delivered by *miracles* of mercy from their Ægyptian bondage, and in the wilderneſſe conducted by a *miraculous* preſence, and fed with Angels food.

Iſaak was upon the Altar, and then in the mount was the Lord ſeene, and his mercy ſtepped in betweene the knife and the ſacrifice, *Iacob* in great feare of his brother *Eſau*, and then comforted by prevailing with an Angell which was ſtronger then *Eſau*. *Peter* in foreſt diſtreſſe for denying Chriſt, and hee the firſt man to whom Chriſt ſent newes of his Reſurrection. *Paul* in the ſhip viſited by an Angell. *Peter* in priſon delivered by an Angell. The diſtreſſed woman at Chriſts Sepulcher comforted by an Angell. Such as the extreamities of the Saints are, ſuch is Chriſts care for their deliverances.

Marke 16.7. *Vocatur ex nomine, ne deſperaret ex negatione. Greg. Mag.*

And this care is further commended, that it proceedeth ſolely from the *grace and compaſſion of Chriſt*: there is no affection naturally in us to deſire it, there is no vertue in us to deſerve it: when we were in our blood, well pleaſed in our owne pollution, hee doubled his goodneſſe, and uſed a kinde of violence and importunity of mercy to make us live, when we did not ſeeke after him, when wee did not ſo much as aske whether hee were fit to be ſought, when we were aliens from his Covenant, and ſtrangers to his Name, hee even then multiplied his invitations unto us, *I ſaid, behold me, behold mee, unto a people that were not called by my Name.* When wee were *weake*, full of impotency; when we were *ſinners*, full of antipathy; when wee were *enemies*, full of obſtinacy and rebellion; when wee cared not for him, but turned our backes, and ſtopped our eares, and ſuffered him to throw away in vaine ſo many Sermons, ſo many Sacraments, ſo many mercies, ſo many afflictions upon us; when we cared not for our ſelves, *No man repented, or ſaid, What have I done?* even then did hee magnifie his compaſſion towards us; hee cared for us, when we neglected our ſelves, and deſpiſed him; he beſtowed his mercy not onely upon the unthankefull, but upon the injurious.

Ezek. 16.6.

Eſai. 65.1.

Rom. 5.6,8,10

But then a little compaſſion is enough for thoſe that had deſerved none, for thoſe that had provoked ſcorne and diſpleaſure againſt themſelves: but herein is the care and tenderneſſe of Chriſt abundantly magnified, that it hath in it all the ingredients of a moſt ſoveraigne mercy, Eſai.5.4. that nothing more could have beene done, than hee hath done for us. Firſt, for the foundation and originall of all Hoſ.11.8. mercy, there is in him an overflowing of *love*, without Jer.31.20. ſtint or meaſure, a turning of heart, a rowling and ſounding of bowels, Epheſ.3.19. a love which ſurpaſſeth all knowledge, Eſai.55.9. which is as much beyond the thoughts or comprehenſions, Jer.29.11. as it is above the merits of men.

Secondly, there is a *ſtudie and inquiſitiveneſſe* how to doe good, a debating within himſelfe, a conſulting and projecting how to ſhew mercy, an arguing, as it were, of his Grace with mans ſinne, and his owne ſeverity: *How ſhall I give thee up Ephraim? How ſhall I deliver thee* Hoſ.11.8. *Iſrael? How ſhall I make thee as Admah? How ſhall I ſet* Eſai.1.10. *thee as Zeboim? Mine heart is turned within mee, my repentings are kindled together.* True it is, thou haſt beene unto mee as the Rulers of Sodome, and as the people of Gomorrah: But I ſhall be unto thee, as I have beene unto them? Am I not God, and not man? ſhall I change my Covenant, becauſe thou haſt multiplyed thy backeſlidings? The Lord uſeth ſuch humane expreſſions of his proceedings with men, as if their ſinnes had put him to a ſtand, and brought him to difficulties in ſhewing mercy. *I ſaid, how ſhall I put thee amongſt the children, and* Jer.3.19. *give thee a pleaſant Land? &c.* Thy caſe is very deſperate, and thou haſt ſtopped up the courſes of my mercy towards thy ſelfe; How then ſhall I make good my reſolutions of compaſſion towards thoſe that reject and nullifie it to themſelves? Surely there is no way but one, to over-rule the hearts of obſtinate ſinners, that they may not turne away any more. *Thou ſhalt call mee, my Father*, that is, I will put filiall affections, awfull thoughts, conſtant reſolutions into thy heart, and thou ſhalt not turne

VERSE 2.

Ier.9.7.

turne away from mee. *I will melt them and trie them,* ſaith the Lord, *for how ſhall I doe for the daughter of my people?* The Lord ſetteth himſelfe to ſtudy and contrive mercy for his people, that as they ſet up their ſinnes, as it were, in pride to poſe his Covenant; ſo he gathereth together his thoughts of mercy, as it were, to conquer their ſinnes.

Lament.3.22, 23.

Act.13.34.

2Tim.2.19.
Pſal.89.2.
Mal.3.6.
Eſai.64.5.
Heb.13.8.

Thirdly, there is *conſtancie and continuance* in this his Care: *His mercy endureth, his compaſſions faile not, but are renewed every morning.* And therefore the mercies of *David*, that is, of Chriſt, for ſo he is called, or the mercies of the Covenant made with *David*, are called *Sure mercies*, they have a foundation, the everlaſting love and counſell of God upon which they are built, they have many ſeales by which they are confirmed, the faithfulneſſe, the immutability, and the oath of God: If there were not continuance in his mercies, if he were not the ſame yeſterday, and to day, and for ever in his truth and fidelity to his Church; if hee ſhould change and turne from us, as oft as we forſake him, if he ſhould leave us in the hand of our owne counſell, and not afford us ſuch dayly ſupplyes of his Spirit, as might ſupport us againſt the ruinous diſpoſition of our owne nature, wee ſhould be children of wrath every day a new. But herein doth the abundant care of Chriſt in the Goſpell declare it ſelfe unto us, that though we are *wormes* in our ſelves, full of weakneſſe, and of earthly affections, yet God hath *a right hand of righteouſneſſe*, which can uphold us; that though wee are bent to back-ſliding, yet *he is God and not man*, unchangeable in his Covenant with the Perſons, almighty in his power and mercy towards the ſinnes of men, both to cover them with his righteouſneſſe, and to cure them by his Spirit, both to forgive for the time paſt, and to heale and prevent back-ſlidings for the time to come.

Eſai.41.10,14.

Hoſ.11.7,11.

Fourthly, that he might be fit for ſo meane and humble a ſervice, there was *a leſſening and emptying of himſelfe*; he was contented to be ſubject to his owne Law, to be the childe of his owne creature, to take upon himſelfe not the ſimilitude onely, but the infirmities of ſinfull fleſh, to deſcend from his throne, and to put on rags, in one word, *to become poore for us, that wee through his povertie might be made rich.* Amongſt men, many will bee willing to ſhew ſo much mercy as will conſiſt with their ſtate and greatneſſe, and may tend to beget a further diſtance, and to magnifie their heighth and honour in the mindes of men; but when it comes to the exigent, that a man muſt debaſe himſelfe to doe good unto another, that his compaſſion will be to a miſerable man no benefit, except hee ſuffer ignominie, and undergoe a ſervile condition for him, and doe, as it were, change habits with the man whom he pities; what region of the earth will afford a man who will freely make his owne honour to be the price of his brothers redemption? yet this is the manner of Chriſts Care unto us, who though hee were the Lord of Glory, the brightneſſe of his Fathers Majeſtie, and the expreſſe Image of his Perſon, did yet humble himſelfe to endure ſhame, and the contradiction of ſinners, that he might be the Author and Finiſher of our faith.

Phil.2.7,8.
Gal.4.5.
Rom.8.3.
2Cor.8.9.

Fifthly, There was not onely an humbling or metaphoricall emptying of himſelfe, in that he made himſelfe of no reputation; but there was likewiſe *a reall and proper emptying of himſelfe*; hee therein teſtified his wonderfull Care of the buſineſſes of man, that for them he put himſelfe to the greateſt expence, and to the exhauſting of a richer treaſure; than any either heaven or earth could afford beſides: yee were not redeemed, ſaith the Apoſtle, with corruptible things, as ſilver and gold from your vaine converſation, *but with the precious bloud of Chriſt as of a Lambe without blemiſh, and without ſpot*: That which no man will beſtow upon himſelfe, and that which was in nature, and might juſtly in love have beene neereſt to Chriſt himſelfe, even the ſoule in his body, and the blood in his veines, he was contented to make a ſacrifice for them, who powred it out as the blood of a malefactour.

Sixtly, beſides this great price which hee paid to his Father for us, hee hath opened another treaſure of his *Grace and Spirit*, out of which hee affordeth us daily ſupplies, and putteth into our hands, as it were, an heavenly ſtocke, for the better negotiating and improvement of our ſalvation. Hee ſetteth up his Spirit in our hearts, thereby converſing and communing with us, teaching us the trade of the Citizens of heaven, and of laying up treaſures there, where our finall abode muſt be, of having our converſation and commerſe with innumerable companies of Angels, and with the ſpirits of juſt men made perfect, and with all that generall aſſembly or Church of the firſt-borne, which is inrolled in heaven.

1 Cor.2.9.
Phil.4.19.

Laſtly, to all this hee addeth *Preparations and proviſions* for the future for us, he doth not onely *give*, but hee *prepareth things for thoſe that love him*, and what-ever is wanting now, he will *make it up unto us in the riches of his glory.* It was for our expediency that he left the Church on earth (in regard of his carnall preſence) and went unto his Father againe. Hee was not beholden to change of place for his *owne glory*, for his heaven was within him as a fountaine, and indeed it is his preſence which maketh heaven to be the place of glory; therefore Saint *Paul* deſired to depart, and to be with Chriſt (noting that it is not heaven, but Chriſts preſence which is the glory of the Saints:) Therefore, I ſay, it was *for us*, that he went to heaven againe; *for their ſakes*, ſaith hee, *I ſanctifie my ſelfe*; it is *expedient for you that I goe away.* Expedient, to ſeale and ſecure our full and finall redemption unto us; for as the Leviticall Prieſt entred not into the holieſt of all without blood, ſo neither did

Phil.1.23.
John 17.19.
John 16.7.

Chriſt into Heaven without making ſatisfaction, hee firſt obtained eternall redemption for us, and then hee entred into the Holy place, and expedient to prepare a place for us, that the glory which is given to him, hee may give unto us, that being raiſed up together, wee may likewiſe *ſit together* with him in heavenly places; for when the head is crowned, the whole body is inveſted with royall honour. He by the vertue of his Aſcention opened the Kingdome of Heaven for all beleevers; even the Fathers before Chriſt entred not in without reſpect unto that conſummate redemption which he was in the fulneſſe of time to accompliſh for his Church. As a man may bee admitted into an actuall poſſeſſion of land, onely in the vertue of Covenants, and under the intuition of a payment to be afterwards performed. Thus we ſee in how many things the abundant Care of Chriſt doth ſhew it ſelfe towards the Church.

Heb. 9.12.
John 14.2,3.
John 17.22.
Epheſ 2.6.

And as there are therein all the particulars of a tender care, ſo by the Goſpell likewiſe, doe all the fruits and benefits thereof redound unto the faithfull. Firſt, in the Goſpell he (*a*) *feedeth* and ſtrengtheneth them, even in the preſence of their enemies hee prepareth them a table, and feedeth them with his Rod, and according to their comming out of Egypt hee ſheweth unto them marvellous things. And therefore our Saviour calleth his Goſpell, *The childrens bread*. It is that which quickneth, which ſtrengtheneth them, which maketh them fruitfull in ſpirituall workes.

(*a*) Pſal.23.5.
Mic.7.13.15.
Eze.34.14,23
Matth.15.26.
Phil.4.12.
Heb.6.12.
John.15.4.

Secondly, He *upholdeth* them from fainting; if their ſtrength at any time faile, hee *leadeth them gently*, and *teacheth them to goe.* (*b*) As *Iacob* led on his cattell and his children ſoftly, according as they were able to endure: ſo Chriſt doth lead out his flocke, and hold his children by the hand, and teacheth them to goe, and draweth them *with the cords of a man*, that is, with meeke and gentle inſtitution, ſuch as men uſe towards their children, and not

(*b*) Gē.33.14.
John 10.3.
Pſal 78.52.
Eſai.63.13.
Deut.1.31.
Eſai.40.11.
Eſai,41.13.
Hoſ.11.3,4.
Deu.32.11,12

not to their beaſts, and *with bands of love.* As an Eagle fluttereth over her young, and ſpreadeth abroad her wings, and taketh them and beareth them on her wings: ſo doth the Lord in his Goſpell ſweetly lead on and inſtitute the faithfull unto ſtrength and ſalvation: hee dealeth with them as a compaſſionate nurſe with a tender infant, condeſcendeth to their ſtrength and capacity; when wee ſtumble, he keepeth us; when we fall he raiſeth us; when we faint, hee beareth us in his armes; when wee grow weary of well-doing, the Goſpell is full of encouragements to hearten us, full of ſpirit to revive us, full of promiſes to eſtabliſh us, full of beauty to entice us; when wee ſeeme to bee a wilderneſſe, a maze, where there is no iſſue, nor view of deliverance, even there he openeth a doore of hope, and allureth, and ſpeaketh comfortably unto us.

Hoſ 2.14,15.

Hoſ.14.4.
a John 6.60.
Matth.25.24.
b Job 21.14,15
Mal.3.14,15.
c Ezek.18.25.
d Jer.11,10.
Act.7.39.
Pſal.14.3.
e *Animalia quędam, ne inveniri poſſint veſtigia ſua circa cubile ipſum confundunt. Senec. epiſt.68.*
[illegible] *Clem. Alex.*
f Gal.1.7.
2 Pet.3.16.
g Ezek.34.16.
Gal.6.1.
Ezek.47.12.

Thirdly, hee *healeth our diſeaſes,* our corruptions, our backe-ſlidings; eaſily are the beſt of us miſled out of the right way, drawen and enticed away by our owne luſts, driven away by the tempations of Sathan, the frownes or follies of the world, poſſeſt with carnall prejudices againſt the wayes of God, as they were *a* grievous, *b* unprofitable, and *c* unequall wayes; apt to take every pretence and flinch away, and ſteale from the eye of God; apt to *d* turne aſide into every diverticle which a carnall reaſon, and a crooked heart can frame unto it ſelfe; for a corrupt heart is like *e* a wilde beaſt that loveth *confuſa veſtigia,* to have intricacies and windings in his holes, it cannot away with ſtrait pathes, *f* but loveth to wrie and pervert the rule of life. In theſe caſes it is the care and office of Chriſt to *g* gather that which was ſcattered, to ſeeke that which was loſt, to bring againe that which was driven away, to binde up that which was broken, to ſtrengthen that which was ſicke, and to reſtore by his Spirit of meekeneſſe thoſe which were overtaken with a fault; his Goſpell is like the Trees of the

Sanctuary, not for *meat* onely, but for *medicine* too.

Fourthly, as hee healeth our diſeaſes, and giveth us ſtrength, ſo in the midſt of enemies and dangers hee removeth our feares, and giveth us *comfort* and refreſhment.[h] *I will make with them,* ſaith he, *a covenant of peace, and I will cauſe evill beaſts to ceaſe out of the Land, and they ſhall dwell ſafely in the Wilderneſſe, and ſleepe in the Woods,* [i] When the Aſſyrian ſhall bee in our Land, and ſhall tread in our Palaces, then ſhall hee raiſe *up ſeven ſhepheards, and eight principall men,* namely, the Miniſters of his Goſpell, in abundance, to eſtabliſh the hearts of his people againſt all dangers. This is that * *Shilo* who ſhould bring *tranquillity* and peace into the Church, even when the Scepter ſhould depart from *Iuda.* When the heart is full of doubts and diſtreſſes, diſquieted with the feare of Gods diſpleaſure, accuſed by the Law, purſued by the adverſary, and condemned by it ſelfe; then doth hee ſtill the raging of the Sea, and command the evill ſpirit to bee dumbe; then [k] doth hee wipe away teares from the conſcience, and refreſh it with living waters, even with the ſweet Communion of his Spirit, and with the abundance of his graces.

[h] Ezek.34.25.

[i] Mic.5.5.

* *Scultet.exercit.Evang.l.1. cap.4.*

[k] Revel.7.17.

Laſtly, hee keepeth a *continuall watch* over us by his ſpirituall preſence and protection: As [l] *Iacob* teſtified his great care for the good of *Laban*, that the *drought conſumed him by day, and the froſt by night, and that ſleepe departed from his eyes*; ſo doth the Lord commend his care toward the Church, in that he is the keeper or the Watch-man of Iſrael, which doth neither ſlumber nor ſleepe. His preſence is with his people to guide them in their pilgrimage, and unto which they have daily recourſe for comfort and eſtabliſhment. In that great tempeſt when Chriſt was aſleepe in the ſhip, his Diſciples awaked him and expoſtulated with him; *Maſter, careſt thou not that wee periſh?* But when hee had rebuked the winde and the Sea, hee then rebuked them likewiſe, hee had

[l] Gen.31.40.

Pſal.121.4.

Exod.33.14.

Mark.4 38.40

had another ſtorme and feare of unbeleefe to calme in their hearts, who could not ſee him in his providence watching over them, when his body ſlept.

Deut.25.5.
Ruth,3.94,5.
Levit,25.25.
Heb.2,11,17.
Eſai.8.18.
Eſai,49.15.
Eſai.40.11.
Matt.23.37.
Eſai.66.11.
John 20.17.
Prov.17.17.
Rom.7.4.
Ephe.5.25.32

The grounds of this great care, which Chriſt in his Goſpell teſtifieth towards his Church, are theſe: Firſt, *He is our kinſman*, there is affinity in blood, and therefore a naturall care and tenderneſſe in affection. Wee know amongſt the Jewes when a woman had buried an husband without fruit of his body, the next of the kindred was to take care of her, and to raiſe up the name of the dead upon his inheritance: And if any man had waxen poore, and ſold any of his poſſeſſion, the neareſt kinſman was to have the firſt option in the recovery and redemption of it. And from hence the Apoſtle argueth to prove the mercifulneſſe and fidelity of Chriſt, in ſanctifying or bringing many ſonnes unto Glory (for I take thoſe phraſes to be in that place equivalent) becauſe hee was *not aſhamed to call us brethren, but was made in all things like unto us.* And wee may obſerve that in the Scripture he hath almoſt all the relations of conſanguinitie, to note that his care is univerſall and of all ſorts. Hee is a *Father*, *Behold, I and the children which thou haſt given me:* and the care of a father is to govern, to nouriſh, to inſtruct, to lay up for his children. Hee is as a *mother*, hee carrieth his young ones in his boſome, hee gathereth them as a Henne her Chickens, hee milketh unto them out of the breſts of conſolation. And thus he hath a care of indulgence and compaſſion. He is a *Brother*, *Goe to my brethren and ſay unto them, I aſcend unto my Father, and your Father, and unto my God, and your God.* And the care of a brother is to counſell, adviſe, and comfort. A brother is borne for adverſity. Laſtly, hee is a *Husband*; yee are married to him who is raiſed from the dead, and that word compriſeth all care, to love, to cheriſh, to inſtruct, to maintaine, to protect, to compaſſionate, to adorne, to communicate both in his ſecrets and himſelfe. A father may maintaine his childe, but hee cannot ſuckle it; a mother may give it a breſt, but ſhee cannot ordinarily provide it a portion; a brother can give counſell, but he cannot give himſelfe unto his brother: A husband may comfort his wife, but it becomes him not to correct her. There is no degree of neereneſſe that hath power enough to anſwer all the offices of love, but in one point or other it will be defective. Therefore Chriſt is ſet forth unto us *under all relations of blood and unitie*; to note, that there can no caſe or condition of the Church be ſuppoſed, wherein the care of Chriſt ſhall be impotent or deficient towards it, wherein hee is not able to correct, to nouriſh, to inſtruct, to counſell, to comfort, to provide for it.

Secondly, He is our *Companion* in ſufferings, he himſelfe ſuffered, and was tempted; and this the Apoſtle maketh a maine ground of his care towards us, and of our confidence in him: wee have not an High Prieſt which cannot be touched with a feeling of our infirmities, but was in *all points tempted as we are*, onely without ſinne; and therefore hee is able to ſuccour thoſe that are tempted, and to take compaſſion on thoſe that are out of the way, becauſe hee was compaſſed with ſuch infirmities, as were much leſſe grievous than the weight of ſinne.

Heb. 4. 15.
Heb. 2. 17.
Heb. 5. 2.

Thirdly, He is *our Head*, and ſo is One with us in a neerer relation than that of affinitie, in a relation of Vnitie, for hee and his members make but *one Chriſt*. And being Head, hee is the Seat of Care, and the Fountaine of Influences into the reſt of the Body; all the Wiſdome, Spirits, Senſes, which are in the Head, are there placed as in a Watch-Tower, or Councell-Chamber, to conſult and provide for the good of the whole; the Eye ſeeth, the Eare heareth, the Tongue ſpeaketh, the Fancie worketh, the Memorie retaineth, for the welfare of the other members, and they have *all the ſame care one for another*.

1 Cor. 12. 25.

Fourthly, He is *our Advocate*, and Mediatour; he is
the onely practicer in the Court of Heaven, and therefore
1 Joh.2. 2. hee muſt needs be full of the buſineſſes of his Church. It
is his office to diſpatch the affaires of thoſe that come un-
to him, and crave his favour and interceſſion to debate
their cauſes, and hee is both faithfull and mercifull in his
Heb. 3. 2. place; and beſides, furniſhed with ſuch an unmeaſurable
unction of Spirit, and vaſt abilities to tranſact all the bu-
ſineſſes of his Church, that whoſoever commeth unto
Joh. 6. 37. him for his counſell and interceſſion, *hee will in no wiſe
caſt them out*, and refuſe their cauſe: And this is one great
aſſurance wee may take comfort in, that bee our matters
never ſo foule and unexcuſable in themſelves, yet the ve-
ry entertaining him of our counſell, and the leaning up-
on his wiſedome, power, fidelity, and mercy to expedite
our buſineſſes, to compaſſionate our eſtate, and to re-
ſcue us from our owne demerits, doth, as it were, alter
the property of the cauſe, and produce a cleane contrary
iſſue to that which the evidence of the thing in tryall
would of it ſelfe have created. And as wee may obſerve
that men of extraordinary abilities in the Law, delight
to wreſtle with ſome difficult buſineſſe, and to ſhew their
learning in clearing matters of greateſt intricacie, and
perplexitie before; ſo doth Chriſt eſteeme himſelfe moſt
honoured, and the vertue and wiſedome of his Croſſe
magnified, when in caſes of soreſt extremitie, of moſt hi-
deous guilt, of moſt blacke and uncomfortable darkneſſe
of ſoule, which poſe not onely the preſumptions, but the
hope, faith, conjectures, thoughts, contrivances, which
the hearts of men can even in wiſhes make to themſelves
Eſai.55. 8. for mercy, they doe yet truſt in him *whoſe thoughts are
Eſai.50. 10. infinitely above their thoughts, and whoſe wayes above their
wayes; who is there among you that feareth the Lord, that
obeyeth the voyce of his ſervant, that walketh in darkeneſſe
and hath no light? let him truſt in the name of the Lord,
and ſtay upon his God.* When the Soule can goe unto

Chriſt with ſuch complaints and acknowledgements, as theſe; Lord, when I examine my cauſe by mine owne conſcience and judgement of it, I cannot but give it over as utterly deſperate, and beyond cure, my bones are dryed, my hope is cut off, I am utterly loſt; my ſinnes and my ſorrowes are ſo heavie, that they have broken my ſpirit all to peeces, and there is no ſound part in me: But Lord, I beleeve that thou knoweſt a way to make dead bones live, that thy thoughts and wayes are above mine, that thou knoweſt thine owne thoughts of peace and mercy, though I cannot comprehend them; that thy riches are unſearchable, that thy love is above humane knowledge, that thy peace paſſeth all created underſtandings, that though I am the greateſt of all ſinners, and feele enough in my ſelfe, to ſinke me as low as *Iudas* into hell, yet thou haſt not left mee without patternes of all long-ſuffering, of thy royall power in enduring, and in forgiving ſinnes. And now, Lord, though thou afford me no light, though thou beſet me with terrours, though thou make me to poſſeſſe the ſinnes of my youth, yet I ſtill deſire to feare thy name, to walke in thy way, to wait upon thy counſell; I know there is not in men or Angels ſo much wiſedome, compaſſion, or fidelity, as in thee, and therefore if I muſt periſh, I will periſh at thy feet, I will ſtarve under thy table, I will be turned away and rejected by thee, who haſt promiſed to caſt away none that come unto thee; I have tryed all wayes, and I here reſolve to reſt, and to looke no further; thou that haſt kept ſuch a ſinner as I am out of hell thus long, canſt by the ſame power keepe me out for ever; upon thy wiſedome and compaſſion (who canſt make dryed bones to flouriſh like an herbe, and broken bones to rejoyce and ſing) I caſt the whole weight of my guilty ſpirit, into thy boſome I emptie all the feares, cares, and requeſts of my diſtracted and ſinking ſoule: I ſay, when a man can thus powre out himſelfe unto Chriſt, hee eſteemeth the price

Ezek.37.3.
Jer.29.11.
Epheſ.3.8,19.

1 Tim.1.16.

Eſai.66.14.
Pſal.51.8.
1 Pet.5.7.

price and power of his bloud moſt highly honoured, when men beleeve in him againſt reaſon and above hope, and beyond the experience, or apprehenſions they have of mercy; for Chriſt loveth to ſhew the greatneſſe of his skill in the ſalvation of a *Manaſſe*, a *Mary Magdalen*, a crucified Theefe, a perſecutour and injurious blaſphemer, in giving life unto them that nayled him to his Croſſe; the more deſperate the diſeaſe, the more honourable the cure.

Joh. 17. 6. Fifthly, Hee is *our Purchaſer*, our Proprietary, wee belong unto him *by grant* from the Father, *Thine they were, and thou gaveſt them unto me*; and *by payment* from 1 Cor. 6. 20. him unto the Father, *yee are bought with a price.* There is no good that concernes the Church, that hee hath not fully paid for with his owne precious bloud: And Chriſt will not die in vaine, He will take order for the accompliſhing of that redemption which himſelfe hath merited. And this is the greateſt argument of his care and fidelitie, that he is not as a ſervant, but as a Lord; and his Heb. 3. 6. care is over *His owne houſe.* An ordinary advocate is faithfull onely *ratione officii*, becauſe the dutie of his office requireth it; but the buſineſſes which hee manageth, come not cloſe unto his heart, becauſe he hath no perſonall intereſt in them: but Chriſt is faithfull, not as *Moſes*, or a ſervant onely, but *ratione Dominii*, *as Lord in his owne houſe*; ſo that the affaires of the Church concerne him in as neare a right, as they concerne the Church her ſelfe; ſo that in his office of interceſſion he pleadeth his *owne cauſes* with his Father, and in the miſcarriages of them, himſelfe ſhould loſe that which was infinitely more pretious than any thing in the world beſides, even the price and merit of his owne bloud. Theſe are the grounds of the great care of Chriſt towards his people.

And from hence wee ſhould learne faith and dependance on Chriſt in all our neceſſities, becauſe we are un-

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der the protection and proviſion of him who careth for us, and is able to helpe us. A right judgement of God in Chriſt, and in his Goſpell of ſalvation, will wonderfully ſtrengthen the faith of men. *Paul* was not aſhamed of perſecutions, becauſe he knew whom he had beleeved, he doubted neither of his care or power, and therefore he committed the keeping of his ſoule unto him againſt the laſt day, and therefore when all forſook him, he ſtood to the truth, *becauſe the Lord forſook him not.* The reaſon why men truſt in themſelves, or their friends, is, becauſe they are aſſured of their care and good will to helpe them: But if men did compare the affections of Chriſt to other ſuccours, they would rather chooſe to build their hopes and aſſurances on him. This conſideration of the care and the power of God, made the three children at a point againſt the edict of an idolatrous king, *Our God is able to deliver us, and he will deliver us:* And this made *Abraham* at a point to offer his ſonne without ſtaggering, becauſe he reſted upon the promiſe and the power of God, who was able to raiſe him from the dead, from whence, in a ſort he had received him before, namely from a dead body, and from a barren wombe. And *this is the ground of all diffidence, that men conſider not the power and care of God towards them*, but conceive of him as if he had forgotten to be gracious, as if he had caſt them out of his ſight, as if he had given over his thoughts of them, and that maketh them feare ſecond cauſes, and ſeek unto things which cannot profit. And therefore the Lord ſuffereth ſecond cauſes to go croſſe, to faile and diſappoint a man, becauſe he loveth to be glorified by our dependance on his all-ſufficiencie and protection. He ſuffereth friends to faile, to be off and on, promiſes to be uncertaine, aſſurances to vaniſh, projections and frames of buſineſſes to be ſhattered; that men may know how to truſt him; for man being impotent in himſelfe, muſt needs have

2 Tim.1.12.

2 Tim.4.16,17 18.

Dan.3.16,17.
Heb.11.17,19.
Rom.4.20,21.

Jer.17.5,8.

ſomething without himſelfe to ſubſiſt upon. Now when a man findeth the creatures to be deceitfull, and ſecond cauſes vaine, and conſidereth that God is *I Am*, a moſt certaine rewarder of thoſe that diligently ſeeke him, then the ſoule findeth it good to draw neare unto God, to live under his fidelity, and to caſt all its care on him, becauſe he careth for it.

Heb.11.6. Pſal.73 28. 1 Pet.5 7.

And indeed *a right judgement of God will helpe us to imploy our faith in any condition.* In wealth men are apt to truſt in their abundance, to ſtand upon their mountaine, and to ſay, I ſhall never be moved. But now in this eſtate, if a man conceive aright of God, that it is he who giveth ſtrength to be rich, and who giveth riches ſtrength to doe us good, that he can blaſt the greateſt eſtate with an imperceptible conſumption, and in the middeſt of a mans ſufficiency make him to be in ſtraits, that he can embitter all with his ſore diſpleaſure, and not ſuffer the floore nor the Wine-preſſe to feede him. In great wiſedome and deepe counſels, if a man conſider that the counſell of the Lord ſhall ſtand, and that hee can turne the wiſedome of Oracles into fooliſhneſſe, and catch the wiſe in their owne craftineſſe. In great proviſions of worldly ſtrength, and humane combinations, if hee conſider that God can take off the wheeles, and amaze the phantaſies, and diſſipate the affections, and melt the Spirits, and way-lay the enterpriſes of the hugeſt hoſts of men; that he can arme flies, and lice, and duſt, and wind, and ſtarres, and every ſmall unexpected contingency againſt the ſtrongeſt oppoſition; it muſt needes make him ſet his reſt, and hang his confidences and aſſurances upon an higher principle. Againe, in poverty and the extreameſt ſtraits which a man can bee in, if he conſider that God is a God as well of the valleyes as of the hills, that he will bee ſeene in the Mount, when his People are under the Sword, and upon the Altar; that the Lord knoweth the dayes of the upright, and will ſatisfie them in the time of famine, that when the young Lions famiſh for hunger, (they which live not by the fruits on the earth, but by their prey, they which can feed of the dead bodies of thoſe other creatures whom a famine had devoured) yet even then he can provide abundantly for his; that when things are marvellous unto us, then they are eaſie unto him; that when they are impoſſible unto us, then they are poſſible with him; that he can leade in a wilderneſſe, and feed with an unknowne and unſuſpected bread; that when the light of the Sunne and the Moone ſhall faile, he can be an everlaſting light and glory to his people; that *as a Father*, ſo he pittieth; and *as an Heavenly Father*, ſo he knoweth, and can ſupply all our needs; that when we are without any wiſedome to diſappoint, or ſtrength to withſtand the confederacies of men, when they come with Chariots of iron, and wals of braſſe, even then the eyes of the Lord runne to and fro, to ſhew himſelfe valiant in the behalfe of thoſe that walke uprightly; that he can then order ſome accident, produce ſome engine, diſcover ſome way to extricate and to cleare all: then will a man learne to be carefull or diſtracted in nothing, but in every thing by prayer and ſupplication, with thankeſgiving, make his requeſt knowne unto him who is at hand, and who careth for him.

Zech.8.6.
Marke 10.27.
Pſal.136.6.
Jer.2.6.
Amos 2.10.
Deut.8.15,16
Eſai.60.19.
Matth.6.32.
2 Chron.16.9.
Phil.4.6.

The like may bee ſaid of mens ſpirituall condition; when men deſpaire, as *Cain*, that their ſinne is greater than can bee forgiven; the onely ground is, becauſe they judge not aright of God in Chriſt, they looke not on him in his Goſpell as a God that careth for them, they doe not leane upon the ſtaffe of his ſtrength. Deſpaire is an affection growing out of the ſenſe of ſinne and wrath, as it is, *malum arduum, inſtans, & ineluctabile*, an evill too heavy to be borne, and yet impoſſible to bee removed. All victorie ariſeth either out of an inward power of our owne, or by the aſſiſtance of forraigne power, which is more than our owne. Now then when wee deſpaire becauſe of ſinne, this commeth firſt from the conſideration of our owne everlaſting diſability to breake thorow ſinne by our owne ſtrength, and this is a good deſpaire, which helpeth to drive men unto Chriſt.

Secondly, it commeth from a miſconceiving either of the *Power* or *Care* of thoſe which might aſſiſt us, ſometimes *from the mis-judging of Gods Power*, for the forgiveneſſe of ſinnes is an act of omnipotency, and therefore when the Lord proclaimeth himſelfe a forgiver of iniquitie, tranſgreſſion, and ſinne, he introduceth it with his titles of Power; *The Lord, the Lord God, Gracious and mercifull, &c.* To pardon malefactors is a power and royalty which belongeth onely unto Princes. There is much ſtrength required in bearing burdens, and therefore patience eſpecially towards ſinners, is an act of power, and impatiency ever a ſigne of impotency. And therefore * the weakeſt affections are ever moſt revengefull; children, old men, ſicke or indigent perſons, are ever moſt ſubject to anger, and leaſt able to concoct an injury: ſo that to conceive ſinne greater than can be forgiven, is to mis-judge the omnipotency of God; but ordinarily deſpaire proceedeth *from the mis-judging of Gods affection and good will towards men:* the ſoule conceives of him, as of one that hath utterly caſt off all care or reſpect towards it. This is an errour of Gods benevolence, and the latitude of his mercy, and heighth of his thoughts towards ſinners. He hath declared himſelfe willing that all men ſhould be ſaved, hee hath ſet forth examples of the compaſſe of his long-ſuffering, his invitations run in generall termes, that no man may dare to preoccupate damnation, but looke unto God, as one that careth for his ſoule. Let a mans ſinnes be never ſo crimſon, and his continuance therein never ſo obdurate (I ſpeake this for the prevention of deſpaire, not for the encouragement of ſecurity or hardneſſe) yet as ſoone as he is willing to

Exod. 34. 6.

* προωδοποίηται γὰρ ἑκαστὸς πρὸς τὴν ἑκάστου ὀργὴν ὑπὸ τοῦ ὑπάρχοντος πάθους. *Ariſt. Rhet. l. 2. cap. 2.*

2 Pet. 3. 9.
John. 5. 34.
1 Tim. 1. 16.

turne, God is willing to ſave; as ſoone as hee hath an heart to attend, God hath a tongue to ſpeake ſalvation unto him. Wee ſee then the way to truſt in Chriſt is to looke upon him as the Biſhop of our ſoules, as the Officer of our peace, as one that careth and provideth for us, as one that hath promiſed to ſave to the uttermoſt, to give ſupplies of his Spirit and Grace in time of need, to give us daily bread, and life in abundance, to be with us alwayes to the end of the world, never to faile us nor forſake us.

Heb.7.25.
Heb.4.16.
John 10.10.
Heb.13.9.

And wee may hereby learne our duty one to another, to put on the affections of members, and the minde of Chriſt, in compaſſionating, conſidering, and ſeeking the good of one another, in bearing one anothers burthens, in pleaſing not our ſelves, but our neighbour for his edification, for even Chriſt pleaſed not himſelfe; that man cannot live in honour, nor die in comfort, who liveth onely to himſelfe, and doth not by his prayers, compaſſions, and ſupplyes, imitate Chriſt, and intereſt himſelfe in the good of his brethren.

Col.3:12,13.
Epheſ.5.2.
Phil.2.4,5.
Rom.14.7,15.
15.2,3.

Now the ground of all this Power, Majeſtie, and Mercy of the Goſpell is here ſet forth unto us in two words. Firſt, it is the ſtrength of Chriſt; Secondly, it is ſent by God himſelfe. The Lord ſhall *ſend* the Rod of *Thy ſtrength* out of Sion.

Here then we may firſt note, That *the Goſpell is Chriſts owne Power and Strength*, and the Power of God his Father, by whom it is ſent abroad: So the Apoſtle cals it, The (*a*) Power of God unto ſalvation, and the demonſtration of the Spirit, and of Power; that our faith ſhould not ſtand in the wiſedome of men, but in the Power of God. Therefore in one place we are ſaid to be (*b*) *Taught of God*, and in another to bee (*c*) *Taught of Chriſt*; in one place it is called the (*d*) *Goſpell of the bleſſed God*, and in another the (*e*) *Goſpell of Chriſt*; to note, that (*f*) whatſoever things the Father doth in his Church, the ſame

a Rom.1.16.
1 Cor.2.4,5.
b John 6.45.
c Eph.4.20,21
d 1 Tim.1.11.
e Rom.15.19.
f John 5.19.

the Sonne doth alſo, and that the Father doth not make knowne his will of mercy, but by his Sonne; (*g*) that as in the Sonne hee did reconcile the world unto himſelfe, ſo in the Sonne he did (*h*) reveale himſelfe unto the world. No man hath ſeene the Father at any time, but the Sonne, and he to whom the Sonne ſhall reveale him. Chriſt is both the Matter and the Author of the Goſpell. As in the worke of our Redemption he was both the Sacrifice, and the Prieſt to offer, and the Altar to ſanctifie it: So in the diſpenſation of the Goſpell, Chriſt is both the Sermon, and the Preacher, and the Power, which giveth bleſſing unto all. He is the Sermon, (*i*) *Wee preach Chriſt crucified*, ſaith the Apoſtle; *Wee preach not our ſelves, but Chriſt Ieſus the Lord.* And he is the Preacher, (*k*) *See that yee refuſe not him that ſpeaketh——He came, and preached peace to them a farre off, and to thoſe that were nigh.* And laſtly, he is the Power which enliveneth his owne Word; (*l*) *The dead ſhall heare the voyce of the Sonne of Man, and they that heare ſhall live; for as the Father hath life in himſelfe, ſo hath he given to the Sonne to have life in himſelfe. My ſheepe heare my voyce, and I know them, and they follow me, and I give unto them eternall life, &c.* (*m*) He is the *Lord of your faith; we are but the Helpers of your joy.* He is the (*n*) *Maſter* in the Church, we are but (*o*) *your ſervants for Ieſus ſake.* (*p*) Hee is the *chiefe Shepheard*, the Lord of the ſheepe, (*q*) *the ſheepe are his owne*; we are but his (*r*) Depoſitaries, entruſted with the Miniſtery of reconciliation; unto us is committed the diſpenſation of the Grace of God. So then the Word is his, but the Service ours.

g 2 Cor.5.19.
h John 1.18.
John 14.17.
i 1 Cor.1.23.
2 Cor.4.5.
Col.1.28.
k Heb.12.25.
Epheſ.2.17.
1 Pet.3.19.
l John 5.25,26.
John 10.27,28
m 2 Cor.1.24.
n Joh.13.13,14.
o 2 Cor.4.5.
p 1 Pet.5.3,4.
q John 21.15.
r 2 Cor.5.19
Epheſ.3.2.
2 Tim,1.14.

From whence both the Miniſters of the Word, and they which heare it may learne their ſeverall duties. Firſt, we ſhould learne to (*ſ*) ſpeake as the Oracles of God, as the Servants and Stewards of a higher Maſter, whoſe Word it is which we preach, and whoſe Church it is which we ſerve. Wee ſhould therefore doe his worke, as men

ſ 1 Pet.4.11.
1 Cor.4.1.
2 Cor.5.19,20.

men that are ſet in his ſtead, preach him, and not our ſelves. There can be no greater Sacriledge in the world, than to put our owne Image upon the Ordinances of Chriſt, than to make another Goſpell than we have received. Saint *Paul* durſt not (t) *pleaſe men*, becauſe he was the ſervant of Chriſt; neither durſt hee *preach himſelfe*, becauſe he was the ſervant of the Church. For hereby men doe even juſtle Chriſt out of his owne Throne, and as it were, ſnatch the Scepter of his Kingdome out of his owne hand, boldly intruding upon that Sacred and Uncommunicable dignity which the Father hath given to his Sonne onely, which is to bee the Author of his Goſpell, and the totall and adequate Object of all Evangelicall Preaching. This ſacriledge of ſelfe-preaching is committed three manner of wayes: Firſt, when men make themſelves the Authors of their owne preaching, when they preach their owne inventions, and make their owne braines the Seminaries and Forges of a new faith; when they ſo gloſſe the pure Word of God, as that withall they poyſon and pervert it. This is that which the Prophet calleth *lying viſions, and dreames of mens owne hearts*, which Saint *Peter* calls *perverting*, or maketh crooked the rule of faith; and Saint *Paul*, the huckſtering, adulterating, and uſing the *Word of God deceitfully*. Which putteth me in minde of a ſpeech in the Prophet, *The Prophet is the ſnare of a Fowler in all his wayes*. Birds wee know uſe to be caught with the ſame corne wherewith they are uſually fed, but then it is either adulterated with ſome venomous mixture, which may intoxicate the Bird, or elſe put into a ginne which ſhall impriſon it; and ſuch were the carnall Preachers in the Prophets, and in Saint *Pauls* time, who turned the Truth of Chriſt into a ſnare, that by that meanes they might *bring the Church into bondage*. The occaſions and originals of this perverſe humour are; Firſt, without men, the ſeducements of Satan, unto which by the

t Gal.1.10.

Ezek.13.3,9,17.
Jer.14.14.
Jer.23.16.
2 Pet.3.16.
2 Cor.2.17.
2 Cor.4.2.
Hoſ.9.8.

Gal.2.4.

Mic.3.5,6.
1 King.22.23.

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the juſt ſeverity of God, they are ſometimes given over for the puniſhment of their owne and others ſinnes. Secondly, within them (upon which the other is grounded) as (a) Pride of wit, joyned with ambition and impatiencie of repulſe in vaſte deſires, which hath anciently beene the ground of many hereſies and ſchiſmes. Nothing hath ever beene more dangerous to the Church of God than greatneſſe of parts unſanctified and unallaid with the love of Truth, and the Grace of Chriſt. Secondly, (b) envie againſt the paines and eſtimation of thoſe that are faithfull. This was one of the originals of *Arrius* his curſed hereſie, his envie againſt *Alexander* the good Biſhop of Alexandria, as *Theodoret* reports. Thirdly, impatiencie of the ſpiritualneſſe and ſimplicity of the holy Scriptures, which is ever joyned with the predominancie of ſome carnall luſt, whereby the Conſcience is notoriouſly waſted or defiled. Hee that hath once put away a good Conſcience, and doth not deſire truth in order and reſpect to that, that thereby his Conſcience may bee illightned, purified, and kept even towards God, will without much adoe make ſhipwracke of his faith, and change the truth for any thriving errour. And this impatiencie of the Spirit of truth in the Scriptures is that which cauſed * hereticks of old to reject ſome parts, and to adde more to the Canon of ſacred Scriptures, and in theſe dayes to ſuper-adde traditions and apocryphall acceſſions thereunto; and in thoſe which are pure and on all ſides confeſſed to uſe ſuch licentious and carnall gloſſes, as may hale the Scripture to the countenancing and conformity of their luſts and prejudices, rather than to the rectifying of their owne hearts by the Rule of CHRIST.

Secondly, men preach themſelves when they make themſelves the Object of their preaching, when they preach ſelfe-dependency and ſelfe-concurrency, making themſelves, as it were, joynt-ſaviours with Chriſt. Such

was

2 Theſ. 2.10,12

a *Mater omnium Hæreticorum ſuperbia. Aug. de Gen. contr. Manich. l.2. cap.8. & Conf. l.12. c.24*

b *Theod. Eccle. Hiſtor. l.1. c.2. vid. Pet. Ærod Decret. l.1. Tit. 6.* §.12.

* *Tertul. c. Marc. l.4. c.6. & 43. & lib.5. c.4.*

was the preaching of *Simon Magus*, who gave out that himſelfe was ſome great one, even the great Power of God. Of *Montanus* and his Schollars, who preached him for the Comforter that was promiſed. Of *Pelagius* and his aſſociates, who though they did acknowledge the Name of Grace, to decline envie, and avoyde the curſe of the great Councell of Carthage, yet ſtill they did but ſhelter their proud hereſies under equivocations and ambiguities. Of the *Maſſilienſes*, in the times of *Proſper* and *Hilarie*, and ſome ancient Schoole-men touching pre-exiſtent congruities for the preparations of Grace, and co-exiſtent concurrencies with the Spirit for the production of Grace. Of the Papiſts in their doctrines of indulgences, authoritative abſolution, merits of good workes, juſtification, and other like, which doe all in effect out-face and give the lye unto the Apoſtle, when hee calleth Chriſt an able or ſufficient Saviour.

Gratię vocabulo frangens invidiam, offenſionemq; declinans, Aug. de Grat. Chriſt. l.1. c. 37. & Epiſt. 105.

Heb. 7. 25.

Thirdly, men preach themſelves when they make themſelves the end of their preaching, when they preach their owne parts, paſſions, and deſignes, and ſeeke not the Lord; when * out of envie, or covetouſneſſe, or ambition, or any other ſervile or indirect affection, men ſhall prevaricate in the Lords Meſſage, and make the Truth of God ſerve their owne turnes. When men ſhall ſtand upon Gods holy mount as on a theater, to act their owne parts, and as on a ſtep to their owne advancement; when the truth of God, and the death of Chriſt, and the Kingdome of Heaven, and the fire of Hell, and the ſoules of men, and the ſalvation of the world ſhall bee made baſely ſerviceable and contributary to the boundleſſe pride of an Atheiſticall *Diotrephes*. Such as theſe were they, who in the times of *Conſtantius* the Emperour, poyſoned the world with Arrianiſme; and in the times of Saint *Cyprian*, provoked perſecutions againſt the Church; and in the times of *Iſrael* enſnared the ten Tribes till

* Jer. 10. 21.
Phil. 1. 16.
Ezek. 34. 2, 3.
Eſai. 56. 11.
Mic. 3. 5.
2 Pet. 2. 14, 15.
Jud. v. 11.
3 Joh. v. 9.
Amos 7. 12, 13.

Sulpit. Sever. lib. 2.
Cypr. de Lapſis.

Hoſ. 5. 1. 9. 7,8. Jer.23. 28,29. till they were utterly deſtroyed, and blinded the two Tribes, till they were led away captive by the Babylonians: ſo horrid are the conſequences of taking away the Goſpell of Chriſt from him, and making it the Rod not of his ſtrength, but of our owne pride or paſſion. Wee muſt therefore alwayes remember that the Goſpell is Chriſts owne, and that will encourage us to ſpeake it as we ought to ſpeake.

Firſt, with authoritie and boldneſſe, without ſilence or connivence at the ſinnes of men. Though in our private and perſonall relations we are to ſhew all modeſtie, humilitie, and lowlineſſe of carriage towards all men, yet in our maſters buſineſſes, we muſt not reſpect the perſons, nor be daunted at the faces of men. *Paul* a priſoner was not affraid to preach of righteouſneſſe and temperance, and judgement to come before a corrupt and laſcivious Prince, though it made him tremble.

Matth.13.52. 1 Cor.3. 10. Secondly, with wiſedome; as a Scribe inſtructed to the Kingdome of Heaven. This was Saint *Pauls* care to worke as a wiſe maſter-builder. When Chriſts enemies watched him to pick ſomething out of his mouth, whereby they might accuſe him; wee finde ſo much depth of wiſedome in the anſwers and behaviours of Chriſt, as Matt.22.22.46 utterly diſappointed them of their expectations, and ſtrook them which ſuch amazement, that they never durſt aske him queſtions more: So ſhould wee endeavour to behave our ſelves in ſuch manner, as that our miniſterie 2 Cor. 6. 3. may not be blamed, nor the truth of God expoſed to cenſure or diſadvantages: for ſacred truthes may bee ſometimes either ſo unſeaſonably, or ſo indigeſtedly, and uncoherently delivered, as may rather open than ſtop the mouthes of gain-ſayers, and ſooner diſcredit the truth than convert the adverſary. The Apoſtle ſaith, that Jud.v.22,23. we are to *make a difference, to ſave ſome with compaſſion, others with feare.* This is to ſpeake *a word in due ſeaſon,* and as our Saviour did, *to ſpeake as men are able to beare;*

to preſſe the Word upon the conſcience with ſuch ſeaſonable and ſutable enforcements as may be moſt likely to convince thoſe judgements, and to allure thoſe affections which we have to doe withall. It is not knowledge in the generall, but the right uſe thereof, and wiſe application unto particulars which winneth ſoules. *The tongue of the wiſe uſeth knowledge aright.* This is that heavenly Craft, wherewith the Apoſtle caught the Corinthians as it were *by guile*: ſuch Art hee uſeth towards the Philoſophers of Athens, not exaſperating men who were heady and confident in their owne rules, but ſeeming rather to make up the defects which themſelves in the inſcription of their Altar confeſſed, and to reveale that very God unto them, whom they worſhipped, but did not know. Therefore wee finde him there honouring their owne learning, and out of that diſputing for a reſurrection, and againſt idolatrie, to ſhew that Chriſtian Religion was no way againſt that learning or rectified reaſon which they ſeemed to profeſſe. The like Art hee uſed towards King *Agrippa*, firſt preſuming of his knowledge and credit which he gave to the Prophets, and then meeting and ſetting on his inclinable diſpoſition to embrace the Goſpell; like the wiſedome of the ſervants of *Benhadad* unto *Ahab*, *They did diligently obſerve whether any thing would come from him, and did haſtily catch it; and they ſaid, Thy Brother Benhadad.* And the like wiſedome hee uſed every where, he denyed himſelfe his owne libertie, and made himſelfe a ſervant unto all; to the Jew as a Jew, to the Greeke as a Greeke, to the weake as weake, and all things to all, that by all meanes he might ſave ſome, and ſo further the Goſpell. One while he uſed Circumciſion, that he might thereby gaine the weake Jewes; another while hee forbade Circumciſion, that he might not miſguide the converted Gentiles, nor give place by ſubjection unto falſe brethren. *Who is weake*, ſaith he, *and I am not weake? who is offended, and I burne*

Prov.11.30.
Prov.15.2.
2 Cor.12.16.
Act.17.23,28.
Act.26.2,3.27,29.
1 King.20.33.
1 Cor.9.19.23
2 Cor.11.29.

burne not? His care of mens ſoules made him take upon him every mans affection, and accommodate himſelfe unto every mans temper; that hee might not offend the weake, nor exaſperate the mightie, nor diſ-hearten the beginner, nor affright thoſe which were without, from comming in, but be All unto All for their ſalvation. The ſame love is due unto all, but the ſame method of cure is not requiſite for all: With ſome, Love travelleth in paine; with others, it rejoyceth in hope; ſome it laboureth to edifie, and others it feareth to offend; unto the weake it ſtoopeth, unto the ſtrong it raiſeth it ſelfe; to ſome it is compaſſionate, to others ſevere; to none an enemie, to all a Mother. But all this it doth, *non mentiendo, ſed compatiendo*; not by belying the truth, but by pittying the ſinner. It is not the wiſedome of the fleſh, nor to be learned of men; the Scripture alone is able to make the man of God *wiſe unto the worke of Salvation.*

Eadem omnibus debetur charitas non eadem medicina, &c. Aug. de Catech. Rudib. cap. 15.

Thirdly, with meekneſſe; for that is the Child of Wiſedome: *Who is a wiſe man,* ſaith Saint Iames, *let him ſhew out of a good converſation his workes* ἐν πραΰτητι σοφίας, *with meekneſſe of wiſedome*: and againe, *The wiſedome which is from above, is pure, peaceable, gentle, eaſie to be intreated, full of mercie.* The Goſpel is Chriſts Goſpel, and it muſt be preached with Chriſts ſpirit, which was very meeke and lowly. When the Diſciples would have called for fire from Heaven upon the Samaritanes, for their indignitie done unto Chriſt, hee rebuked them in a milde and compaſſionate manner, *Ye know not what ſpirit ye are of.* A right Evangelicall Spirit is ever a meek and a mercifull Spirit. *If a man* (ſaith the Apoſtle) *be over taken in a fault, ye which are ſpirituall reſtore ſuch an one in the ſpirit of meekeneſſe*: and againe, *In meekeneſſe,* ſaith the Apoſtle, *Inſtruct thoſe that oppoſe themſelves*, if God peradventure will give them repentance to the acknowledging of the truth.

Jam. 3. 13, 17.

Matth. 11. 29. 21: 5.

Luke 9. 55.

Gal. 6. 1.
2 Tim. 2. 25.

Laſtly, with faithfulneſſe, in as much as the Goſpell is none

VERSE 2.

none of ours, but Chriſts, whoſe ſervants and ſtewards we are. Chriſt was faithfull, though he were a Son over his owne houſe, and therefore might in reaſon have aſſum'd the more liberty to doe his owne will: much more doth it become us who are but his Officers, to be faithfull too, not to diſſemble any thing which the eſtate and exigence of thoſe ſoules committed to our charge, ſhall require us to ſpeake, not to adde, diminiſh, or deviate from our commiſſion; preaching one Goſpell in one place, and another in another; but to deliver onely the Counſell of God; and to watch over the Soules of men, as they that muſt give an account.

Heb.3.2.
1 Cor.4.2.
2 Tim.2.2.
Deut.4.2.
Gal.1.6.
Acts 20.27.
Heb.13.17.

Againe, ſince the Goſpell is Chriſts *owne Power*, we muſt all learne from thence two duties: Firſt, to receive it as from him with the affections of ſubjects, which have beene bought by him; that is, firſt in hearing of the Word, to expect principally *his voyce*, and to ſeeke him ſpeaking from Heaven. This is the nature of Chriſts ſheepe, to turne away their eares from the voyce of ſtrangers; and *to heare him*. Two things principally there are which diſcover the voyce of Chriſt in the Miniſtery of the Word: Firſt, it is a ſpirituall and *heavenly Doctrine*, full of purity, righteouſneſſe and peace, touching the ſoule, with a kinde of ſecret and magneticall vertue, whereby the thoughts, affections, conſcience and converſation are turned from their earthly center, and drawne up unto him as Eagles to a carcaſſe. Secondly, it is a powerfull, an edged, a *piercing Doctrine*. If the Word thou heareſt ſpeake unto thy conſcience, if it ſearch thy heart, if it diſcover thy luſts, if it make thy ſpirit burne within thee, if it caſt thee upon thy face, and convince and judge thee for thy tranſgreſſions, if it binde up thy ſoares, and clenſe away thy corruptions, then it is certainly Chriſts Word, and then it muſt be received with ſuch affections as becommeth the Word of Chriſt.

Joh.10.4,5,27.
Joh.3.12.
Jam.3.17.
Heb.4.12.

Firſt, with Faith: if we conferre with fleſh and bloud, we ſhall be apt ever to cavill againſt the Truth; For hee

VERSE 2. that rejecteth Chriſt, doth never receive his Word. A
fleſhly heart cannot ſubmit unto a Heavenly Doctrine.
John 12.48. Chriſt and his Apoſtles did every where endure the con-
Rom. 8. 7. Heb. 12. 3. tradiction of ſinners. But yet he claimeth his honour over
Acts 13. 45. the conſciences of men, to over-rule their aſſents againſt
Acts 28. 23. all the miſts and ſophiſticall reaſonings of the fleſh. The
1 John 1. 1, 2. Apoſtles themſelves preached nothing, but either by im-
Gal. 1. 12. mediate commiſſion from him, or out of the Law and
Matth. 5. 22. Prophets. But his uſuall forme was, *Verily I ſay unto you*,
noting that hee onely was unto the Church the Author
and Fountaine of all Heavenly Doctrine, that unto him
onely belongeth that authoritative and infallible Spirit
which can command the ſubſcription and aſſent of the
conſcience, that hee onely can ſay with boldneſſe to the
John 4. 21. ſoule, as hee did to the Samaritane woman, *Beleeve mee*.
And that therefore no authority either of Men, or
Churches, either Epiſcopall, Papall, or Synodicall, can
without open Sacrilege uſurpe power to over-rule the
faith of men, or impoſe any immediate and Doctrinall
neceſſity upon the conſcience in any points which are
not ultimately and diſtinctly reſolved into the evident
2 Cor. 1. 24. authority of Chriſt in his Word. Saint *Paul* himſelfe
1 Pet. 5. 3. durſt not aſſume Dominion over the faith of men; nor
Saint *Peter* neither ſuffer any Elders (amongſt whom
hee reckoneth himſelfe as an Elder alſo) κατακυριεύειν, *to
over-rule, or preſcribe* unto the heritage of God. It is
Heb. 4. 2. onely Chriſts Word which the hearts of men muſt ſtoop
1 Theſ. 2. 13. and attend unto, and which they muſt mingle with faith
that it may bee profitable unto them; that is, they muſt
let it into their hearts with this aſſurance, that it is not
the breath of a Man, but the Meſſage of Chriſt, who is
true in all his threatnings, and faithfull in all his promiſes,
and pure in all his precepts; that hee ſendeth this Mini-
ſtery abroad for the perfection of the Saints, and the edi-
Eph. 4. 12. fication of his Church, and therefore if they be not here-
Eſai. 55. 11. by cleanſed, and built up in his body, they doe as much

as in them lieth, make voide the holy Ordinance of God, which yet muſt never returne in vaine. The Word of God doth *effectually worke* onely in thoſe that beleeve. It worketh in hypocrites, and wicked hearers, (according to the meaſure of that imperfect faith which they have) but it worketh not effectually; that is, it doth not conſummate or accompliſh any perfect worke, but onely in thoſe that beleeve; in the reſt it proves but an abortion, and withers in the blade.

Secondly, (a) with love, and readineſſe of minde, without deſpiſing or rejecting it. No man can be ſaved who doth not *receive the Truth in love*, who doth not receive it (as the primitive Saints did) *with gladneſſe and readineſſe of minde*; as *Eli*, though from the hand of *Samuel* a Childe; as *David*, though from the hand of *Abigail* a Woman; as the *Galatians*, though from the hand of *Paul*, an infirme and perſecuted Apoſtle. For herein is our homage to Chriſt the more apparent, when we ſuffer a little childe to leade us.

a 2 Theſ.2.10.
Acts 2. 41.
Acts 17.11.
Acts 21.17.
1 Sam.3. 18.
1 Sam.25. 32.
Gal. 4. 14.
Eſai. 11. 6.

Thirdly, (b) with meekneſſe and ſubmiſſion of heart, reverencing and yeelding unto it in all things. Wreſting, ſhifting, evading, perverting the Word, is as great an indignity unto Chriſt, as altering, interlining, or raſing a patent which the King hath drawne with his owne royall hand, is an offence againſt him. Patience and effectuall obedience even in affliction, is an argument that a man eſteemes the Word to be indeed Gods owne Word, and ſo receives it. Hee onely that putteth off the old man, the corrupt deceitfull luſts of his former converſation, and is renewed in the Spirit of his minde, is the man that hath heard, and beene taught by Chriſt, that hath received the *Truth in him*.

b Jam.1. 21.
Levit.26. 2.
Acts 10.33.
1 Theſ.2.13,14
Epheſ.4. 2,22.

Againe, in as much as the Goſpell is the Rod of *Chriſts owne ſtrength*, or the inſtrument of his arme (who hath beleev'd our report, and to whom is the *arme of the Lord revealed*) and the inſtrument is no further operative or

Eſai.53. 1.

effectuall than according to the meaſure of that impreſſed vertue, which it receiveth from the ſuperiour cauſe; therefore we ſhould learne alwayes to repaire unto Chriſt for the ſucceſſe of his Word. For he onely is the Teacher of mens hearts, and the Author of their faith. To him onely it belongeth to call men out of their graves, and to quicken whom he will. We have nothing but the Miniſtery, hee keepeth the Power in his owne hands, that men might learne to waite upon him, and to have to doe with him, who onely can ſend a bleſſing with his Word, and teach his people to profit thereby.

Another ground of the power of the Word is, that it is *ſent from God*. The *Lord ſhall ſend forth the Rod of thy ſtrength.* From which particular likewiſe we may note ſome uſefull obſervations, as,

First, that Gods appointment and ordination is that which gives being, life, majeſty, and ſucceſſe to his owne Word, authoritie, boldneſſe, and protection to his ſervants. When he ſendeth his Word he will make it proſper. Eſai.55.11. Exod.3.4. When *Moſes* diſputed againſt his going downe into Egypt to deliver his brethren, ſometimes alleadging his owne unfitneſſe and infirmity, ſometimes the unbeliefe of the people, this was ſtill the warrant with which God encouraged him, *I will bee with thee, I have ſent thee, doe not I make mans mouth? I will bee with thy mouth and teach thee what thou ſhalt ſay.* Amos 7.14,15 I was no Prophet, neither was I a Prophets Sonne (ſaith *Amos*) but I was an heardſman, and a gatherer of Sycamore fruit: *And the Lord tooke me as I followed the flocke, and ſaid unto me, Goe prophecie unto my people Iſrael.* And this made him peremptory in his office, to prophecie againſt the idolatry of the Kings Court, and againſt the flatterie of the Prieſt of Bethel. Act.4.13. 5.29 35,36. And this made the Apoſtles bold, though otherwiſe unlearned and ignorant men, to ſtand againſt the learned Councell of Prieſts and Doctors of the Law, *Wee ought to obey God rather than men.* Upon which, Grave was the advice of *Gamaliel*; If this counſell or worke be of men, it will come to naught; *But if it be of God, yee cannot overthrow it*, leſt haply ye be found to fight againſt God. For to withſtand the power or progreſſe of the Goſpel, is to ſet a mans face againſt God himſelfe.

Secondly, in as much as the Goſpel is ſent forth by God, that is, revealed and publiſhed out of Sion, we may obſerve, That Euangelicall Learning came not into the World by humane diſcovery or obſervation, but it is utterly above the compaſſe of all reaſon or naturall diſquiſition, neither men nor Angels ever knew it but by divine revelation. And therefore the Apoſtle every where calleth it a *Myſtery*, *a great and a hidden myſtery*, which was kept ſecret ſince the World began. There is a *Naturall Theologie*, without the Word, gathered out of the workes of God, out of the reſolution of cauſes and effects into their firſt originals, and out of the Law of nature written in the heart. But there is *no naturall Chriſtianity*. Nature is ſo farre from finding it out by her owne inquiries, that ſhe cannot yeeld unto it when it is revealed without a Spirit of Faith to aſſiſt it. The Jewes ſtumbled at it as diſhonourable to their Law; and the Gentiles derided it, as abſurd in their Philoſophy. It was a *Hidden and ſecret wiſdome*; the execution and publication whereof was committed onely to CHRIST. In God it was an *Eternall Goſpel*: for Chriſt was a Lambe ſlain from before the foundations of the World, namely in the predeterminate counſell and decree of his Father; but revealed it was not till the diſpenſation of the *fulneſſe of time*, wherein he gathered together in one all things in Chriſt. The purpoſe and ordination of it was eternall, but the preaching and manifeſtation of it reſerved untill the time of Chriſts ſolemne inauguration into his Kingdom, and of the obſtinacy of the Jewes, upon whoſe defection the Gentiles were called in.

Rom. 16.25.
1 Cor. 2.7,9.
Rom. 1,20.
2.14,15.
Rev. 14.16.
1 Pet. 1.20.
1 Cor. 2.7,10.
Eph. 19.10.
Eph. 3.9,11.

Which might teach us to adore the unſearchableneſſe

Act. 14.16,17.
30.

of Gods judgements unto former ages of the world,
whom he ſuffered to walke in their own wayes, and
to live in times of utter ignorance, deſtitute of any knowledge
of the Goſpel, or of any naturall parts, or abilities
John 17.3. to finde it out. For if theſe things be true: Firſt, that
Eſai 53.11. without the knowledge of Chriſt there is no ſalvation.
*This is eternall life to know thee, and him whom thou haſt
1 Cor.2.14. ſent Ieſus Chriſt. By his knowledge ſhall my righteous ſervant
juſtifie many.* Secondly, that Chriſt cannot be
knowne by naturall, but Euangelicall and revealed light.
John 1.5. *The naturall man cannot know the things of the Spirit of
God*, becauſe they are ſpiritually diſcerned. The light
ſhined in darkneſſe, and the darkneſſe was ſo thicke and
fixed that it did not let in the light nor apprehend it.
Exod.4.22. Thirdly, that this light was at the firſt ſent onely unto
the Jewes, as to the firſt-borne people, (excepting onely
ſome particular extraordinary diſpenſations and priviledges
to ſome few firſt-fruits and preludes of the Gentiles.)
Pſal.147.20, *He ſhewed his Word unto Iacob, his Statutes and his
Vide Cameron. *Iudgements unto Iſrael. He hath not dealt ſo with any
de Eccl.p.81. nation.* He hath not afforded the meanes of ſalvation ordinarily
unto any other people; the world by wiſdom
knew him not. Fourthly, that this ſeverall diſpenſation
toward one another, the giving of ſaving knowledge
to one people, and with-holding it from others, was not
grounded upon any preceding differences and diſpoſitions
thereunto in the people, but onely in the *Love of
God. The Lord thy God hath choſen thee to be a ſpeciall
Deut.7.6,7. people unto himſelfe, above all people that are upon the face
of the earth.* The Lord did not ſet his love upon you nor
chooſe you, becauſe ye were more in number than any
people (for ye were the feweſt of all people) *But becauſe
Deut.9.6. the Lord loved you, &c. The Lord thy God giveth thee not
this good land to poſſeſſe it for thy righteouſneſſe, for you
Joſh.24.2,3. are a ſtiffe-necked people. Your fathers dwelt on the other
ſide of the flood in the old time, and they ſerved other gods.*

There was no difference between them and the Gentiles from whom I gathered them. Fifthly, that the Goſpel was hidden from others *in God*, his own will and counſell was the cauſe of it. He forbad men to go into the Cities of the Gentiles, neither were they to go unto them without a ſpeciall gift, and commiſſion. The ſame *Beneplacitum* was the reaſon of revealing it to ſome, and of hiding it from others; *Even ſo, O Father, for ſo it ſeemed good in thy ſight.* If all theſe particulars be true, needs muſt we both admire the inſcrutableneſſe of Gods judgements towards the Gentiles of old, (for no humane preſumptions are a fit meaſure for the wayes and ſeverities of God towards ſinners. And alſo everlaſtingly adore his compaſſions towards us, whom he hath reſerved for theſe times of light, and, out of the alone unſearchable riches of his grace, hath together with principalities and powers in heavenly places, made us to ſee what is the fellowſhip of that great myſtery which from the beginning of the world was hidden in himſelfe.

Epheſ.3.9.
Matth.10.5.
Eph.3.7,8.
Matth.11.25.26.
Epheſ.3.9,11.
Rom.11.33.

Thirdly, in that the Lord doth ſend forth the Goſpel of Chriſt out of *Sion* into the world, we may further obſerve that the Goſpel is a Meſſage, and an invitation from heaven unto men. For, for that end was it ſent, that thereby men might be invited and perſwaded to ſalvation. The Lord ſendeth his Son up and down, carrieth him from place to place; he is ſet forth before mens eyes, he comes, and ſtands, and cals, and knockes at their doores, and beſeecheth them to be reconciled. He ſetteth his Word before us, at our doores, and in our mouthes and eares. He hath not erected any ſtanding Sanctuary or City of refuge for men to flie for their ſalvations unto, but hath appointed Ambaſſadours, to carry this treaſure unto mens houſes where he inviteth them, and intreateth them, and requireth them, and commandeth them, and compelleth them to come in to his feaſt of mercy. And this muſt needs be πλοῦτος ἀνεξιχνίαστος, an unſearchable

Gal.3.1.
Col.1.6.
Revel.3.20.
Jer.26.4.
Deut.30.19.
Rom.10.8.
2 Cor.5.20.
Matth.11.28.
Mich.6.8.
1 John 3.23.
Luke 14.23.

riches of grace, for mercy, pardon, preferment, life, ſalvation to go a begging, and ſue for acceptance; and very unſearchable likewiſe muſt needs be the love of him, and madneſſe of folly in wicked men, to trample upon ſuch pearles, and to neglect ſo great ſalvation when it is tendered unto them. O what a heavy charge will it be for men at the laſt day, to have the mercy of God, the humility of Chriſt, the entreaties of the Spirit, the proclamations of pardon, the approaches of ſalvation, the dayes, the yeares, the ages of peace, the Miniſters of the Word, the Book of God, the great Myſtery of Godlineſſe, to riſe up in judgement, and to teſtifie againſt their ſoules?

Heb.5.4. Laſtly, in that the Goſpel is ſent from God, the Diſpencers thereof muſt look unto their Miſſion, and not intrude upon ſo ſacred a buſineſſe before they are thereunto *called by God*. Now this *call* is twofold: *Extraordinary* by immediate inſtinct, and revelation from God, which is ever accompanied with immediate and infuſed gifts (of this we do not now ſpeak:) And *Ordinary*, by impoſition of hands, and Eccleſiaſticall deſignation. Whereunto there are to concur three things. Firſt, an Act of *Gods providence* caſting a man upon ſuch a courſe of ſtudies, and faſhioning his minde unto ſuch affections towards learning, and diſpoſing of him in ſuch Schooles and Colleges of the Prophets, as are congruous preparations, and were appointed for nurſeries and ſeminaries of Gods Church. It is true, many things fall under Gods *providence*, which are not within his *allowance*, and therefore it is no ſufficient argument to conclude Gods conſent or commiſſion in this office, becauſe his wiſdom hath caſt me upon a collegiate education. But when therewithall, he in whoſe hands the hearts of all men are as clay or wax, to be moulded into ſuch ſhapes as the counſell of his will ſhall order, hath bended the deſires of my heart to ſerve him in his Church, and hath ſet the ſtrongeſt delight of my minde upon thoſe kindes of

Gal.1.12.

learning which are unto that Service moſt proper and conducent; when meaſuring either the good will of my heart, or the appliableneſſe of my parts, by this, and other profeſſions of learning, I can clearly conclude that that meaſure and proportion which the Lord hath given me is more ſuteable to this, than other learned callings, I ſuppoſe, other qualifications herewith concurring, a man may ſafely from thence conclude, that God, who will have every man live in ſome profitable calling, doth not onely by his *providence* permit, but by his *ſecret direction* lead him unto that ſervice, whereunto the meaſure of gifts which he hath conferred upon him are moſt ſuteable and proper. And therefore ſecondly, there is to be reſpected in this *Ordinary miſſion*, the meet qualification of the perſon who ſhall be ordained unto this Miniſtery. For if no Prince will ſend a mechanicke from his loom, or his ſheeres, in an honourable Embaſſage to ſome other forraigne Prince, ſhall we thinke that the Lord will ſend forth ſtupid and unprepared Inſtruments about ſo great a worke as the perfecting of the Saints, and Edification of the Church? It is regiſtred for the perpetuall diſhonour of that wicked King *Ieroboam* (who made no other uſe of any Religion but as a ſecondary by-thing, to be the ſupplement of policy) *that he made of the loweſt of the People*, thoſe who were really ſuch as the Apoſtles were falſely eſteemed to be, the ſcum and off-ſcouring of men, to be Prieſts unto the Lord. Now the Qualities more directly and eſſentially belonging unto this Office are theſe two, *Fidelity* and *Ability*. The things ſaith the Apoſtle, which thou haſt heard of amongſt many witneſſes, *The ſame commit thou to faithfull men, who ſhall be able to teach others alſo.*

1 Kings 12.31.

2 Tim. 2.2.

We are ſtewards of no meaner a gift than the *Grace of God*, and *Wiſedome of God*, that grace which by Saint *Peter* is called ποικίλη χάρις, *a manifold Grace*; and that wiſdom which by Saint *Paul* is called πολυποίκιλος σοφία the

1 Pet. 4.10.
Epheſ. 3.10.

manifold wiſedome of God. We are the depoſitaries and diſpenſers of the moſt pretious treaſures which were ever opened to the ſonnes of men, the incorruptible and pretious bloud of Chriſt, the exceeding great and pretious promiſes of the Goſpel, the Word of the Grace of God and of the unſearchable riches of Chriſt. Now it is required of ſtewards that a man be found faithfull, that he defraud not Chriſt of his purchaſe, which is the ſoules of men, nor men of their price and priviledge, which is the bloud of Chriſt; that he neither favour the ſinnes of men, nor diſſemble the truth of God; that he watch, becauſe he is a ſeer, that he ſpeak, becauſe he is an oracle, that he feed, becauſe he is a ſhepheard, that he labour, becauſe he is a husbandman, that he be tender, becauſe he is a mother, that he be carefull, becauſe he is a father, that he be faithfull, becauſe he is a ſervant to God and his Church; in one word, that he be inſtant in ſeaſon and out of ſeaſon, to exhort, rebuke, inſtruct, to do the worke of an Euangeliſt, to accompliſh and make full proof of his Miniſtery, becauſe he hath an account to make, becauſe he hath the preſence of Chriſt to aſſiſt him, the promiſes of Chriſt to reward him, the example of Chriſt, his Apoſtles, Prophets, Euangeliſts, Biſhops and Martyrs of the pureſt time, who have now their palmes in their hands, to encourage him. (*a*) It was Chriſts cuſtome to *enter into their Synagogues on the Sabbath-dayes, and to reade and expound the Scriptures* to the people. (*b*) It was Saint *Pauls manner to reaſon in the Synagogues, and to open the Scriptures on the Sabbath-dayes.* (*c*) Upon Sunday, ſaith *Iuſtin Martyr,* All the Chriſtians that are in the Cities or Countries about meet together, and after ſome Commentaries of the Apoſtles, and writings of the Prophets have been read, the Senior or Preſident doth by a Sermon exhort the people, and admoniſh them to the imitation and practice of thoſe divine Truths which they had heard read unto them. And

1 Cor.4.2.

a Luke 4. 16.31.
b Acts 17.2. 18 4.
c Τῇ τοῦ ἡλίου λεγομένῃ ἡμέρᾳ πάντων κατὰ πόλεις ἢ ἀγροὺς μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται. εἶτα παυσαμένου τοῦ ἀναγινώσκοντος, ὁ προεστὼς διὰ λόγου τὴν νουθεσίαν καὶ πρόκλησιν τῆς τῶν καλῶν τούτων μιμήσεως ποιεῖται. *Iuſtin. Martyr. Apol.2. Tert. Apol.c.39.*

(*d*) And Saint *Auſtin* telleth us of *Ambroſe*, that he heard him rightly handling the Word of God unto the people every Lords day. Yea, it ſhould ſeem by the Homilies of Saint *Chryſoſtome* that he did oftentimes preach daily unto the people, and therefore we frequently meet with his χθὲς, yeſterday this and this I taught you. (*e*) And *Origen* intimateth this frequency of expounding the Scriptures in his time, if, ſaith he, you come frequently unto the Church of God, and there attend unto the ſacred Scriptures and to the explication of thoſe heavenly commandments thy ſoul will be ſtrengthened, as thy body with food. And (*f*) our Church in her Eccleſiaſticall Conſtitutions hath provided for the continuance of ſo faithfull and pious a cuſtome, injoyning every allowed Preacher to have a Sermon every Sunday in the yeer, and in the afternoon beſides to ſpend halfe an hour in catechizing the younger and ruder ſort in the Principles of Chriſtian Religion. The neglect of which moſt neceſſary duty no man can more bewail, nor more urge the neceſſity thereof, than thoſe who looking abroad into the world have experience of more thicke and palpable darkneſſe in the mindes of men, concerning thoſe abſolutely neceſſary Doctrines of the paſſion, merits, and redemption of Chriſt and of faith in them, than men who have not with their own eyes obſerved it can almoſt beleeve. And that too in ſuch places where Sermons have been very frequently preached. I will cloſe this point with the aſſertion and profeſſion of holy *Auſtin*. (*g*) Nothing, ſaith he, is in this life more pleaſant and eaſie than the life of a Biſhop or Miniſter if it be perfunctorily and flatteringly executed, but then in Gods ſight *Nihil turpius*, *miſerius*, *damnabilius*, and it was his profeſſion, ( ) that he was never abſent from his Epiſcopall ſervice and attendance, upon any licentious and aſſumed liberty, but onely upon ſome other neceſſary ſervice of the Church.

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[d] *Eum in populo verbum veritatis rectè tractantem omni die Dominico audiebam.* Aug. Conf. lib.6.c.3.

[e] *Si ad Eccleſiam frequenter venias, aurem divinis literis admoveas, explanationem mandatorum cœleſtium capias: ſicut cibis caro, ita ſpiritus verbis divinis convaleſcet,* Orig. Hom. 9. in Levit.

[f] Canon.45.59

[g] *Nihil in hac vita lætius aut hominibus acceptabilius, Epiſcopi, aut presbyteri, aut Diaconi officio, ſi perfunctorie atque adulatorie res agatur, &c.* Aug. E.148

[h] *Illud noverit dilectio veſtra, nunquam me abſentem fuiſſe licentiosa libertate, ſed neceſſaria ſervitute,* Aug. Epiſt.138.

Touching the ability required in the diſcharge of this great Office, there are (as I conceive) two ſpeciall branches thereunto belonging. Firſt, *Learning* for the right information of the conſciences of men, that men may not pervert the Scripture. Secondly, *Wiſedome or ſpirituall prudence* for ſeaſonable application of the truth to particular circumſtances, which is that which maketh a *wiſe builder.* For this latter, it being ſo various, (*i*) according to thoſe infinite varieties of particular caſes and conditions, which are hardly reducible unto generall rules, I cannot here ſpeak, but refer the Reader to the grave and pious counſels of thoſe (*k*) holy men who have given ſome directions herein. For the other, two great workes there are which belong to this high calling. *Inſtruction* of the Scholar, and *Conviction* of the Adverſary. Unto the perfection of which two ſervices, when we duly conſider how many different parts of learning are requiſite, as knowledge of the (*l*) Tongues, for the better underſtanding of the holy Scriptures by their originall idiome and emphaſis; of the Arts, to obſerve the connexion, and argumentation, and method of them; of ancient cuſtomes, Hiſtorie, and Antiquities of the Babylonians, Perſians, Greekes and Romans; without inſight whereinto the full meaning of many paſſages of holy Scripture cannot be clearly apprehended; of School-learning, for diſcovering and repelling the ſubtilty of the adverſaries, a thing required in a Rhetorician by *Ariſtotle* and *Quintilian*, inſomuch (*a*) that *Iulian* the Apoſtate complained of the Chriſtians, that they uſed the weapons of the Gentiles againſt them, and therefore interdicted them the uſe of Schooles of learning; (*b*) laſtly, of Hiſtories and Antiquities of the Church, that we may obſerve the ſucceſſion of the Profeſſours, and Doctrines hereof, the originals and ſproutings of hereſie therein, the better to anſwer the reproaches of our inſolent Adverſaries, who lay innovation to our charge. I ſay, when we duly conſider theſe particulars, we cannot

ſuffi-

i Οὐδ' ἐστὶν ἡ φρόνησις τῶν καθόλου μόνον, ἀλλὰ δεῖ καὶ τὰ καθ' ἕκαστα γνωρίζειν, &c. *Ariſt. Ethic. l. 6. cap. 8.*

k *Aug. in lib. de Doctr. Chriſt. & de Catech. Rud. Gregor. Mag. de Officio Paſtor. part. 3. c. 1. &c.*

l *Hiero. Apol. adverſ. Ruffin. Aug. de Doctr. Chriſt. lib. 2. c. 16, 17, 39.*

a *Theodoret. Hiſt. 3. c. 7.*

b *Aug. de Doct. chriſt. l. 2. c. 28. Vid. Greg. Nazianz. Orat. 1.*

ſufficiently admire, nor deteſt the ſaucineſſe of thoſe bold intruders, who when they have themſelves neede to bee taught what are the firſt Principles of the Oracles of God, become teachers of the ignorant before themſelves have beene Diſciples of the learned, and, before either maturitie of yeares, or any ſevere progreſſe of ſtudies have prepared them, boldly leape, ſome from their manuall trades, many from their Grammar and Logicke rudiments, into this ſacred and dreadfull Office, unto which heretofore the moſt learned and pious men have trembled to approach. To theſe men I can give no better advice than that which *Tully* once gave unto *Ariſtoxenus* a Muſitian, who would needes venture upon Philoſophicall difficulties, and out of the principles of his Art determine the nature of a humane ſoule, *Hæc magiſtro relinquat Ariſtoteli, canere ipſe doceat.* Let them ſpend their time in the worke which beſt befits them, and leave great matters unto abler men.

Docent Scripturas quas non intelligunt, prius imperitorū magiſtri, quam Doctorum Diſcipuli, &c. Hieron. Eph. 8. ad Demetriad. Apol. ad Domnion. & To. 3. Epiſtol. Ep. ad Paulinum.

Thirdly and laſtly, unto this call is requiſite the * *impoſition of hands*, and the authoritative act of the Church ordaining and ſetting apart, and deriving actuall power upon ſuch men, of whoſe fidelity and ability they have ſufficient evidence (for *hands are not to be laid ſuddenly on any man*) to preach the Word, and to adminiſter the Sacraments, and to doe all thoſe miniſteriall acts, upon which the edification of the People of Chriſt doth depend. I have now done with the firſt of Chriſts regalities in the Text, which was the *Scepter of his Kingdome.*

* *Hi ſunt qui ſe ultro apud temerarios convenas ſine divinâ diſpoſitione præficiunt, qui ſe præpoſitos ſine ulla Ordinationis lege conſtituunt, qui nomine Epiſcopatū dante Epiſcopi ſibi nomen aſſumunt.* Cyprian. de unitat. Eccleſiæ.

Now to ſpeake a word of the ſecond, which is *Solium*, the *Throne of his Kingdome*. The Lord ſhall ſend the Rod of thy ſtrength *out of Sion*. Which notes unto us: Firſt, that the Church of the Jewes was the chiefe originall, Metropolitan Church of all others. Therefore, our Saviour chargeth his Diſciples to *Tarry in the City of Jeruſalem, till they ſhould bee endued with power from on high.*

Luke 24 49.

high. The Apoſtle ſaith, that they had the advantage or precedence and excellency above other people, becauſe *unto them were committed the Oracles of God. To them did pertaine the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service of God, and the Promiſes.* Of them was Chriſt after the fleſh. All the Fathers, Patriarchs, Prophets, Apoſtles, and Writers of the Holy Scriptures were of them. There is no Church can ſhew ſuch Priviledges, nor produce ſuch authentique Records for her precedency, as the Church of the Jewes. Therefore they are called by an excellency *Gods* (*a*) *firſt-borne*, and (*b*) the *firſt fruites of the Creatures*, they are called *The* (*c*) *Children of the Kingdome*, whereas others were at firſt (*d*) *dogs*, and (*e*) *ſtrangers*. Their (*f*) Titles, *Sion, Hieruſalem, Iſrael*, are uſed as proper names to expreſſe the whole Church of God by, though amongſt the Gentiles. Chriſt Jeſus though he came as a *Saviour unto All*, yet he was ſent to be a *Prophet and a Preacher* onely unto them. Therefore the Apoſtle calleth him (*g*) the *Miniſter of the Circumciſion*, that is, of the Jewes, and hee ſaith, (*h*) *I am not ſent but unto the loſt ſheepe of the houſe of Iſrael.* And when hee gave his Apoſtles their firſt Commiſſion, (*i*) hee ſent them *onely into the Cities of the Iewes*; the (*k*) Gentiles were incorporated into them, were brought in upon their rejection, and refuſall of the Goſpel, (*l*) tooke the Chriſtians of Judea for their patterne in their profeſſion; from (*m*) that Church were Rules and conſtitutions ſent abroad into other Churches, as binding and neceſſary things. To (*n*) that Church the Churches of the Gentiles were debtors, as having beene made partakers of their ſpirituall things; and though they bee now a rejected people, yet (*o*) when the *fulneſſe of the Gentiles* is come in, Iſrael ſhall bee gathered againe, and made a glorious Church. And in the meane time their diſperſion tended unto the converſion of the Gentiles. For though they were enemies to the faith of Chriſtians, (*p*) yet

Rom. 3. 1, 2.
Rom. 9. 4.
a Jer. 31. 9.
b Jam. 1. 18.
c Matth. 8. 12.
d Eph. 2. 12
e Matth. 15. 26.
f Gal. 4. 26. 6. 16.
Rom. 2. 29.
Heb. 12. 22.
g Rom. 15. 8.
h Matth. 15. 24
i Matth. 10. 5, 6
k Rom. 11. 11. 12. 15. 30.
l 1 Theſ. 2. 14.
m Act. 15. 2, 22
n Rom. 15. 27.
o Rom. 11. 25, 26.

VERSE 2.

(*p*) yet they did beare witneſſe unto thoſe Scriptures, out of which the Chriſtians did prove their faith. And there is no greater evidence in a cauſe, than the affirmative teſtimony of that man who is an enemy to the cauſe. If the Church of Rome had ſuch evidences as theſe out of the Booke of God, to prove their uſurped primacy by, how proud and intollerable would they be in boaſting thereof, and obtruding it unto others, who are now ſo confident upon farre ſlenderer grounds?

And from hence wee may learne to take heed of the ſinnes of that people, which were principally the rejecting of the corner ſtone, and the putting off the Goſpell of Chriſt away from them, as every obſtinate and unbeleeving ſinner doth for himſelfe. This is that which hath made them of all Nations the moſt hated, and the moſt forſaken, and hath brought *wrath to the uttermoſt* upon them; becauſe when Chriſt came unto his owne they received him not. *Becauſe of unbeliefe they were broken off*, ſaith the Apoſtle, *and thou ſtandeſt by faith; bee not high-minded, but feare; for if God ſpared not the naturall branches, take heed leaſt hee alſo ſpare not thee.* And wee ſhould likewiſe learne to pray for the *fulneſſe of the Gentiles*, and for the reſtoring of this people unto their honour and originall priviledges againe; for *wee are their debtors:* we entred upon the promiſes which were made to them; and therefore good reaſon we have to doe for them now, as they did for us before: *We have a little ſiſter*; or rather an elder ſiſter, *and ſhe hath no breſts*, the Oracles and Ordinances of God are taken from her; *What ſhall wee doe for our ſiſter in the day when ſhe ſhall be ſpoken for? Cant.*8.8.

Secondly, this notes unto us the calling of the Gentiles into the fellowſhip of the ſame myſtery which was firſt preached unto the Jewes, that they might be the *daughters* of this mother Church, that they may *take hold of the skirt of the Iew*, and ſay, Wee will goe with you, for

Ezek.16.61.
Zech.8.23.
Eſai.2.2,3.

p *Magnum eſt quod Deus præſtitit Eccleſiæ ſuæ ubique diffuſæ, ut Gens Judæa, meritò debellata & diſperſa per terras, ne à nobis hæc compoſita putarentur codices Prophetarum noſtrorum ubiq; portaret, & inimica fidei noſtræ teſtis fieret veritatis noſtræ. Aug. tom.4. de Conſenſ. Evang lib.1. cap 26. & Epiſt.3. ad Voluſianum.*

VERSE 2. for wee have heard that God is with you. The Church of Jeruſalem was ſet up as a beacon, or an enſigne, or a publike ſanctuary to which the Nations ſhould flie, as Doves to their windowes. Of this mercifull purpoſe ſome evidences and declarations the Lord gave before in *Rahab*, *Iob*, Ninive, the Wiſe-men, and others, who were the preludes and firſt fruites of the Gentiles unto God: and did after fully manifeſt the ſame in his unlimited commiſſion to his Apoſtles, *Goe preach the Goſpell unto every creature.*

And now alas, what were we that God ſhould bring us hitherto? Saint *Paul* ſaith, that we were *filled with all unrighteouſneſſe*; that wee did neither underſtand God, nor ſeeke after him. All our faculties were full of ſinne, and the fulneſſe of all ſinne was in us; we were ruled by no lawes but the courſe of the world, the Prince of the Aire, and the luſts of the fleſh, without God in this world, and without any hope for the world to come. Here veſſels of luſt and poyſon, and fitted to bee hereafter veſſels of deſtruction and miſery. We were no Nation, a fooliſh people, a people that ſought not, nor inquired after God; and yet his owne people hath hee ſet by, and called us to the knowledge of his Love and mercy in Chriſt. And that, not as many other Gentiles are called; who heare of him indeed, and worſhip him, but have his Doctrine corrupted and overturned with hereſie, and his worſhip defiled with ſuperſtition and idolatry; but hee hath for us purged his floore, and given unto us the Wheat without the chaffe, he hath let the light of his Glory to ſhine purely upon us onely in the face of Jeſus Chriſt, without any humane ſupplements, or contributions. How ſhould wee praiſe him for it, and as we have received Chriſt purely, ſo labour to walke worthily in him? How ſhould we runne to him that called us, when we knew him not? How ſhould we ſet forward, and call upon one another, that we may flie like Doves in companies unto the windowes of the Church? How earneſtly ſhould we contend for this truth, the cuſtody whereof he hath honoured us withall? how ſhould we renew our repentance, and remember our firſt workes, leſt ſo excellent a priviledge bee removed from us. There is no wrath that is *wrath to the uttermoſt*, but that which depriveth a people of the Goſpell, and taketh away their Candleſticke from them.

Thirdly, it notes unto us the difference of the two Covenants, the *one out of Sinai, and the other out of Sion.* At firſt the Law proceeded out of Sinai, wherein though the end were mercifull, yet the manner was terrible, and therefore the effect nothing but bondage; but after it was ſent out of Sion with the Spirit of Grace and adoption, obſerved with cheerefulneſſe and liberty, as by thoſe that know God will ſpare them, as a man ſpareth his childe that ſerveth him, for my bond-ſlave I looke to the perfection of the worke, but in my ſonne to the affection and diſpoſition of the heart.

Heb.12.18,22
Gal.4.25,26.

Laſtly, it notes unto us, that the ſeat of ſaving Truth, the cuſtody of the promiſes, and Goſpell of ſalvation, doth ſtill belong unto Sion, to the Church of God. Out *a* of the Church there is no Goſpell, and therefore out of the Church there is no ſalvation. The *b* Apoſtle ſaith of children which are borne out of the Church, *that they are uncleane*: unto the Church (above all congregations of men) belongeth this excellent priviledge to bee the Treaſurer of the riches of Chriſt, and (*c*) *To hold forth the Word of life unto men.* In which ſenſe the Apoſtle ſaith, (*d*) that it is *the pillar and the ground of Truth*; not that which giveth being to the Church, for the Law muſt not faile nor periſh; nor that which giveth authoritie, impoſeth a ſenſe, canonizeth and maketh authenticall, is a judge or abſolute determiner of the truth; for in that ſenſe the (*e*) Church is held up by the Word, and not that by it, for (*f*) *The Church is built upon the foundation of the*

a *Quomodo poteſt eſſe cum Chriſto, qui cũ ſponſa Chriſti, atq; in ejus Eccleſia non eſt? Cypr. l.2 ep 8. & l. 4. epiſt. 2. ad Anton. & lib. de unitat. Eccl. Aug. to. 1 de vera Relig. cap. 5.*

b 1 Cor.7.14.

c Phil.2.16.

d 1 Tim.3.16.

e ἡ γὰρ ἀλήθεια ἐστὶ τῆς ἐκκλησίας καὶ στῦλος καὶ ἑδραίωμα. *Chryſoſt. hom. 11 in Tim.*

f Epheſ.2. 20.

Prophets and Apoſtles, namely upon that fundamentall doctrine which they have laid; But (*g*) the Church is the depoſitary of the Truth, that Orbe out of which this glorious Light ſhines forth, unto it appertaines the Covenants,and the giving of the Law, and the ſervice of God, and the promiſes. Her office and her honour it is to be the (*h*) *Candleſticke* which holdeth up the Word of truth, to ſet to her ſeale unto the evidence and excellency thereof. (*i*) by her miniſtery, Authority, conſent and countenance to conciliate reſpect thereunto in the mindes of aliens, and to confirme it in the mindes of beleevers, (*k*) to faſten the nailes and points thereof, like maſters of the aſſemblies under one principall Shepheard, which is Chriſt, in the hearts of men; not to diſhonour it by their uſurped authority above it (for by that meanes all controverſies of religions, are turned not into contentions of doctrine, that that may be reſted in, which doth appeare to have in it moſt intrinſecall majeſty, ſpiritualneſſe, and evidence; but into factions and emulations of men, that that ſect may be reſted in, who can with moſt impudence and oſtenation arrogate an uſurped authority to themſelves) but by their willing ſubmiſſion thereunto to credit it in the affections of men, and to eſtabliſh others in the love and obedience thereunto; for the Authority of the Church is not (*l*) *Autoritas juriſdictionis*, an authority of juriſdiction above the Scriptures: but onely *Autoritas muneris*, an authority of diſpenſation and of truſt, to proclaime, exhibite, preſent the truth of God unto the people, (*m*) to point to the Starre, which is directed unto by the finger, but is ſeene by the evidence of its owne light. (*n*) To hold forth, as a (*o*) pillar that Law, and Proclamation of Chriſt, the Contents whereof we diſcover out of it ſelfe. In one word, that place ſheweth the duty of the Church to preſerve knowledge, and to ſhew forth the truth of ſacred Scriptures out of themſelves; but not any infallibilitie in it ſelfe, or authority

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g Rom.3.1. Rom.9.4.

h Revel.1.12.

i *Reynol.Confe.* with *Hart.c.*8. *diviſ.6.*

k Eccleſ.12.11

l *Cameron. de Eccleſ.pag.* 44.

m *Auguſt. in Proœm. lib. de Doctri. Chriſt.*

n Dr. *white* in his Way to the Church, Sect. 15.

o *Figi enim ſolebant leges, aut quandoque in æs incidi, & in locis celeberrimis, ut à quolibet legerentur, proponi. vid.Briſſon. ac.formul. li.*2. *p.*137. *& li.*3. *pag.*323.—

over others, to binde their Conſciences to aſſent unto ſuch expoſitions of Scripture, as derive not their evidence from the harmony and analogie of the Scriptures themſelves, but onely from *Ipſe dixit*, becauſe the Church hath ſpoken it.

To conclude this point, we are to note for the cleere underſtanding of the Office of the Church concerning the Holy Scriptures: Firſt, that ſome things therein are *(p) Hard to bee underſtood*, as Saint *Peter* ſpeakes, either by reaſon of their allegoricall and figurative expreſſions, as the viſions of *Ezekiel*, *Daniel*, *Zechary*, &c. Or by reaſon of the obſcure and ſtrange connexion of one part with another, or of the dependance thereof upon forraine learning, or the like; but then we muſt note that the knowledge of ſuch things as theſe, are not of abſolute neceſſity unto ſalvation, for though the perverting of hard places be damnable (as Saint *Peter* telleth us) yet that ignorance of them which groweth out of their owne obſcurity, and not out of our neglect, is not damnable. Secondly, ſome things have evidence enough in the termes that expreſſe them, but yet are *Hard to bee beleeved*, by reaſon of the ſupernaturall quality of them. As when we ſay that Chriſt was the Sonne of a Virgin, or that he died and roſe againe, there is no difficulty in the ſenſe of theſe things, it is eaſily underſtood what he that affirmeth them doth meane by them. All the difficulty is to bring the minde to give aſſent unto them. Thirdly, ſome things though eaſie in their ſenſe to bee underſtood, and it may be eaſily likewiſe in their nature to be beleeved, are yet *Hard to be obeyed and practiſed*, as repentance and forſaking of ſinne, &c. Now according unto theſe differences we may conceive of the Office and Power which the Church hath in matters of Holy Scripture.

First, *for hard places in regard of the ſenſe and meaning* of the place, it is the duty of the Church to open

them

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p 2 Pet.3.16.

VERSE 2.

them to Gods people with modeſty, and moderation; and (*a*) therein God alloweth the learned a *Christian liberty*, with ſubmiſſion of their opinions alwayes to the *ſpirits of the prophets*, ſo long as they do therein nothing contrary to the *Analogy of faith*, to the generall *peace, and unity of the Church*, to the *rules of charity, piety, loyalty, and ſobriety*; to abound in their owne ſenſe, and to declare, for the further edifying of the Church, what they conceive to be in ſuch difficult places principally intended. And further than this no Church nor Perſon can go; for if unto any man or chaire there were annexed an *infallible ſpirit*, enabling him to give ſuch a cleere and indubitate expoſition of all Holy Scriptures, as ſhould leave no inevidence in the Text, nor heſitancy in the mindes of men; how comes it to paſſe that hitherto ſo many difficulties remaine, wherein even our Adverſaries amongſt themſelves doe give ſeverall conjectures and explications: and how can that man, to whom ſo excellent a gift of *infallibility* is beſtowed, cleere himſelfe of envie, and abuſe of the grace of God, who maketh not uſe thereof to expound the Scriptures, and to compoſe thoſe differences thereabouts, which doe ſo much perplexe the world?

Secondly, for thoſe places which in their meaning are eaſie to be underſtood, but in their excellent and high nature *hard to be beleeved* (as all Articles of faith, and things of abſolute neceſſity are in *their termes* (*b*) *perſpicuous*, but in their Heavenly nature *unevident unto humane reaſon*) The office of the Church is not to binde mens Conſciences to beleeve theſe truths upon her Authority; for we have not Dominion over the faith of men, neither are we lords in Chriſts flocke; and how ſhall any ſcrupulous minde, which is deſirous to boult things to the branne, be ſecure of the power which the Church in this caſe arrogates, or have any certainty that this ſociety of men muſt bee beleeved in their religion, who will allow

a *Neceſſe eſt eos qui Scripturas ediſſerendo pertractant, etiamſi rectæ atque unius fidei fuerint, varias parere in multorum locorum obſcuritate ſententias: quamvis nequaquam ipſa varietas ab ejuſdem fidei unitate diſcordet; ſicut etiam unus tractator ſecundum eandem fidem aliter atq; aliter eund m locum poteſt exponere, quia hoc ejus obſcuritas patitur. Aug Epiſt 19.*

b *Theodoret. de curand. Græc. affect lib.8. Cypr. ſerm. de Baptiſ. Chriſti. Aug. Epi. 3. ad Voluſ. & tom. 3. de doctrin. Chriſt. l. 2. c. 9.*

allow the ſame honour to no ſociety of men but themſelves? But in this caſe the office of the Church is, both to labour by all good meanes to evidence the credibility of the things which are to be beleev'd, to diſcover unto men thoſe eſſentiall and intimate beauties of the Goſpell, which to ſpirituall mindes and hearts raiſed to ſuch a proportionable pitch of capacity, as are ſuteable to the excellency of their natures, are apt to evidence and notifie themſelves, and alſo to labour to take men off from dependance on their own reaſon or corrupted judgement, to worke in their heart an experience of the Spirit of grace and an obedience to thoſe holy Truths which they already aſſent unto; with which preparations & perſwaſions, the heart being poſſeſſed, will in due time come to obſerve more cleerely, by that ſpirituall eye, the evidence of thoſe things which were at firſt ſo difficult; ſo then the *Act of the Church is in matters of faith an act of introduction and guidance*, but that which begetteth the infallible and unqueſtionable aſſent of faith is that ſpirituall taſte, reliſh, and experience of the heavenly ſweetneſſe of divine doctrine, which, by the Miniſtry of the Church accompanied with the ſpeciall concurrence of Almighty God therewithall, is wrought in the heart; for it is onely the Spirit of God which writeth the Law in mens hearts, which ſearcheth the things of God, and which maketh us to know them.

Dr. *Field* of the Church, *l.4.c.8.*

Singulis credentibus ſuus guſtus eſt judicii à ſpiritu, ut hominibus à naturâ ſuus Iun. contr. Bellar. controv.1. lib.3. cap.3. ſect.13.

Thirdly, for thoſe places which are difficult, rather to be obeyed than to be underſtood: The worke of the Church is to enforce upon the conſcience the neceſſitie of them, to perſwade, rebuke, exhort, encourage with all authority.

Which ſhould teach us all *to love the Church of Chriſt*, and to pray for the peace and proſperity of the walls of Sion, for the purity, ſpiritualneſſe, power and countenance of the Word therein, which is able to hold up its own honour in the mindes of men, if it be but faithfully publiſhed; we ſhould therefore ſtudie to maintaine, to credit, to promote the Goſpell, to encourage truth, diſcountenance errour, to ſtand in the gap againſt all the ſtratagems and advantages of the enemies thereof, and to hold the candleſtick faſt among us, to buy the truth, and ſell it not, betray it not, forſake it not, temper it not, miſguize it not. This is to be a pillar, and to put the ſhoulder under the Goſpell of Chriſt. And ſurely though the Papiſts boaſt of the Word and Name of the Church (as none more apt to juſtifie and brag of their ſobriety than thoſe whom the wine hath overtaken) yet the plaine truth is, they have farre leſſe of the nature thereof, than any other Churches, becauſe farre leſſe of the pure ſervice and miniſtration thereof, for in ſtead of holding forth the Word of life, they pull it down, denying unto the people of Chriſt the uſe of his Goſpell, dimidiating the uſe of his Sacrament, breeding them up in an ignorant worſhip, to begge they know not what, in all points diſgracing the Word of Truth, and robbing it of its certainty, ſufficiency, perſpicuity, authority, purity, energie in the minds of men. And this is certaine, the more any ſet themſelves againſt the light and generall knowledge of the Word of truth, the leſſe of the nature of the Church they have in them, what-ever oſtentations they may make of the name thereof.

The laſt thing obſerved in this ſecond verſe amongſt the regalities of Chriſt, was *Imperium, his Rule and Government* in his Church by his holy Word, maugre all the attempts and machinations of the enemies thereof againſt it: *Rule thou in the midst of thine enemies,* that is, *Thou ſhalt rule ſafely, ſecurely, undiſturbedly,* without danger, feare, or hazzard, from the enemies round about; their counſels ſhall be infatuated, their purpoſes ſhall vaniſh, their decrees ſhall not ſtand, their [c] perſecutions ſhall but ſow the blood of Chriſt, and the aſhes of Chriſtians the thicker, they ſhall ſee it, and gnaſh with

[c] *Ne quicquam proficit exquiſitior quæque crudelitas veſtra, illecebra eſt magis ſectæ, plures efficimur quoties metimur à vobis. Semen eſt ſanguis Chriſtianorum—Inde eſt quod ſententiis veſtris gratias agimus, ut eſt æmulatio divinæ rei & humanæ. Tert. Apolog. c. ult.*

with their teeth and gnaw their tongues, and be horribly amazed at the emulation and triumph of a Chriſtians ſufferings over the malice and wrath of men.

The Kingdome of Chriſt is two-fold; His *Kingdome of Glory*, of which there ſhall be no end, when he ſhall *rule over his enemies*, and tread them under his feet: and his *Kingdome of Grace*, whereby he *ruleth amongſt his enemies*, by the Scepter of his Word. And this is the Kingdome here ſpoken of; noting unto us, that Chriſt will have a Church and people gathered unto him by the preaching of his Goſpell on the earth, maugre all the malice, power, or policy of all his enemies. Never was Satan ſo looſe, never Hereſie and darkeneſſe ſo thicke, never perſecution ſo prevalent, never the taile of the Dragon ſo long, as to ſweepe away all the Stars of Heaven, or to devoure the remnant of the womans ſeed. The gates of hell, all the policie, power and machinations of the Kingdome of darkeneſſe, ſhall never roote out the Vine which the Father hath planted, nor prevaile againſt the Body of Chriſt. His Goſpell muſt be preached till the worlds end, and till then he will be with it to give it ſucceſſe. Though the Kings of the Earth ſtand up, and the Rulers gather together againſt the Lord and his Chriſt, yet they imagine but a vaine thing, and he that ſitteth in heaven ſhall laugh them to ſcorne.

The grounds of the certainty and perpetuity of Chriſts Evangelicall Kingdome is not the nature of the Church in it ſelfe conſidered, either in the whole or parts; for *Adam* and *Evah* were a Church at firſt, a people that were under the Law of obedience, and worſhip of God, and yet they fell away from that excellent condition. And the Prophet tels us, that except the Lord had left a very ſmall remnant, the Church had beene all as Sodom, and like to Gomorrah. But the grounds hereof are; Eſai.1.9. Firſt, *The Decree*, ordination, and appointment of God, *Pſal*, 2.7. *Act*. 10. 42. *Heb*.3.2. and we know what ever men project, the counſell of the Lord muſt ſtand. Secondly, Gods *Gift unto Chriſt*, *Aske of me and I will give thee the Heathen for thine inheritance, &c. Pſal.* 2.8. *Thine they were, and thou gaveſt them me, Iohn,* 17.6. *My Father which gave them me is greater than all, and none is able to plucke them out of my Fathers hand, Ioh.* 10.29. Thirdly, *Gods oath*, which is the Seale of his irreverſible decree and Covenant with Chriſt. *Once have I ſworne by my Holineſſe, that I will not lie unto David; His ſeed ſhall endure for ever, and his Throne as the Sunne before me, Pſal.* 89.35,36. Fourthly, Chriſts owne *Purchaſe* and price which he payed for it. The Apoſtle ſaith, Chriſt died not in vaine, and the vertue of his blood laſteth to the end of the World; for as his blood was ſhed from the beginning of the world in regard of Gods Decree, ſo doth it continue to the end, in regard of its owne merit and efficacy; ſo long as he ſitteth at the right hand of Act. 3.21. God, which muſt be till the time of the reſtitution of all things, the merit of his blood ſhall worke amongſt men. Fiftly, Chriſts owne *Power*; to keepe inviolable the propriety he hath gotten, *My ſheep heare my voice, and I give unto them eternall life, and they ſhall never periſh, neither ſhall any man plucke them out of my hand, Ioh.* 10.27,28. Sixthly, the Fathers *Command* unto his Son, *This is the Fathers Will, that of all which he hath given me, I ſhould loſe nothing, &c. Ioh.* 6.39. Seventhly *Chriſts Love and Care*. The Church is his Spouſe, under his Coverture and protection, and therefore as he hath Power and Office, ſo he hath delight to preſerve it ſtill. His Love is better able to helpe, than the malice of the enemy is to hurt. Eighthly, *Chriſts interceſſion*, which is not for the world, but for thoſe whom God hath given him out of the world, and thoſe he demandeth of his Father (who heareth him alwayes) in the vertue of that Covenant which betweene them was ratified, on Gods part by a Promiſe and Oath, and on Chriſts part by a

Merit and Purchaſe. Now Chriſts Interceſſion ſhall laſt till his returning to judge the world, and therefore ſtill he muſt have a Church, for whom to intercede. Laſtly, Chriſts own *Promiſe*, to bee with the preaching of his Goſpell; that is, to give it aſſiſtance and ſucceſſe, for the gathering together and perfecting of the Saints unto the end of the world, *Matth.* 28.20.

Here then may be anſwered two great Queſtions: Firſt, whether the *Church* may *deficere*, faile upon the earth or no? To which I anſwer, That the *Church* may be taken either *Myſtically*, *Spiritually*. and *Univerſally*. And in that ſenſe it can never faile, but there muſt be upon the earth a true Church of Chriſt, not onely *Certitudine eventus*, by the certainty of the event, which is on all ſides agreed; but *Certitudine cauſa* too, by a certainty growing out of thoſe irreſiſtible cauſes upon which the being of the myſticall body of Chriſt on the earth dependeth. Or it may be conſidered *Particularly*, in the ſeverall parts and places of the world where the Goſpell is planted; and *Hierarchically and politically*, denoting a company of men, profeſſing the Faith of Chriſt, and reduced into a quiet, peaceable, compoſed and conſpicuous government: and ſo we affirme that there is no Church in the world ſo ſafe, but that it may *Deficere*, faile, and be extinguiſhed out of its place. The Church of the Jewes did, and after them any may. Elſe the Apoſtles argument even to the Romane Church it ſelfe (which was then a famous Church thorowout the world, and of that paſſage in the Apoſtle *Baronius* makes a long boaſt) were very weake, when *à majori ad minus* he thus argueth, *Be not high-minded but feare, for if God ſpared not the naturall Branches, take heed leſt he alſo ſpare not thee.* Thus we finde the ten Tribes in their apoſtacy, till they became *Lo ammi* to bee no more a people; and their brethren after fall in their condition; *Wrath*, ſaith the Apoſtle, *is come to the uttermoſt upon them.* And he telleth

Rom.1 8.

Baron. An. 58. Sect. 47, 48, 49, 50.

Rom 11.21, 22.

Hoſ.1.9.

1 Theſ.2.16.

telleth us that the man of ſinne, the Sonne of perdition, ſhould be revealed by *Apoſtacy*, to note unto us that Antichriſt was to be generated out of the corruption or falling away of ſome eminent Church, and that, by a myſterious and inſenſible declination.

2 Theſ.2.3,7.
1 Tim.4.1.
Cameron. de Eccleſ.p.265. 268.

A ſecond queſtion which may be made is this, that ſince the Church doth not totally faile from off the earth, whether that which remaineth thereof be *alwayes viſible?* To which we anſwer, That if we take the Church for the *Spirituall and Myſticall body of Chriſt:* * Which is indeed the houſe of God, ſo it is *in a ſort ſtill inviſible,* becauſe the qualities and principles which conſtitute a man in the Body of Chriſt, as Faith, and the Spirit of Grace, are inviſible things. Seene indeed they may be by an eye of *Charity,* in their fruits, but not by an eye of *Certainety*, in their owne infallible being. Secondly, if we take the Church for a company of men *profeſſing the true doctrine of Chriſt*, we anſwer that *take the men in themſelves* ſo truely profeſſing, and impoſſible it is but their faith ſhould ſhew it ſelf in the fruits thereof, for the Kingdome of Chriſt is in the heart like leaven which will manifeſt it ſelfe in the whole lumpe, and ſo we can in all even the worſt ages of the Church, ſhew ſome who have witneſſed the truth againſt that deluge of ignorance, errour and idolatry, which had invaded the world, like gray heires here and there mingled on a blacke head; as if you ſingle out fire from the aſhes, it will be ſeene by its own evidence, though it may be ſo raked up that it is not obſerved. But then if we ſpeake of theſe men *in aggregato*, as concurring to make up a diſtinct externall Body, or Church, ſo we ſay that the Profeſſors of the truth may be ſo few, and they perſecuted, traduced, ſuppreſſed, cried downe, driven into the wilderneſſe, without any apparant, ſeparated conſpicuouſneſſe, and government of its owne (as in the time of *Conſtantius* the Emperour the publike profeſſors of the Divinity

* *Ex illis omnibus qui intrinſece & in occulto intus ſunt conſtat ille Hortus concluſus, fons ſignatus, &c. Aug. de Baptiſ. cont. Donat. li. 5. c. 27. Alii ita ſunt in domo Dei ut ipſi etiam ſint eadem Domus Dei---- Alii ita ut non pertineant ad compagem Domus, &c. De Bapt. l. 7. c. 51.*

Divinity of Chriſts Perſon, againſt the damnable hereſie of the Arrians were uſed) as that in this ſenſe we may juſtly deny the Church to have beene *alwayes viſible*, that is, The few true Profeſſors of Chriſt in power and Purity to have had a free, open, uncontroled, diſtinct eccleſiaſticall body of their owne, notoriouſly and *in conſpectu hominum* different from that tyrannicall and pompous hierarchie under which they ſuffered: for though Chriſt rule, yet it is *in the midſt of his enemies*, and the enemies may be ſo many, and Chriſts ſubjects in whom he rules ſo few, that the corne may be inviſible for the abundance of weeds amongſt which it growes, though in it ſelfe very apt to be ſeene.

And this giveth a full anſwer to that Queſtion, where *Our Church was* before the late Reformation began by *Luther*: for that Reformation did not *new-make* the Church, but *purge i*. And that it ſtood in need of purging, the Papiſts themſelves were faine to confeſſe, and declare to the world in their Councell of Trent. Onely herein is the difference. The Councell pretended a Reformation *in point of Diſcipline and manners*, and wee made a Reformation *in points of Doctrine* too. When Chriſt purged the Temple of buyers and ſellers, it was the ſame Temple after, which before. When a man ſeparateth the wheat from the chaffe, it is the ſame corne which before. In theſe corrupter ages than the pure Profeſſour of Chriſt, who denied not his faith did well where Satan had his ſeate. The members of Chriſt were amongſt the Rulers of Antichriſt. We are not another Church newly ſtarted up, but the ſame which before from the apoſtles times held the common and neceſſary grounds of Faith and Salvation, which grounds being in latter ages perverted and overturned by Antichriſtianiſme, have beene by valiant Champions for the faith of CHRIST therefrom vindicated, who have onely proved the Lords Vine, and picked out the ſtones, and driven

Vt ſub Antichriſti ſacerdotibus Chriſti populus non excideret. Hilar.

driven out the Bores out of his Vineyard, but have not made either one or other new.

Now this point that Chriſt ruleth in the midſt of his enemies is ground of great confidence in his Church, in as much as ſhee ſubſiſteth not upon any corruptible ſtrength of her owne, but upon the Promiſe, Decree, Oath, Power and Love of God, things invincible by all the powers of darkneſſe. Let the enemies rage never ſo much, they cannot diſ-throne Chriſt, nor extinguiſh his Goſpell, for it is an *Everlaſting Goſpell.* It is but as the
Revel.14.16. *comming forth of a ſhepherd againſt a Lion*, as the Prophet
Eſai.31.4. compareth it. For either Chriſt is unable to protect
Jude v.24. his People, and that is againſt Saint *Iude*, *He is able to keepe you from falling, and to preſent you faultleſſe, &c.* Or elſe he is unwilling, and that is againſt Saint *Paul*,
1 Theſ.4.3. *This is the will of God, even your ſanctification*; Or elſe both his Power and his Will are ſuſpended upon expectation of humane concurrence, or nullified and diſappointed by us, and that is againſt the influence of his
Phil.2.13. Grace, which giveth us *both the will and the deed*, againſt the mercy of his gracious promiſe: *I will be mercifull to
Heb.8.12. their unrighteouſneſſe, and their ſinnes and their iniquities
Hoſ.14.4. will I remember no more. I will heale their back-ſlidings,
Hoſ.11.9. I will ſave them freely*: againſt the immutability of his
Mal.3.6.
Eſai.54.9,10. Covenant and holy Nature, *I am God and not Man, I change not, therefore the ſonnes of Iacob are not deſtroyed.*

Now beſides this generall obſervation, the words afford ſome particular notes which I will but briefely touch. As firſt, That Chriſts Kingdome in this world is *Regnum Crucis*, a Kingdome beſet with enemies, of all other the moſt hated and oppoſed. They that ſubmit unto it, muſt reſolve to bee herein conformable to their head; a Croſſe was his Throne, and Thornes were his Crowne, and every one which will live godly muſt ſuffer perſecution, and through many afflictions enter into his Maſters Kingdome. *Quod erat Chriſtus, erimus*

Chriſtiani. No marvell if the world hate the Church of Chriſt, for it hated him firſt. In his Word he is reſiſted, diſobeyed, belied, and if it were poſſible, ſilenced and corrupted; in his Officers mocked and miſuſed, in his ſubjects perſecuted and reviled, in his Spirit thruſt away and grieved; in his Worſhip neglected and polluted; in all his wayes ſlandered and blaſphemed.

The reaſons of which ſtrange entertainment of the Kingdome of Chriſt are, firſt, becauſe it is a *New Kingdome*, which enters into the world by way of challenge and diſpoſſeſſion of former lords, and therefore no wonder if it finde oppoſition. Secondly, it is an *inviſible*, unconſpicuous, unattended, deſolate, and in appearance ignoble kingdome. It began in the forme of a ſervant, in the ignominie of a Croſſe, none of the Princes of this world, none of the Learned of this world to countenance or helpe ſet it up, but amongſt them all, eſteemed as an offenſive and fooliſh thing. Thirdly, it is an *Univerſall Kingdome*, *Nec parem patitur, nec ſuperiorem*, Chriſt will admit of no Conſorts or Corrivals in his Governement. Body, and Soule, and Spirit, he will have wholly and thorowout unto himſelfe. And this amongſt others is given for the reaſon, why, when *Tiberius* propoſed Chriſt unto the Romane Senate with the priviledge of his owne ſuffrage, to be worſhipped, they rejected him, becauſe he would be a God alone. If he would exempt ſome of the earthly members from his ſubjection, let luſt have the eye, or folly the eare, or violence the hand, or covetouſneſſe the heart, or any other evill affection ſhare with him, he would be the eaſier tolerated, but when he will bee abſolute, and nothing muſt remaine in our hearts but as his vaſſall, to bee ſpoiled, ſubdued, condemned, and crucified by him, if the whole ſtate of ſinne muſt be ruined, and the body deſtroyed, no wonder if the world cannot away with him. Fourthly, which is the Summe of all, It is a *Heavenly Kingdome*,

Iohn 7.48.

1 Cor. 1. 21, 22.

1 Cor. 6. 20.
1 Theſſ. 5. 23.
Laurent. de La. Barr in Tert. Apol. cap. 5.

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a Spirituall Kingdome, *My Kingdome is not of this World*, and therefore no marvell if the Divels of Hell, and the Luſts of the fleſh doe ſet themſelves againſt Him.

Note ſecondly, even there where Chriſts Throne and Kingdome is ſet up he hath enemies. *Sathan hath his ſeate even where Chriſt dwelleth.* Men may ſay they are Jewes, and are not, but of the Synagogue of Satan, and men may ſay they are Chriſtians, and are not, but of the kingdome of Satan too. A wenne in the body ſeemeth to belong unto the integrity of the whole, when indeed it is an enemy and theefe therein. Ivie about a tree ſeemeth to embrace it with much affection, when indeed it doth but kill and choake it. Men may take upon them the profeſſion of Chriſtians, and like a wenne be skinned over with the ſame out-ſide which the true members have, may pretend much ſubmiſſion, worſhip, and ceremony unto him, and yet (ſuch is the helliſh hypocriſie of the heart) the ſame men may haply inwardly ſwell and ranckle againſt the power of his Truth and Spirit. * *This people*, ſaith the Lord, *draw neere me with their mouth, and honour me with their lips, but have removed their heart farre from me, and their feare towards me is taught by the precepts of men.* *(a)* In the Apoſtles times there were falſe brethren, and falſe teachers, who crept in, to ſpie out and betray the liberty of the Church, and privily to bring in damnable hereſies, and to ſpeake lies in hypocriſie, that is, under the pretext of devotion, and carnall humility, to corrupt the Doctrine of Chriſt, and under a forme of Godlineſſe to deny the Power thereof. Therefore *(b)* Antichriſt is called *a Whore*, becauſe he ſhould ſeduce the Chriſtian world with much expreſſion of love, and creepe peaceably and by flatteries into the Kingdome of Chriſt: of theſe ſeverall enemies of Chriſt, under the profeſſion of his Name and Worſhip, ſome are Chriſtians, but not in purity, as heretikes; ſome not

Rev. 2. 13. 2. 9.
* Eſai. 29. 13.
a Gal. 2. 4.
2 Pet. 2. 1.
1 Tim. 4. 1, 2.
Col. 2. 23.
Occultæ obreptiones, Aug. To. 4. de fid. & op. cap. 5.
τῇ χρυσολογίᾳ τὰς ἑαυτῶν κακονοίας καλύπτοντες, ἀγκιστρεύουσι τοὺς ἁπλουστέρους πρὸς θάνατον,
Iſid. Pelut. l. 1 ep. 102.
Sub ipſo Chriſtiani nominis titulo fallit [inimicus] incautos, &c. Cyp. de uni. eccl
Uſitatiſſima hæc Hæreticorum fraus de perſonarum reverentiâ & prætextu pietatis ſibi fidem præſtruere. vid. Aug. To. 1. De morib. Eccl. l. 1. c. 1. & epi. 120. c 37. De pecca. merit. & Remiſſ. l. 2. ca. 16. & l. 3. c. 1. & 3
b Revel. 17. 1.

not in unity, as Schiſmatikes; ſome not in ſincerity, as Hypocrites; ſome not ſo much as in externall conformity, as evill workers: The Heretike corrupteth Chriſt, the Schiſmatike divideth him, the Hypocrite mocketh him, the prophane perſon diſhonoureth him,and all deny him.

Let us then learne to looke unto our hearts, for we may *(c)* flatter Chriſt, when we doe not love him; we *(d)* may inquire and ſeeke early after him,and yet have no deſire to finde him; we may come unto his Schoole as untoward children, not for love of his Doctrine, but for feare of his Rod; we may call him Husband, and yet be wedded to our own luſts; we may be baptiſed in his Name, ſo was *(e) Simon Magus*, we may preach him,ſo did the *(f)* falſe brethren;we may flock after him,ſo *(g)* did the multitude who followed him, not for his Words or miracles, but for the Loaves;we may bow unto him,*(h)* ſo did his Crucifiers; we may call upon his Name, *(i)* ſo did the Hypocrites that ſaid, *Lord, Lord*, and yet did not enter into the Kingdome of Heaven; we may confeſſe and beleeve him, *(k)* ſo do the very Divels in hell; we may give him our lips, our eyes, our tongues, our knees, our hands, and yet ſtill our kingdome, our throne, our hearts may bee Sathans. And all this is to make him but a mocke-king as the Jewes did, when indeed we crucifie him.

Note thirdly, Chriſts Word and Spirit are ſtronger than all adverſe oppoſition. This is his Glory, that his Kingdome commeth in unto him *by way of Conqueſt*, as Canaan unto Iſrael. Therefore at the very firſt erecting of his Kingdome, when, in all preſumption, it might moſt eaſily have been cruſhed, he ſuffer'd his enemies to vent their utmoſt malice, and to glut themſelves with the blood of his People, that ſo it might appeare, that though they did fight againſt him, they *(l)* could not prevaile againſt him, but that his Counſell ſhould ſtill ſtand and flouriſh, and ſhould conſume, and breake in pieces all

c Pſ.78.36,37

d *Nihil laborant niſi non invenire quod quærunt, Aug. de Gen. con. Manic. l.2. c.2*

e Act.8.13.

f Mat.7.22. Phil.1.16.

g Iohn 6.26.

h Mat.27.29.

i Mat.7.21.

k Luke 8.28. Iam.2.19.

l Eſai.8.7,10. Dan.2.44. Dan.7.25,26. Zech.12.3,4. Eſai.31.8.

all the kingdomes which ſet themſelves againſt it: that they all ſhould be affraid of the Enſigne of the Goſpel, and ſhould flie from it.

This jealouſie of God for his Church may be ſeene, in fruſtrating the attempts, and pulling off the wheeles on which the projects which are caſt againſt his Church do move, as he dealt with *Pharaoh*. He can diſſolve the confederacies, ſhatter the counſels, caſt a ſpirit of treacherie, unfaithfulneſſe, and mutinous affections into the hearts of his enemies, as he did into the Midianites, and into the children of *Ammon*, *Moab* and *Edom*, when they gathered together againſt his people. He can infatuate their counſels, and make them the contrivers and artificers of their owne ruine, as we ſee in the conſultation of *Rehoboam* with his young men, and of *Ieroboam* in his idolatrous policie, and of *Haman* in his gallows. He can defeat their expectations, and diſanull their decrees, and make his own Counſell alone to ſtand.

Judg.17.22.
2 Chron. 22,23.
Eſai. 19.9. 29.14.
Mic. 4.11, 12.
Eſai.37.33,34
Pſal,33.10,11

But when all this is done, this is onely to rule in ſpight of his enemies. But beſides this, his Kingdome fetcheth his enemies under, and in ſome ſort ruleth *over their conſciences*, and ſtriketh them to the ground; maketh the Divels in hell, the ſtouteſt of all ſinners to tremble, breaketh the Rockes aſunder, affrighteth, judgeth, ſealeth, hardeneth, threſheth, revengeth the pride of men, and maketh them before-hand to taſte the bitterneſſe of that damnation, which waketh over them, and commeth ſwiftly againſt them.

Jer.23.29.
2 Cor.10.6.

Let us take heed then of being Chriſts enemies, in oppoſing the power and progreſſe of his word, the evidence and purity of his Spirit in the lives of men. It is but to make a combination to pull the Sunne out of Heaven; or for a wave to contend with a rocke; for as the ruines of a houſe are broken on the things upon which they fall, ſo are the enemies of Chriſt, which gather together againſt his Church, and fall upon the rocke, at length ruined by their

Luk,20.18.

their own malice. *Sampſons* foxes were themſelves burnt amongſt the corne which they fired. The land brought forth corne the next yeere againe (and it may be more plentifully by reaſon of that fire) but the foxes never came up any more. Even ſo can the Lord deale with thoſe enemies which waſte and depopulate his Church, make them the Authors of their owne utter confuſion, and bring forth his Church with ſhouting, and with double graces.

Who then is the man that deſireth tranquility of life, and ſecurity againſt all evil? Let him become a ſubject in this conquering Kingdome, and caſt himſelfe under the Banner and Protection of Chriſt, and he cannot miſcarry. *He that walketh uprightly, walketh ſurely. The Name of the Lord is a ſtrong Tower, the righteous flieth unto it and is ſafe. The Lord is a Sunne and a ſhield, a Fountaine of all good.* Grace and Glory will he give, and no good thing will he with-hold from them that walke uprightly: and a protection againſt all evill; *I will not be afraid of ten thouſand of men*, ſaith the Prophet *David, that compaſſe me about.* When there is no light, nor iſſue, nor in nature poſſibility of eſcape, he can open a doore of deliverance, to relieve his Church. As a man in the kings high way is under the kings protection; ſo in Chriſts way we are under his protection. Let us then never repine at the miſcarriages of the world, nor murmure againſt the wiſe proceedings of God in the ſeverall diſpenſation towards his Church on Earth: when hee puniſheth, he doth it in meaſure, leſſe than our ſinnes deſeved; and when we ſearch and try our wayes, and returne unto him, he knoweth how to worke his owne glory in our deliverance. Thoſe ſtones which are appointed for a glorious building are firſt under the ſaw, and the hammer to be hewed and ſquared; and thoſe Chriſtians in whom the Lord will take moſt delight, he uſually thereunto fitteth by trials and extremities. He that is

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brought to tremble in himſelfe, may with moſt confidence expect to reioyce in God. Hab.3 16.

Note fourthly, this is the honour of Chriſts Kingdom; to be a peaceable, quiet, and ſecure Kingdom, not onely after the victory, but in the midſt of enemies. *This man*, ſaith the Prophet of Chriſt, *ſhall be the peace, when the Aſſyrian*, the enemy, *is in the Land*. Mic.5.5. We have peace in him, when we have tribulation in the world. Iohn 16.33. Chriſt ſaith of himſelfe, *I came not to ſend peace, but a ſword*; Mat.10.34. and yet the Apoſtle ſaith, *That he came, and preached peace to thoſe which were afarre off, and to them which were neer*. Eph.2.17. How ſhall theſe things be reconcil'd? Surely as a man may ſay of a Rocke, Nothing more quiet, becauſe it is never ſtirred, and yet nothing more unquiet, becauſe it is ever aſſaulted: ſo we may ſay of the Church. Nothing more peaceable, becauſe it is eſtabliſhed upon a Rocke, and yet nothing more unpeaceable, becauſe that Rocke is in the midſt of Seas, Windes, Enemies, Perſecutions. But yet ſtill the Prophets concluſion is certaine; *The worke of righteouſneſſe is peace, and the effect of righteouſneſſe, quietneſſe and aſſurance for ever.* Eſai 32.17.

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Thy people ſhall be willing in the day of thy Power, in the Beauties of Holineſſe from the womb of the morning: thou haſt the dew of thy youth.

THe Prophet before ſhewed the Raigne of Chriſt over his enemies; he now ſpeaketh of his Raigne over his people, and deſcribeth what manner of ſubjects or ſouldiers Chriſt ſhould have. I will not trouble you with variety of Expoſitions (occaſioned by the many Metaphors,and different Tranſlations) but give in a few words, thoſe which I conceive to be moſt literall and pertinent to the place.

Thy people] that is, thoſe whom thou doſt receive from thy Father, and by ſetting up the Standard and Enſigne of the Goſpell, gather to thy ſelfe. *Shall be willing*] the word is *willingneſſes*, that is, a people of *great Willingneſſe and Devotion*, or (as the Originall word is elſewhere uſed, *Pſalme*, 119. 108.) ſhall be *Free-will offerings* unto thee. The Abſtract being put

for

Epheſ.4.8.
Epheſ.5.8.

for the Concrete, and the plurall for the ſingular, notes how exceeding forward and free they ſhould be; as the LORD to ſignifie that his people were moſt rebellious, ſaith, that they were *Rebellion it ſelfe*, *Ezekiel* 2. 8. So then the meaning is, Thy people ſhall, with moſt ready and forward cheerefulneſſe, devote, conſecrate, and render up themſelves to thy government as a reaſonable ſacrifice, ſhall be of a moſt liberall, free, noble, and unconſtrained Spirit in thy ſervice, they ſhall be *Voluntaries* in the Warres of thy Kingdome. *In the Day of thy Power*, or *Of thine Armies*] by theſe words we may underſtand two things, both of them ayming at the ſame generall Senſe: Firſt, ſo as that [*Armies*] ſhall be the ſame with [*Thy People*] before: In the Day when thou ſhalt aſſemble thy Souldiers together, when thou ſhalt ſet up thine Enſignes for them to ſeeke unto, that is, when thou ſhalt cauſe the Preaching of thy Goſpell to ſound like a Trumpet, that men may prepare themſelves in Armies to fight thy Battells, then ſhall all thy People with great devotion and willingneſſe gather themſelves together under thy Colours, and freely devote themſelves to thy Military ſervice. Secondly, ſo, as that by *Power* or *Armies*, may bee meant the *Meanes* whereby this free and willing Devotion in CHRISTS People is wrought: that is, When thou ſhalt ſend forth the Rod of thy ſtrength; When thou ſhalt command thy Apoſtles and Miniſters to goe foorth and fight againſt the kingdomes of Sinne and Sathan; When thou ſhalt in the diſpenſation of thine Ordinances reveale thy Power and Spirituall ſtrength unto their Conſciences, then ſhall they moſt willingly relinquiſh their former ſervice, and wholly devote themſelves unto thee, to fight under thy Banners, and to take thy part againſt all thine enemies.

In the Beauties of Holineſſe.] This likewiſe wee may ſeverally underſtand. Either, *In thy Holy Church.* Which may well ſo bee called with alluſion to the Temple at Hieruſalem, which is called *The Beauty of Holineſſe*, *Pſal.* 29. 2. and a *Holy and Beautifull houſe, Eſai.* 64. 11. and a *glorious high Throne, Ier.* 17. 12. And hither did the tribes reſort *in troopes*, as it were *in armies*, to preſent their free will offerings, and celebrate the other ſervices of the Lord. Or elſe we may not underſtand it *Cauſally*, thus; *In the Day of thy Power*, that is, when thou ſhalt reveale thy ſtrength and Spirit, and in the *Beauties of Holineſſe*, that is, when thou ſhalt reveale how exceeding beautifull, and full of lovelineſſe thy Holy wayes and ſervices are, then ſhall thy people bee perſwaded with all free and willing devotion of heart, to undertake them. Or laſtly, thus; as the Prieſts who offered ſacrifices to the Lord, were cloathed with *Holy and Beautifull garments*; *Exod.* 28. 2. 40. or as thoſe, who in admiration of ſome noble Prince, voluntarily follow the ſervice of his warres, doe ſet themſelves forth in the moſt compleat furniture and richeſt attire, as is fit to give notice of the nobleneſſe of their mindes: (for * beautifull armor was wont to be eſteemed the honour of an army.) So they who willingly devote themſelves unto Chriſt, to bee Souldiers and Sacrifices unto him, are not onely armed with ſtrength, but adorned with ſuch inward graces, as make them *Beautifull as Tirza, comely as Ieruſalem, faire as the Moone, cleare as the Sunne, and terrible as an army with banners.* All which three Explications meet in one generall, which is principally intended, that Holineſſe hath all beauties in it, and is that onely which maketh a man lovely in the Eyes of Chriſt.

Pſal. 84. 7.

* *Judg.* 5. 30. *Curtius, lib.* 3. & 5. *vid. Briſſon. de Reg. Perſarum, l.* 3. *pag.* 323. --- & *Tho. Demſteri. ad Roſin. Antiq. paralipom. lib.* 10. *cap.* 1.

Cant 6. 4. 10.

From the wombe of the morning: thou haſt the dew of thy youth.] There is a middle point after thoſe words, [*The wombe of the Morning,*] which may ſeeme to disjoyne the clauſes, and make thoſe words referre wholy to the preceding. In which relation, there might be a double ſenſe conceived in them. Either thus, *In the Beauties of Holineſſe*, or in Holineſſe very beautifull, more than the *Aurora*, or *wombe of the morning*, when ſhee is ready to bring forth the Sunne. And then it is a notable metaphor to expreſſe the Glorious beauty of Gods wayes. Or thus, Thy people ſhall bee a willing people from the very *wombe of the Morning*; that is, from the very firſt forming of Chriſt in them, and ſhining forth upon them; they ſhall riſe out of their former nakedneſſe and ſecurity, and ſhall adorne themſelves with the beautifull graces of Chriſts Spirit, as with clothing of wrought gold, and rayment of needle-worke, and ſhall with gladneſſe and rejoycing, with much devotion and willingneſſe of heart, bee brought unto the King; and preſent themſelves before him as Voluntaries in his Service. But becauſe the learned conceive that the middle point is onely a diſtinction for convenient reading, not a disjunction of the ſenſe, I ſhall therefore reſt in a more received expoſition. Thy Children ſhall bee borne in great abundance unto thee, by the ſeed of thy Word, in the wombe of the Church, as ſoone as the Morning, or Sunne of Righteouſneſſe ſhall ſhine forth upon it. As the Dew is borne out of the coole morning Aire as out of a wombe, diſtilling downe in innumerable drops upon the Earth; ſo thine Elect ſhall be borne unto thee, by the Preaching of thy Word, and firſt approach of thy Heavenly light, in innumerable armies. And this explication is very ſutable to the Harmonie of Holy Scripture, which uſeth the ſame metaphors to the ſame purpoſe in other places. The *Remnant of Iacob*, ſaith the Prophet, *ſhall bee in the midſt of many people as a Dew from the Lord*. And Chriſt is called the *Bright-morning-ſtarre*, and the *Day-ſpring*, and the *Sunne of Righteouſneſſe*; and the time of the Goſpell is called the *time of Day*, or the approach of Day. So that, *from the wombe of the morning*, is from the heavenly light

Pſal.45 13,14 15.

Mic. 5. 7.
Revel.22. 16.
Luke 2. 78.
Mal. 4. 2.
Rom.13. 12.
1 John 2, 8.

light of the Goſpell, which is the wing or beame whereby the Sunne of Righteouſneſſe revealeth himſelfe, and breaketh out upon the world, as the riſing Sunne, which rejoyceth like a Giant to runne his race; ſhall the ſucceſſion, increaſe, and armies of the Church of God be continually ſupplyed.

The words thus unfolded doe containe in them a lively *Character of the Subjects in Chriſts Spirituall Kingdome* Deſcribed firſt by their Relation to him, and his propriety to them, *Thy People.* Secondly, by their preſent condition, intimated in the word, *Willing*, or *Voluntaries*, and (if we take [*Thy People*] and [*Armies*] for Synonymous termes, The one notifying the Order and quality of the other) expreſſed in the Text; and that is, to bee *military men.* Thirdly, by their through and univerſall reſignation, ſubjection, and devotedneſſe unto him. For when he conquereth by his Word, his conqueſt is wrought upon the wills and affections of men. *Victorque volentes per populos dat jura. Thy people ſhall bee willing.* The ground of which willingneſſe is further added, (for ſo chiefly I underſtand thoſe words) *The Day of thy Power.* So that the willingneſſe of Chriſts ſubjects is effected by the Power of his Grace and Spirit in the revelation of the Goſpell. Fourthly, by their honourable attire, and military robes, in which they appeare before him, and attend upon him, *In Beauties of Holineſſe*, or in the various and manifold graces of Chriſt, as in a garment of divers colours. Fifthly, and laſtly, by their age, multitudes, and manner of their birth: They are the *Dew of the morning*, as many as the ſmall drops of dew, and they are borne to him out of the *Wombe of the morning*, as Dew is generated, not on the earth, but in the aire, by a *Heavenly calling*, and by the ſhining of the morning-ſtar, and day-ſpring upon their conſciences. Yet all the *children of light*, ſaith the Apoſtle, and the *children of the day*; wee are not of the night nor of darkneſſe, 1. *Theſſ.* 5.5.

VERSE 3.

a Matth. 1. 21.
Joh. 10. 3.
Cant. 2. 16. 7. 10.

b Col. 1. 16, 17.
Rom. 9. 5.
c Heb. 1. 2, 3.
2. 7, 8.

d Eſai. 63. 19.

I ſaid before, that I approve not the mincing and crumbling of Holy Scriptures. Yet in theſe parts of them, which are written for models and ſummaries of Chriſtian Doctrine, I ſuppoſe there may be weight in every word, as in a rich Jewell there is worth in every ſparkle. Here then firſt wee may take notice of Chriſts Propriety to his people. [*Thy people*] All the Elect and Beleevers doe (*a*) belong unto Chriſt. They are *His people*. They are his *Owne ſheepe*. There is a mutuall and reciprocall propriety betweene him and them. *I am my beloveds, and my beloved is mine*. His deſire is towards me. *His*, I ſay, not as hee is God onely, by a right of inſeparable dominion as we are his creatures. For all things were (*b*) *created* by him and *for him*. And hee is *over all*, God bleſſed for ever. Nor his onely as he is the (*c*) firſt borne, and the heire of all things. In which reſpect hee is Lord of the Angels, and God hath ſet him *over all the workes of his hands*. But as he is the Mediator and head in his Church. In which reſpect the faithfull are his by a more peculiar propriety. (*d*) *Wee are thine, thou never bareſt rule over them, they were not called by thy name*. The Devils are his *Vaſſals*. The wicked of the world his *Priſoners*. The faithfull onely are his *Subjects and followers*. His Jewels, his Friends, his Brethren, his Sonnes, his Members, his Spouſe. His, by all the relations of intimateneſſe that can be named.

Act. 2. 36.
Epheſ. 1. 22.
Pſal. 2. 8.
Eſai. 8. 18.
John 17. 6.

Now this Propriety Chriſt hath unto us upon ſeverall grounds. Firſt, by Conſtitution and Donation from his Father. God hath *made him Lord aud Chriſt*. He hath *put all things* under his feete, and hath *given him to be Head* over all things to the Church. Aske of me and I *will give thee* the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion. Behold, I and the Children whom *thou haſt given mee*. Thine they were, and *thou gaveſt them to me*. For as in regard of Gods Juſtice we were *bought by Chriſt in our redemption*,

tion, ſo in regard of his love we were *given unto Chriſt in our Election*, that he might redeeme us.

Secondly, by a right of purchaſe, treaty, and covenant betweene Chriſt and his Father. For wee, having ſold away our ſelves, and being now in the enemies poſſeſſion, could not bee reſtored unto our primitive eſtate, without ſome intervening price to redeeme us. Therefore ſaith the Apoſtle, hee was made under the Law, *ἵνα ἐξαγοράσῃ*, that hee might *Buy out* thoſe that were under the Law. And againe, yee are *Bought with a price*. Hee was our ſurety, and ſtood in our ſtead, and was *ſet forth to declare the righteouſneſſe of God*. God dealt in grace with us, but in juſtice with him.

Gal. 4. 5.
1 Cor. 6. 20.
Tit. 2. 14.
Heb. 7. 22.
Rom. 3. 25.

Thirdly, by a right of conqueſt and deliverance. He hath plucked us out of our enemies hands, hee hath diſpoſſeſſed and ſpoyled thoſe that ruled over us before, he hath delivered us from the power of Satan, and tranſlated us into his owne Kingdome; wee are *his free men*, hee onely hath made us free from the Law of ſinne and death, and hath reſcued us as ſpoiles out of the hands of our enemies, and *therefore* we are become *his ſervants*, and owe obedience unto him as our *Patron* and deliverer. As the Gibeonites when they were delivered from the ſword of the children of Iſrael, were thereupon made hewers of wood, and drawers of water for Congregation: So we being reſcued out of the hands of thoſe tyrannous Lords which ruled over us, doe now owe ſervice and ſubjection unto him that hath ſo mercifully delivered us. *Being made free from ſinne* (ſaith the Apoſtle) *yee become the Servants of Righteouſneſſe*. And, *we are delivered from the Law*, that being dead wherein we were held, *that wee ſhould ſerve in newneſſe of Spirit*. And againe, *Hee died for all, that they which live ſhould not henceforth live unto themſelves, but unto him which died for them and roſe againe*.

Luke 11. 22.
Eſai. 26. 13, 14, 15.
Ingratus Libertus qui Patrono non præſtat obſequium.
Joſh. 9. 26, 27.
Rom. 6. 18. 7. 6.
2 Cor. 5. 15.

Fourthly, by covenant and ſtipulation. *I entred into* *covenant with thee, and thou becameſt mine.* Therefore in our Baptiſme wee are ſaid to be *Baptized into Chriſt*, and to *put on Chriſt*, and to be *Baptized into his Name*; that is, wholly to conſecrate and devote our ſelves to him as the ſervants of his family. Therefore they which were Baptized in the ancient (a) Church, were wont to put on *white rayment*, as it were the Livery and Badge of Chriſt, a Teſtimony of that purity and Service which therein they vowed unto him. And therefore it is that we ſtill retaine the ancient forme of *vow, promiſe, or profeſſion in Baptiſme*, which (b) was to *renounce the Devill, and all his workes, the world, with the pompe, luxury, and pleaſures thereof.* And this is done in a moſt ſolemne and deliberate manner by way of anſwer to the queſtion, and demand of Chriſt. For which purpoſe Saint *Peter* calleth Baptiſme (c) συνειδήσεως ἀγαθῆς ἐπερώτημα. *The Anſwere*, or the Interrogative tryall of a good conſcience towards God. Hee that conformeth himſelfe to the faſhions, and ſetteth his heart upon the favours, preferment, empty applauſe, and admiration of the World, that liveth (d) κατ' αἰῶνα, according to the rules,and courſes, and ſinfull maximes of worldly men, in ſuch indifferency, compliancy and connivence as may flatter others, and delude himſelfe; hee that is freely and cuſtomarily over-rul'd by the temptations of Satan, that yeeldeth to looſeneſſe of heart, to vanity of thoughts, luſt of eye, pride of life, luxury, intemperance, impurity of minde or body, or any other earthly and inordinate affection, is little better in the ſight of God than a perjured, and a runnagate perſon, flinging off from that ſervice unto which hee had bound himſelfe by a ſolemne vow, and robbing Chriſt of that intereſt in him, which by a mutuall ſtipulation was agreed upon.

Laſtly, by the vertue of our Communion with him, and participation of his grace and fulneſſe. All that we are in regard of Spirit and life is from him, (e) *We are nothing*

VERSE 3.
Ezek. 16. 8.
Rom 6. 3. 5.
Gal. 3. 27.
Act. 19. 5.
a *Socrat. Hiſt. lib.7. cap.17. Laurent. de la Bar in Tertull. lib. de Coron. milit. cap. 1. Ambroſ. Tom 4 lib de iis qui myſteriis initiantur, cap.7.*
b *Tertull. de Coronâ militis c.3 & de ſpectaculis, cap.4. Ambroſ. To. 4 de Sacram. lib.1. c.2. Baſil. Mag. To.2. Spir. Sancto. c.11. vid. Briſſon. Comment. in lib. Dominico, &c. pag.137.*
c 1 Pet.3. 21.
d Eph. 2. 2.
e 2 Cor.12.11.

VERSE 3.

of our ſelves. And we (f) *can doe nothing of our ſelves.* All that we are is from the grace of Chriſt. (g) *By the grace of God I am what I am.* And all that wee doe is from the grace of Chriſt, (h) *I am able to do all things through Chriſt that ſtrengthneth me.* As when we doe evill, (i) it is not we our ſelves, but ſinne that dwelleth in us: So when we doe good, it is (k) not we, but Chriſt that liveth in us. So that in all reſpects wee are not our owne, but his that died for us.

f John 15. 5.
g 1 Cor. 15. 10.
h Phil 4. 13.
i Rom 7. 20.
k Gal. 2. 20.

Now this being a point of ſo great conſequence, needfull it is that we labour therein to try and ſecure our ſelves that we belong unto Chriſt. For which purpoſe we muſt note that a man may belong unto Chriſt two manner of wayes: Firſt, by a meere *Externall profeſſion.* So all in the viſible Church that call themſelves Chriſtians, are his; and his Word and Oracles theirs. In which reſpect they have many priviledges, as the Apoſtle ſheweth of the Jewes.) Yet notwithſtanding ſuch men continuing unreformed in their inner man, are nearer unto curſing than others, and ſubject unto a ſorer condemnation, for deſpiſing Chriſt in his Word, and Spirit; with whom in their Baptiſme they made ſo ſolemne a Covenant. For God will not ſuffer his Goſpell to be caſt away, but will cauſe it to proſper unto ſome end or other, either to ſave thoſe that beleeve; or to cumulate the damnation of thoſe that diſobey it. He will be more carefull to cleanſe his Garner, and purge his Floore, than of other empty and barren places. A weed in the garden is in more danger of rooting out, than in the open field. Such belong unto Chriſt, no otherwiſe than Ivy to the tree unto which it externally adheres. Secondly, a man may belong unto Chriſt by *Implantation into his body:* Which is done by *faith.* But here we are to note, that as ſome branches in a Tree have a more faint and unprofitable fellowſhip with the root than others, as having no further ſtrength than to furniſh themſelves with leaves, but not

Eſai. 29. 13.
Eſai. 55. 10, 11.
Luke 3. 17.

not with fruit: ſo according unto ſeverall vertues, or kindes of faith, may the degrees of men ingrafture into James 2. 26. Chriſt be judged of. There is a dead, unoperative faith, which like *Adam* after his fall, hath the nakedneſſe thereof covered onely with leaves, with meere formall and hypocriticall conformities. And there is an unfained, 1 Tim. 1. 5. lively and effectuall faith; which is availeable to thoſe purpoſes, for which faith was appointed, namely to juſtifie the perſon, to purifie the heart, to quench temptations, to carry a man with wiſedome, and an unblameable converſation through this preſent world, to worke by love, to grow and make a man abound in the ſervice of the Lord. And this diſtinction our Saviour giveth us, Joh. 15. 2. *That there are ſome branches in him which beare not fruit*, and thoſe he taketh away: *And others which beare fruit*, and thoſe hee purgeth that they may bring forth more. Thoſe onely are the branches, which hee deſires to owne.

And thus to belong unto Chriſt is that onely which maketh us λαὸς περιούσιος and εἰς περιποίησιν, *A purchaſed, a peculiar people unto him.* And there are ſeverall wayes of evidencing it. I will onely name two or three, and moſt in the Text. Firſt, wee muſt know that Chriſt is a *Morning-ſtarre*, a *Sunne of Righteouſneſſe*, and ſo ever comes to the ſoule *With ſelfe-evidencing properties.* Unto him belongeth that royall prerogative, to write *Teſte Meipſo* in the hearts of men, to be himſelfe the witneſſe to his owne Acts, Purchaſes, and Covenants. Therefore his Spirit came in tongues of fire, and in a mighty winde, all which have ſeverall wayes of manifeſting themſelves, and ſtand not in need of any borrowed or forraigne confirmations. If Chriſt then bee in the heart, he will diſcover himſelfe. His Spirit is the Originall of Grace and ſtrength, as concupiſcence is of ſinne. It is a ſeed in the heart, which will ſpring up and ſhew it ſelfe. And therefor, as luſt doth take the firſt advantage of the faint and imperfect ſtirrings of the reaſonable ſoule in little infants, to evidence it ſelfe in pride, folly, ſtubborneſſe, and other childiſh ſinnes: So the Spirit of Grace in the heart cannot lie dead, but will worke, and move, and as a Spirit of burning by the light, heat, purging, comforting, inflaming, combating vertue which is in it, make the ſoule which was barren, and ſetled on the lees, and unacquainted with any ſuch motions before, ſtand amazed at its owne alteration, and ſay with *Rebekah*, *If it be ſo, why am I thus?* Externalls may be imitated by Art; but no man can paint the ſoule or the life, or the ſenſe and motion of creature. Now Chriſt and his ſpirit are the internall formes, and active principles in a Chriſtian man, *Chriſt liveth in us*, when Chriſt who is *our Life* ſhall appeare, &c. Therefore impoſſible it is that any hypocrite ſhould counterfeite, and by conſequence obſcure thoſe intimate and vitall workings of his Grace in the ſoule, whereby he evidenceth himſelfe thereunto. It is true, a man that feareth the Lord may walke in darkeneſſe, and be in ſuch diſcomforts as he ſhall ſee no light; and yet even in that condition Chriſt doth not want properties to evidence himſelfe in tenderneſſe of conſcience, feare of ſinne, ſtriving of Spirit with God, cloſeneſſe of heart and conſtant recourſe to him in his Word, and the like; onely the ſoule is ſhut up and overclouded that it cannot diſcerne him. The *Spirit* of Chriſt is a *Seale*, *a Witneſſe*, an earneſt, an hanſell, a *firſt Fruit* of that fulneſſe which is promiſed hereafter. It is Chriſts own Spirit, and therefore faſhioneth the hearts of thoſe in whom it is unto his heavenly Image, to long for more comprehenſion of him, for more conformity unto him, for more intimacy and communion with him, for more grace, wiſedome, and ſtrength from him; it turneth the bent and courſe of the ſoule from that earthly and ſenſuall end unto which it wrought before, as a good branch having beene ingrafted into a wilde ſtocke converteth

Epheſ.1 14.
1 Iohn 4.3.

verteth the ſap of a Crab into pleaſant fruit.

Againe, if a man be one of Chriſts people, then there hath a *day of power* paſſed over him, the ſword of the Spirit hath entred into him, he hath been conquered by the rod of Chriſts ſtrength, he hath felt *Iohns* axe laid to the root of his conſcience, and hath been perſwaded by the terrour of the Lord; for the comming of Chriſt is with ſhaking: the conſcience hath felt a mighty operation in the Word, though to other men it hath paſſed over like emptie breath; for the Word *worketh effectually in thoſe that beleeve,* and bringeth about the purpoſes for which it was ſent. To thoſe that are called it is *the power of God,* 1 *Cor.* 1. 22.

Ezek.16. 9,14 Againe, where Chriſt comes, he comes with *Beautie and Holineſſe,* thoſe who lay in their bloud and pollutions before bare and naked, are made exceeding beautifull and Eſai.61.3. renowned for their beauty, *perfect through the comelineſſe which he puts upon them.* He comes unto the ſoule with beauty and pretious oile, and garments of praiſe, that is, with comfort, ioy, peace, healing, to preſent the Church a holy Church without ſpot or wrinckle to his Father.

Laſtly, where Chriſt commeth, he commeth with a Iohn 7. 38. *wombe of the morning*, with much light to acquaint the 15.2. ſoule with his truth and promiſes; and with much fruitfulneſſe, making the heart, which was barren before, Cant.4.2. to flow with rivers of living water, to bring forth fruit more and more, and to abound in the workes of the Eſai.32.15. Lord. Theſe are the particular evidences of our belonging to Chriſt in the Text, and by theſe we muſt examine Rom.7.4. our ſelves. Doe I finde in my ſoule the new name of the Lord Jeſus written, that I am not onely in title, but in truth a Chriſtian? Do I finde the ſecret nature and figure of Chriſt faſhioned in me, ſwaying mine heart to the love and obedience of his holy wayes? Do I heare the voice, and feele the hand and judicature of his bleſſed Spirit within me, leading me in a new courſe, ordering mine inner man, ſentencing and crucifying mine earthly members? Am I a ſerious and earneſt enemy to my originall luſts, and cloſeſt corruptions? Do I feele the workings and kindlings of them in mine heart with much paine and mourning, with much humiliation for them, and deprecation againſt them? Is Chriſt my center? Do I finde in my heart a willingneſſe to be with him, as well here in his word, wayes, promiſes, directions, comforts, yea, in his reproaches and perſecutions, as hereafter in his glory? Is it the greateſt buſineſſe of my life to make my ſelfe more like him, to walk as he alſo walked, to be as he was in this world, to purifie my ſelfe even as he is pure? Hath the terrour of his wrath perſwaded me, and ſhaken my conſcience out of its carnall ſecurity, and made me looke about for a refuge from the wrath to come, and eſteeme more beautifull than the morning brightneſſe the feet of thoſe who bring glad tidings of deliverance and peace? Hath his Goſpell an effectuall ſeminall vertue within me to new forme my nature and life dayly unto his Heavenly Image? Is it an ingrafted word which mingleth with my conſcience, and hideth it ſelfe in my heart, actuating, determining, moderating, and over-ruling it to its own way? Am I cleanſed from my filthineſſe, carefull to keepe my ſelfe chaſte, comely, beautifull, a fit Spouſe for the faireſt of ten thouſand? Do I rejoyce in his light, walking as a childe of light, living as an heire of light, going on like the Sunne unto the perfect day, labouring to abound alwayes in the worke of the Lord? Then I may have good aſſurance that I belong unto Chriſt. And if ſo, that will be a ſeminary of much comfort to my ſoule.

For firſt, if we are Chriſts, then he *careth for us*, for propriety is the ground of care. *He that is an hireling,* ſaith our Saviour, *and not the ſhepheard, whoſe own the ſheepe are not, ſeeth the Wolfe comming, and leaveth the ſheepe,* &c. *Becauſe he is an hireling, he careth not for the ſheepe.* Ioh.10.12,13,14.

ſheepe. But I am the good Shepherd, and know my ſheepe,
and am knowne of mine, becauſe they are mine, therefore I
Ezek.34.11, 15. *am carefull of them.* He watcheth over us, he ſearcheth
and ſeeketh us out in our ſtraglings, and feedeth us. This
is the principall argument we have to beleeve, that God
will looke upon us for good, notwithſtanding our manifold
provocations, becauſe he is pleaſed to owne us, and
Heb.3.5,6. to take us as his own peculiar People. Though the
Church be full of ruines, yet becauſe it is his owne houſe,
Ezek.16.8,9. he will repaire it; though it be blacke aſwell as comely,
yet becauſe it is his owne Spouſe, he will pity and cheriſh
Ezek.15.5. it; though it bring forth wilde grapes, and be indeed
meet for no worke, yet becauſe it is his owne Vine, planted
Pſal.80.15. by his owne right hand, and made ſtrong for himſelfe,
he will therefore be carefull to fence and prune it.
This is the onely argument we have to prevaile with
God in prayer, that in Chriſt we call him *Father*, we
Eſai.63.8,19. preſent our ſelves before him, as his *owne*, we make mention
of no other Lord or Name over us, and therefore he
Eſai. 16.13. cannot deny us the things which are good for us.

Secondly, if we are Chriſts, then he will certainly
purge us, and make the members ſuteable to the Head. I
ſware unto thee, and entred into covenant with thee,
Ezek.16 8,9. ſaith the Lord, and *thou becameſt mine*, and immediately
Iohn 15.2. it followes, *then waſhed I thee with water*, yea I throughly
waſhed away thy blood from thee. Every branch *in*
Tit.2.14. *me* that beareth fruit, *he purgeth it*, that it may bring
forth more fruit. He *purifieth to himſelfe a peculiar people:*
Pſal.4.3. If we be his *peculiar people*, and ſet apart for himſelfe
(as the Prophet *David* ſpeakes) he will undoubtedly
purifie us; that we may be honourable veſſels, ſanctified
and meet for the Maſters uſe, and prepared unto every
2 Tim.2.21. good worke. He will furniſh us with all ſuch ſupplies
of the Spirit of Grace, as the condition of that place in
his body requires, in the which he hath ſet us. Grace
and Glory will he give, and no good thing will he withhold

hold from thoſe who walk uprightly, our propriety to Chriſt giveth us right unto all good things: *All is yours, and you are Chriſts.*

Thirdly, if we are Chriſts, then he will *ſpare us.* This was the argument which the Prieſt was to uſe betweene the Porch and the Altar, *Spare thy people, O Lord,* and give not thine heritage to reproach. Then will the Lord be jealous for his Land, and *pity his people.* They *ſhall be mine,* ſaith the Lord, in the day that I make up my jewels; and I will *ſpare them,* as a man *ſpareth his own ſonne* that ſerveth him. Of my ſervant, to whom I give wages for the merit of his work, not out of love or grace, I expect a ſervice proportionable to the pay he receives: But in my childe I reward not the dignity of the work, but onely the willingneſſe, the loving and obedient diſpoſition of the heart; and therefore I paſſe over thoſe failings and weakneſſes which diſcover themſelves for want of skill or ſtrength, and not of love, praiſing the endeavours, and pardoning the miſcarriages. Thus doth the Lord deale with his children.

Joel 2.17,18.
Exod.32.12.
Numb.14.13.
Eſai.64.9.
Mal.3.17.

Fourthly, if we be Chriſts he will *pray for us,* I pray not for the world, but *for them which thou haſt given me, for they are thine; and all mine are thine, and thine are mine, &c.* ſo that we ſhall be ſure to have helpe in all times of need, becauſe we know that the Father heareth his Sonne alwayes; and thoſe things which in much feare, weakneſſe, and ignorance we ask for our ſelves, if it be according to Gods will, and by the dictate and mouth of the Spirit in our heart, Chriſt himſelfe in his interceſſion demandeth for us the ſame things. *And this is the ground of that confidence which we have in him, that if we ask any thing according to his will he heareth us, and we have the petitions that we deſire of him:* For as the world hateth us, becauſe it hated him firſt; ſo the Father loveth and heareth us, becauſe hee loveth and heareth him firſt.

Joh.17.9,10.
Joh.11.42.
1 Joh.5.14.

John 10. 3,4.
Pſal.147.19.
John 8.17.
Pſal.119. 125.
Verſ 64.

Fifthly, if we be Chriſts, then he *will teach us*, and commune with us, and reveale himſelfe unto us, and lead us with his voice. He *calleth his owne ſheep by name, and leadeth them, and putteth them forth, and goeth before them.* Becauſe Iſrael was his own people, therefore he ſhewed them his words. *The Law was theirs, and the Oracles theirs,* when he entreth into covenant with a people, that they become his, then he writeth his Law in their hearts, and teacheth them. This is the Prophet *Davids* argument, *I am thy ſervant, give me underſtanding*: Becauſe I am thine in a ſpeciall relation, therefore acquaint me with thee in a ſpeciall manner. *The earth is full of thy mercy,* there is much of thy goodneſſe revealed to all the nations of the world, even to thoſe that are not called by thy name: but as for me whom thou haſt made thine own by a neerer relation, let me have experience of a greater mercy, *Teach me thy Statutes.*

Jer.30. 10,11.
Ezra 9.13.
Qui trucidat non conſiderat quemadmodũ laniat; qui curat, conſiderat quemadmodũ ſecat. Aug.

Sixthly, if we be his, he will *chaſtiſe us in mercy*, and not in fury; though he leave us not altogether unpuniſhed, yet he will puniſh us leſſe than our iniquities deſerve; he will not deale with us as with others: *Though I make a full end of all nations whither I have driven thee, yet I will not make a full end of thee, but I will correct thee in meaſure.* I will correct thee to cure, but not to ruine thee.

The ſecond thing conſidered in the words, was the *Preſent condition of the people of Chriſt*; which was to be *military men*, to joyne with the armies of Chriſt againſt all his enemies. As he was, ſo muſt we be in this world; no ſooner was Chriſt conſecrated by his ſolemne Baptiſme unto the worke of a Mediatour, but preſently he was aſſaulted by the Tempter: And no ſooner doth any man give up his name to Chriſt, and breake looſe from that helliſh power under which he was held, but preſently *Pharaoh* and his hoaſts, Satan and his confederates purſue him with deadly fury, and powre out floods of malice and rage againſt him. Hell and Death are *at truce with wicked men*, there is a *covenant* and agreement betwixt them, Satan *holdeth his poſſeſſion in peace*: but when a ſtronger then he commeth upon, and overcommeth him, there is from that time implacable venome and hoſtility againſt ſuch a ſoule; the malice, power, policy, ſtratagems, and machinations of Satan; the luſts and vanities, the pleaſures, honours, profits, perſecutions, frownes, flatteries, ſnares of the wicked world: the affections, deſires, inclinations, deceites of our owne fleſhly hearts, will ever ply the ſoule of a Chriſtian, and force it to perpetuall combates.

Eſai.28.15.
Luke 11.21.

There is in Satan an everlaſting enmity againſt the Glory, Mercy, and Truth of God, againſt the power and myſtery of the Goſpell of Chriſt. This malice of his exerciſeth it ſelfe againſt all thoſe that have given themſelves to Chriſt, whoſe Kingdome hee mightily laboureth to demoliſh: by his *power* perſecuting it, by his *craftineſſe* and wily inſinuations undermining it; by his vaſt knowledge and *experience* in palliating, altering, mixing, proportioning, and meaſuring his temptations and ſpirituall wickedneſſe in ſuch manner, as that he may ſubvert the Church of Chriſt, either in the *purity* thereof, by corrupting the *Doctrine* of Chriſt with *hereſie*, and his *Worſhip* with *idolatry* and *ſuperſtition*: or in the *unity* thereof, by peſtering it with *ſchiſme* and diſtraction; or in the *liberty* thereof, by *bondage* of Conſcience, or in the *progreſſe* and inlargement thereof, endevouring to blaſt and make fruitleſſe the miniſtery of the Goſpell. And this malice of Satan is wonderfully ſet on and encouraged both by the *corruption of our nature*, thoſe armies of luſts and affections which ſwarme within us, entertaining, joyning force, and co-operating with all his ſuggeſtions; diſheartning, reclaiming, and pulling backe the ſoule when it offers to make any oppoſition; and alſo by the

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men, and *materials* of this evill *world*, By the examples, the threats, the intereſts, the power, the intimacie, the wit, the tongues, the hands, the exprobrations, the perſecutions, the inſinuations and ſeductions of wicked men. By the profits, the pleaſures, the preferments, the acceptation, credit and applauſe of the world.

By all which meanes Satan moſt importunately purſueth one of theſe *two ends*, either to *ſubvert* the godly by drawing them away from Chriſt to apoſtacie, formality, hypocriſie, ſpirituall pride, and the like, or elſe to *Diſcomfort* them with diffidence, doubts, ſight of ſinne, oppoſition of the times, vexation of ſpirit, and the like afflictions. And theſe oppoſitions of Satan meet with a Chriſtian in every reſpect or conſideration, under which he may be conceiv'd: conſider him in his *ſpirituall eſtate*, in his *ſeverall parts*, in his *temporall relations*, in his *Actions* or *imployments*; and in all theſe Satan is buſie to overturne the Kingdome of Chriſt in him. In his *ſpirituall eſtate*, if he be a *weake Chriſtian*, he aſſaulteth him with perpetuall doubts and fears touching his election, converſion, adoption, perſeverance, Chriſtian liberty, ſtrength againſt corruptions, companies, temptations, perſecutions, &c. If he be a *ſtrong Chriſtian*, he laboureth to draw him unto ſelfe-confidence, ſpirituall pride, contempt of the weak, neglect of further proficiencie, and the like. There is no *naturall part* or facultie which is not aimed at likewiſe by the malice of Satan, for Chriſt when he comes, takes poſſeſſion of the whole man, and therefore Satan ſets himſelfe againſt the whole man. Corporeall and *ſenſitive faculties*, tempted either to *ſinfull repreſentations*, letting in and tranſmitting the proviſions of luſt unto the heart, by gazing and glutting themſelves on the objects of the world: or to *ſinfull executions*, finiſhing and letting out thoſe luſts which have beene conceived in the heart. The *phantaſie* tempted by Satanicall injections and immutations to be the forge of looſe, vaine, unprofitable,

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unprofitable, and uncleane thoughts. The *underſtanding* to earthly wiſedome, vanity, infidelity, prejudices, miſperſwaſions, fleſhly reaſonings, vaine ſpeculations and curioſities, &c. The *will* to ſtiffeneſſe, reſiſtance, diſlike of Holy things, and purſuite of the world. The *conſcience* to deadneſſe, immobility, and a ſtupid benummedneſſe, to ſlaviſh terrours and evidences of Hell, to ſuperſtitious bondage, to carnall ſecurity, to deſperate concluſions. The *affections* to independence, diſtraction, exceſſe, precipitancie, &c. In *temporall conditions*, there is no eſtate of health, wealth, peace, honour, eſtimation, or the contraries unto theſe: no relation of husband, father, magiſtrate, ſubject, &c. unto which Satan hath not ſuch ſuteable ſuggeſtions, as by the advantage of fleſhly corruptions may take from them occaſion to draw a man from God. Laſtly, in regard of our *actions and imployments*, whether they be *Divine*, ſuch as reſpect *God*, as acts of Piety, in reading, hearing, meditating, and ſtudying his Word, in calling upon his Name, and the like, or ſuch as reſpect *our ſelves*, as acts of temperance and ſobriety, perſonall examinations, and more particular acquaintance with our owne hearts; or ſuch as reſpect *others*, as acts of righteouſneſſe, charity, and edification. Or whether they be actions *naturall*, ſuch as are requiſite to the preſervation of our being, as ſleepe and dyet: or actions *civill*, in our *callings* or *recreations*, in all theſe Satan laboureth either to *pervert* us in the performance of them, or to *divert* us from it. There is then no condition, faculty, relation, or action of a Chriſtian man, the which is not alwayes under the eye and envy of a moſt raging, wiſe, and induſtrious enemy. And therefore, great reaſon there is, that Chriſtians ſhould bee *Military men*, well inſtructed in the whole Armour of God, that they may bee able to ſtand againſt the wiles of the Devill, and to quench all his fiery darts. It is our calling to wreſtle againſt principalities and powers, and ſpirituall wickedneſſes in high places, to reſiſt the Devill, to ſtrive againſt ſinne, to mortifie earthly members, to deſtroy the body of ſinne, to deny our ſelves, to contradict the reaſonings of the fleſh, to checke and controule the ſtirrings of concupiſcence, to reſiſt and ſubdue the deſires of our evill hearts, to withſtand and anſwer the aſſaults of Sathan, to out-face the ſcornes, and deſpiſe the flatteries of the preſent World, in all things to endure hardneſſe as the ſouldiers of Jeſus Chriſt. Our cauſe is righteous, our Captaine is wiſe and puiſſant, our Service honourable, our Victory certaine, our Reward maſſie and eternall, ſo that in all reſpects great encouragements we have to be voluntaries in ſuch war, the iſſue whereof is our enemies perdition, our Maſters honour, and our owne Salvation.

The third thing obſerved was the through and *univerſall Reſignation* and devotedneſſe of Chriſts People unto him. Thy people ſhall be *willing*, or a people *of great devotion* in the day of thy Power. From whence I ſhall gather two obſervations; Firſt, They that belong unto Chriſt as his people are moſt throughly and *willingly ſubject unto his governement*, doe conſecrate, reſigne, and yeeld up their whole ſoules and bodies to ſerve in his warres againſt all his enemies. For the diſtinct underſtanding of which point, wee are to obſerve firſt, that *by nature* Rom.8.7,8,10 wee are *utterly unwilling* to bee ſubject unto Chriſt. The carnall minde is enmity againſt God, it is *not ſubject* to the Law of God, *neither indeed can bee.* For if Chriſt bee over us, the body of ſinne muſt dye; it once crucified him, and hee will bee revenged upon it. By Mal.3.17. nature we are willingly ſubject unto no Law, but the 1 Sam.15.23. Law of our members, nor to no will, but the will of *a* Eccleſ.8.11. the fleſh; full of contumacy, rebellion, and ſtoutneſſe Prov.14.14 of Spirit against the truth and beauty of the Word or *b* Jer.2.24. 8,6. wayes of God. The Love of corrupted nature is wholly [a] ſet upon our owne wayes, Hoſ.4 16. as an [b] untamed Heifer;

or a wilde Aſſe; men *c* wander, and *d* goe about, and *e* weary themſelves in their full compaſſe and ſwinge of luſt, and will not be turned. And therefore it is that they bid God *f* depart from them, and deſire not the knowledge of his wayes, that they leave the pathes of uprightneſſe, that having *g* crooked hearts of their owne, they labour likewiſe to pervert and *h* make crooked the Goſpell of Chriſt, that they may from thence ſteale countenance to their ſinnes, contrary to that holy affection of i *David, Make my way ſtrait before me*, that they *k* ſnuffe and rage, and *l* pull away the ſhoulder, and *m* fall backward, and *n* thruſt away God from them. And hence it is that men are ſo apt to cavill, and fooliſhly to charge the wayes of God; firſt, as *grievous wayes*; too full of auſterity, narrowneſſe and reſtraint. o *I knew that thou wert an auſtere man*; and this is an p *hard ſaying, who can beare it?* q *The land is not able to beare all his words.* r *There is a Lion in the way*, a certaine damage and unavoydable miſchiefe will follow me if I keepe in it. Thus as *ſ* Iſrael when they heard of Giants and ſonnes of *Anak*, had no heart to Canaan, but cryed, and whined, and rebelled, and mutined, and in their heart turned backe into Egypt, that is, had more will to their owne bondage, than to Gods Promiſe: ſo when a naturall man heares of walking in a narrow way with much exactneſſe and circumſpection, that come what baite of preferment, pleaſure, profit, or advantage will, yet he muſt not turne to the right hand or to the left, nor commit the leaſt evill for the greateſt good: that as the people in the Wilderneſſe were to goe onely where the Cloud and Pillar of Gods preſence led them, though he carried them through Giants, terrours, and temptations: ſo a Chriſtian muſt reſolve to follow the Lambe whitherſoever he goeth; Hee *t* then turneth backe to his iniquities, and refuſeth to heare the words of the Lord. Secondly, as *unprofitable wayes*: u *for who will ſhew us any good*, is the onely lan-

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c Jer.2.20.
d Jer.21.12.
e Eſai.57.10.
f Job 21.14.
g Deut.32.5.
h Gal.1.7.
2 Pet.3.16.
i Pſal.5.8.
k Mal.1.13.
l Nehem.9.29
m Act.7.51.
n Act.7.39.
o Matt.25.24.
p Joh.6.60.
q Amos 7.10.
r Prov.22.13.
ſ Num.13.3.1
14.1,4.
Neh.9.16,17.
t Jer.11.10.
u Pſal.4.6.

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guage of carnall men: x *What can the Almighty doe for us*, ſay the wicked in *Iob?* y *It is in vaine to ſerve God. What profit have we that have kept his Ordinances, &c?* If wee muſt take our conſciences along in all the buſineſſes of our life, there will be no living in the world; notwithſtanding z the Lord ſaith, that his words *doe good to thoſe that walke uprightly*, that godlineſſe hath the Promiſes even of this life; that God will honour thoſe that honour him. Thirdly, as * *Vnequall and unreaſonable wayes*, as a *ſtrange*, a mad, and a fooliſh ſtrictneſſe, rather the *meteor* of a ſpeculative braine, than a thing of any reall exiſtence, rather *votum* than *veritas*, a wiſh or figment, than a ſolid truth. And from ſuch prejudices as theſe men grow to wreſtle with the Spirit of Chriſt, to withſtand his motions, to quench his ſuggeſtions, and to diſpute againſt him. b *This people are as they that ſtrive with the Prieſt*, ſuch a bitter and unreconcileable enmity there is betweene the two ſeeds.

x Job 22.17.
y Mal.3.14, 15
z Mic.2.7.
1 Tim.4.8.
1 Sam.2.30.
* Ezek.18.25.
a 1 Pet.4.4.
Eſai.8.18.
Zech.3.8.
1 Cor.1.21.
b Hoſ.4.4.

Secondly, we may obſerve, that notwithſtanding this naturall averſeneſſe, yet many by the *Power of the Word* are wrought violently and *compulſorily* to tender ſome *unwilling ſervices* to Chriſt, by the ſpirit of bondage, by the feare of wrath, by the evidences of the curſe due to ſinne, and by the wakefulneſſe of the conſcience. c They have turned their backe unto me, and not their face, ſaith the Lord; that notes the diſpoſition of their will. *But in the time of their trouble, they will ſay, Ariſe and ſave us*, that notes their compulſory and unnaturall devotion. *They ſhall goe with their flockes and their heards*, that is, with their pretended ſacrifices, and externall ceremonies *to ſeeke the Lord; but they ſhall not finde him; hee hath withdrawne himſelfe.* As when the Lord ſent Lions amongſt the Samaritanes, then they ſent to enquire after the manner of his worſhip, fearing him, but yet ſtill ſerving their owne gods. But this compulſory obedience doth not proceed from d a *feare of ſinne*, but a *feare of hell*

c Jer.2.27.
Hoſ.5.5, 6.
2 King.17.25, 26.
d *Qui gehennas metuit, nõ peccare metuit, ſed ardere: ille autẽ peccare metuit, qui peccatũ ipſum ſicut gehẽnas odit. Aug. Ep.144. In ipſa intus voluntate peccat, qui non volũtate ſed timore nõ peccat, Idem con.2. Ep. Pelag. l.1. ca 9. & lib.2. ca.9. Non ſicut ferã et timeo et odi, ita etiã patrẽ vereor, quẽ timeo & amo Cl. Alex. ſtrom. l.2.*

hell. And that plainely appeares [e] in the readineſſe of ſuch men to apprehend all advantages for enlarging themſelves, and in making pretences to flinch away and ſteale from the Word of Grace, in conſulting with carnall reaſon to ſilence the doubts, to untie the knots, and to breake the bonds of the Conſcience aſunder, and to turne into every diverticle which a corrupted heart can ſhape, in taking every occaſion and pretext to put God off, and delay the payment of their ſervice unto him. Thus *Felix* [f] when he was frighted with the diſcourſe of Saint *Paul*, put it off with pretence of ſome further convenient ſeaſon; and the [g] unwilling Jewes in the time of reedifying the temple at Jeruſalem, *This people ſay the time is not come, the time that the Lords houſe ſhould bee built*; in ſlighting the warnings and diſtinguiſhing the words of Scripture out of their Spirituall and Genuine purity, and ſo [h] *Belying the Lord, and ſaying, It is not hee. The Word of the Lord*, ſaith the Prophet, *is to them a reproach, they have no delight in it*, that is, they eſteeme mee when I preach thy Words unto them rather as a ſlanderer than as a Prophet. Wouldeſt thou then know the nature of thy devotion? Abſtract all conceits of danger, all workings of the ſpirit of bondage, the feare of wrath, the preoccupation of Hell, the eſtuations and ſweatings of a troubled conſcience, and if all theſe being ſecluded, thou [i] canſt ſtill afford to dedicate thy ſelfe to Chriſt, and be greedily ambitious of his Image, that is an evident aſſurance of an upright heart.

Thirdly, wee may obſerve, that by the power of the Word there may yet be further wrought in naturall men a certaine *Velleity*, a languide and incomplete will, [k] bounded with ſecret reſervations, exceptions, and conditions of its owne, which maketh it upon every new occaſion mutable and inconſtant. When [l] the Hypocriticall Jewes came with ſuch a ſolemne proteſtation unto the Prophet *Ieremie*, *The Lord bee a true and faithfull*

witneſſe

[e] *Aug. de Nat. & Grat. cap.*57 *cont.*2.*ep. Pel. l.*3.*c.*4.*& To.*4 *l.de Spi. & lit. cap.ult.*

[f] Act.24.25.

[g] Hag.1.2.

[h] Jer.5.12,13, 6.10.

[i] *Nec ſi per hypotheſin* à Deo *poteſtatem acceperit faciendi ea quæ ſunt prohibita citra ullam pœnã:--- ſed nec ſi perſuaſum habuerit, fore, ut* De*um lateant quæ gerit, in animum unquam inducet ut aliquid agat præter rectã rationẽ. Clem. Alex. ſtrom.l.*4.

[k] *Vid. Aqui. par.*3 *qu.*21 *art.*4.*c. Semiſauciam hac atq; hac verſare & jactare voluntatẽ, &c. Aug. confeſſ.* .8.*c.*8.

[l] Jer.42.3,5,6. 20.43.2.

witneſſe betweene us, if we doe not according to all things for the which the Lord thy God ſhall ſend thee unto us, &c. I ſuppoſe they then meant as they ſpake, and yet this appeares in the end to have beene but a *velleitie and incomplete reſolution*, a zealous pang of that ſecret hypocriſie which in the end diſcover'd it ſelfe, and brake forth into manifeſt contradiction: when *m Hazael* anſwer'd the Prophet, *Is thy ſervant a dog that hee ſhould doe thus, and thus?* hee then meant no otherwiſe then he ſpake, upon the firſt repreſentation of thoſe bloody facts, hee abhorred them as belluine and prodigious villanies; and yet this was but a *velleity and fit of good nature* for the time, which did eaſily weare out with the alteration of occaſions. When *Iudas* asked Chriſt, n *Maſter is it I that ſhall betray thee?* (though a man can conceive no hypocriſie too blacke to come out of the hell of *Iudas* his heart) yet poſſible, and peradventure probable it may bee that hearing at that time and beleeving that wofull judgement pronounced by Chriſt againſt his betrayer, *It had beene good for that man if hee had never beene borne*, hee might then upon the pang and ſurprizall of ſo fearefull a doome ſecretly and ſuddenly relent, and reſolve to forſake his purpoſe of Treaſon; which yet when that ſtorme was over, and his covetous heart was tempted with a bribe, did fearefully returne and gather ſtrength againe. When the people *returned and inquired early, and remembred God their Maker*, they were in good earneſt for the time. and yet that was a *velleity and ungrounded devotion*, their heart was not *right towards him, neither were they ſtedfaſt in his Covenant.* When *o Saul* out of the force of naturall ingenuity, did upon the evidence of *Davids* integrity, who ſlew him not when the Lord had delivered him into his hands, relent for the time, and weepe, and acknowledge his righteouſneſſe above his owne, hee ſpake all this in earneſt as hee thought; and yet wee finde that hee afterwards returned to purſue him againe, and was

m 2 King.8.13

n Mat.26.5.

o 1 Sam.24, 16.19,

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was once more by the experience of *Davids* innocencie reduced into the ſame acknowledgement. The people in one place would have made Chriſt a King, ſo much did they ſeeme to honour him, and yet at another time when their over-plyable and unreſolved affections were wrought upon by the ſubtile Phariſees, they cryed againſt him, as againſt a ſlave, Crucifie him, Crucifie him. So may it be in the generall Services of God, men may have wiſhings and wouldings and good liking of the truth, and ſome faint and floating reſolutions to purſue it: which yet having no firme roote, nor proceeding from the whole bent of the heart, from a through mortification of ſinne and evidence of Grace, but from ſuch weake and wavering principles, as may bee perturbed by every new temptation, like letters written in ſand, they vaniſh away like a morning dew, and leave the heart as hard and ſcorched as it was before. The young man (whom for his ingenuity and forwardneſſe Chriſt loved) came in a ſad and ſerious manner to learne of Chriſt the way to Heaven: and yet we finde there were ſecret reſervations which he had not diſcerned in himſelfe, upon diſcovery whereof by Chriſt hee was diſcouraged and did repent of his reſolution, *Marke* 10. 21, 22. The Apoſtle ſpeaketh of a *Repentance not to bee repented of*, 2 *Cor*. 7. 10. which hath firme, ſolid, and permanent reaſons to ſupport it, therein ſecretly intimating that there is likewiſe a Repentance, which riſing out of an incomplete will, and admitting certaine ſecret and undiſcerned reſervations, doth upon the appearance of them flag and fall away, and leave the unfaithfull heart to repent of its repentance. S. *Iames* tels us that a *double-minded man, is unſtable in all his wayes*, *Iam*. 1, 8. never uniforme nor conſtant to any rules. Now this diviſion of the mind ſtands thus: The heart on the one ſide is taken up with the *pleaſures of ſinne for the preſent*; and on the other with the *deſires of ſalvation for the future*; and now according as the workings and repreſentations of the one or other are at the time more freſh and predominant, in like manner is ſinne for that time either cheriſhed or ſuppreſſed. Many men at a good Sermon, when the matter is freſh and newly preſented, while they are looking on their face in a Glaſſe; or in any extremity of ſickneſſe, when the proviſions of luſt doe not reliſh for the preſent, when they have none but thoughts of ſalvation to depend upon, are very reſolute to make promiſes, vowes, and profeſſions of better living; but when the pleaſures of ſin grow ſtrong to preſent themſelves again, they returne like a man recover'd of an ague with more ſtomacke and greedineſſe to their luſts againe. As water which hath been ſtop'd for a while ruſheth with the more violence, when its paſſages are opened. A double heart is like the boles of a Scale, according as more weight is put into one or other, ſo are they indifferently over-rul'd unto either motion,up or downe. When I ſee a vapour aſcend out of the earth into the Aire,how ſhould I not thinke that it will never leave riſing till it get up to Heaven? and yet becauſe the motion is not naturall, but cauſed either by expulſion from a heat within, or by attraction from a heat without, when the cauſe of that aſcent is abated, and the matter gathers together into a thicker conſiſtence, it growes heavy and fals downe againe. Even ſuch is the affection of thoſe faint and unreſolv'd deſires of men who like *Agrippa* are but *half-perſwaded* to beleeve in Chriſt.

But now laſtly we muſt obſerve, that in the day of Chriſts Power, when hee by his Word and Spirit worketh effectually in the hearts of men, they are then made *free-will offerings*, *Totally willing to* obey and ſerve him in all conditions. The heart of every one ſtirreth him up,and his Spirit maketh him willing for the worke and ſervice of the Lord, *Exod.* 35. 21. They *yeeld themſelves* unto the Lord, and their members are weapons of righteouſneſſe unto him, 2 *Chron.* 30. 8. *Rom.* 6. 19. They *offer and preſent themſelves* to God as a living Sacrifice; and therefore they are called προσφορὰ, *an oblation* ſanctified by the holy Ghoſt, *Rom.*12.1. *Rom.*15.16. Therefore they are ſaid to *come unto Chriſt*, by the vertue of his Fathers teaching, *Ioh.* 6.45. To *runne* unto him, *Eſai.*55.5. To *gather themſelves* together under him as a common head, and to *flow* or flock together with much mutuall encouragement unto the mountaine of the Lord, *Hoſ.*1.11. *Eſai.*2.2,3. To *waite upon him* in his Law, *Eſai.*42.4. To *enter into a ſure Covenant*, and to write and ſeale it, *Nehem.*9.38. In one word, *To ſerve him with a perfect heart, and with a willing minde*, 1 *Chron.* 28.9. when the heart is perfect, undivided, and goeth all together, the minde will be willing to ſerve the Lord.

This *willingneſſe* of Chriſts people ſheweth it ſelfe in two things: Firſt, in begetting moſt cordiall and conſtant *Enmitie* againſt all the enemies of Chriſt, never holding any league or intelligence with them, but being alwayes ready to anſwer the Lord as *David* did *Saul*, *Thy ſervant will goe and fight with this Philiſtime.* He that is a voluntary in Chriſts armies is not diſheartned with the potencie, policie, malice, ſubtlety, or prevailing faction of any of his adverſaries. He is contented to denie himſelfe, to renounce the friendſhip of the world, to bid defiance to the allurements of Satan, to ſmile upon the face of danger, to hate father, and mother, and land, and life, to be cruell to himſelfe, and regardleſſe of others for his maſters ſervice. Through honour and diſhonour, through evill report and good report, through a Sea and a wilderneſſe, through the hotteſt ſervices, and ſtrongeſt oppoſitions will he follow the Lambe whitherſoever he goeth: though he receive the word *in much affliction*, yet he will receive it *with joy* too. Secondly, in begetting moſt loving, conſtant, and *deare affections* to the mercie, grace, glory, and wayes of God, an univerſall conformity unto Chriſt our Head, who was contented to take upon him the forme of a ſervant, to have his eare bored, and his Will ſubjected unto the Will of his Father. *I delight to doe thy will O my God, yea, thy Law is within my heart. Pſal.* 40. 8. And as he was, ſo are all his in this world, of the ſame minde, judgement, Spirit, converſation, and therefore of the ſame will too.

Now this deare and melting affection of the heart toward Chriſt and his wayes, whereby the ſoule longeth after him, and haſteth unto him, is wrought by ſeverall principles: Firſt, by the *Conviction of our naturall Eſtate*, and a through humiliation for the ſame. *Pride is ever the principle of diſobedience.* They were the *proud* men who ſaid unto *Ieremie*, *thou ſpeakeſt falſely, the Lord hath not ſent thee, Ier.* 43. 2. And they were the proud men who hardned their necks, and withdrew the ſhoulder, and *would not heare*, and refuſed to obey, *Nehem.* 9. 16. 17, 29. A man muſt be firſt brought to deny himſelfe before he will be willing to follow Chriſt, and to lug a croſſe after him. A man muſt be firſt *humble himſelfe before he walke with God, Mich.* 6. 8. The poore onely receive the Goſpell. The hungry onely finde ſweetneſſe in bitter things. Extremities will make any man not onely willing, but thankefull to take any courſe wherein he may recover himſelfe and ſubſiſt againe. When the ſoule findes it ſelfe in darkeneſſe, and hath no light, and beginnes to conſider whither darkneſſe leads it; that it is even now in the mouth of Hell, under the paw of the roaring Lion, under the guilt of ſinne, the curſe of the Law, and the hatred and wrath of God, it cannot chuſe but moſt willingly purſue any probability, and with moſt inlarged affections meete any tender of deliverance. Suppoſe we that a Prince ſhould cauſe ſome bloody malefactor to be brought forth, ſhould ſet before his eyes all the rackes and tortures which the wit of man can invent to puniſh prodigious offenders withall, and ſhould cauſe him to taſte ſome of thoſe extremities: and then in the middeſt of his howling and anguiſh, ſhould not onely reach out a hand of mercie to deliver him, but ſhould further promiſe him upon his ſubmiſſion to advance him like *Ioſeph* from the iron which enters into his ſoule, unto publike honour and ſervice in the ſtate, would not the heart of ſuch a man be melted into thankfulneſſe, and with all ſubmiſſion reſigne it ſelfe unto the mercy and ſervice of ſo gracious a Prince? Now the Lord doth not onely deale thus with ſinners; doth not onely cauſe them by the report of his Word, and by the experience of their own guilty hearts, to feele the weight, fruitleſneſſe, and ſhame of ſinne, and the firſt fruits of that eternall vengeance which is thereunto due: nor onely ſet forth Chriſt before them as a rocke of redemption, reaching out a hand to ſave, and offering great and pretious promiſes of an exceeding, eternall, abundant weight of glory: but beſides all this doth inwardly touch the heart by the finger of his Spirit, framing it to a ſpirituall and divine conformity unto Chriſt. How can the ſoule of ſuch a man in theſe preſent extremities of horror, which yet are but the pledges of infinite more which muſt enſue; and in the evidence of ſo wonderfull and ſweet promiſes, the ſeales of the eternall favour and fellowſhip of God, chooſe but with much importunity of affection to lay hold on ſo great a hope which is ſet before it, and with all readineſſe and ambition of ſo high a ſervice, yeeld up it ſelfe into the hands of ſo gracious a Lord, to be by him ordered and over-ruled unto any obedience?

Secondly, this *Willingneſſe* of Chriſts People is wrought by a *ſpirituall illumination of minde*. And therefore the *Converſion* of ſinners is called a *Conviction*, becauſe it is ever wrought in us *Secundum modum judicii* as we are reaſonable and intelligent creatures. I take it (under favour and ſubmiſſion to better judgements) for a firme truth; that if the minde of a man were once thorowly and in a ſpirituall manner (as it becommeth ſuch objects as are altogether ſpirituall) poſſeſſed of the adequate goodneſſe and truth which is in grace and glory, the heart could not utterly reject them; for humane liberty is not a brutiſh, but a reaſonable thing, it conſiſteth not in contumacie or head-ſtrongneſſe, but in ſuch a manner of working, as is apt to be regulated, varied, or ſuſpended by the dictates of right reaſon. The onely cauſe why men are not willing to ſubmit unto Chriſt, is becauſe they are not thorowly and in a manner ſuteable to the ſpirituall excellencie of the things; illightned in their minde. The Apoſtle often maketh mention of (a) *fulfilling* and *making full proofe of our miniſterie*, and of *preaching the Goſpel fully*, namely, *with the evidence of the Spirit and of power*, and with ſuch a *manifeſtation of the truth as it doth commend it ſelfe unto the conſcience of a man. The* (b) *Word of God*, ſaith the Apoſtle, *is not yea and nay*, that is, a thing that may be admitted or denied at pleaſure, but ſuch a word as hath no in-evidence in it ſelfe, nor leaveth any uncertainty or heſitancie in a minde fitted to receive it. And as we may thus diſtinguiſh of *Preaching*, that there is an imperfect and a full preaching: ſo may wee diſtinguiſh of underſtanding the things preached, in ſome it is *full*, and in others but *ſuperficiall*; for there is a *Twofold illumination* of the minde, the one *Theoreticall* and meerely *Notionall* conſiſting in knowledge; the other *Practicall, experimentall, and ſpirituall*; conſiſting in the irradiation of the ſoule by the light of Gods countenance, in ſuch an apprehenſion of the truth as maketh the *heart to burne* thereby, *when we know things as we ought to know them*, that is, when the manner and life of our knowledge is anſwerable to the nature and excellencie of the things knowne, when the eye is ſpiritually opened to beleeve, and ſeriouſly to conclude that the things ſpoken are of moſt pretious and everlaſting conſequence

a Col.4.17.
Act.14.26.
2 Tim.4.5.
Rom.15.19.

b 2 Cor.1.18.

Luke 24.32.
1 Cor.8.2.

quence to the ſoule, as things that concerne our peace with God. This is the *Learning of Chriſt*, the *teaching of the Father*, the *knowing of things which paſſe knowledge*, the *ſetting to the ſeale of our owne hearts that God is true*, the evidence of ſpirituall things not to the braine, but to the conſcience. In one word, this is that which the Apoſtle calleth, *A ſpirituall Demonſtration*. And ſurely in this caſe, the heart is never over-ruled contrary to the full, ſpirituall, and infallible evidence of Divine truths, unto a practicall judgement. Therefore the Apoſtle ſaith that *Eve being deceived* was in the tranſgreſſion, and there is frequent mention made of the *deceitfulneſſe of ſinne*, to note that ſinne got into the world, by *error and ſeduction*. For certainely the will is ὄρεξις μετὰ λόγου, *a Rationall Appetite*, and therefore (as I conceive) doth not ſtirre from ſuch a good as is fully and ſpiritually repreſented thereunto, as the moſt univerſall, adequate, and unqueſtionable object of the deſires and capacities of a humane ſoule; for the freedome and willing conſent of the heart is not lawleſſe, or without rules to moderate it, but it is therefore ſaid to be free, becauſe whether out of a true judgement it moove one way, or out of a falſe, another; yet in both it mooveth *naturally*, *ſecundum modum ſibi competentem*, in a manner ſutable to its owne condition.

1 Tim. 2. 14.

If it be objected that the heart being unregenerate is utterly averſe unto any good, and therefore is not likely to bee made willing by the illumination of the minde. To this I anſwer, that it is true, the will muſt not onely be *mooved*, but alſo *renewed* and *changed*, before it can yeeld to Chriſt. But withall, that God doth never ſo fully and ſpiritually convince the judgement, in that manner, of which I have ſpoken, without a ſpeciall worke of grace thereupon, opening the eye, and remooving all naturall ignorance, prejudice, heſitancie, inadvertency, miſperſwaſion, or any other diſtemper of the minde which

Oportet non tantum moveri, ſed etiam novam fieri, Proſper.

which might hinder the evidence of ſpirituall truth. By which meanes he alſo frameth and faſhioneth the will to accept, embrace, and love thoſe good things, of which the minde is thus prepoſſeſſed.

Thirdly, this *willingneſſe* of Chriſts people is wrought by the *Communion* and *aſpiration of the Spirit of Grace*, which is a *free ſpirit, a ſpirit of love,* and *a ſpirit of liberty,* a ſpirit which is in every faculty of man, as the ſoul and principle of its Chriſtianity or Heavenly being and working. And therefore it makes every facultie *ſecundum modum ſibi proprium* to worke unto ſpirituall ends and objects. As the ſoule in the eye cauſeth that to ſee, and in the eare to heare, and in the tongue to ſpeake: ſo the ſpirit of Grace in the minde cauſeth it rightly to underſtand, and in the will cauſeth it freely to deſire Heavenly things; and in every faculty cauſeth it to moove towards Chriſt in ſuch a way and manner of working, as is ſuteable to its nature.

Pſal.51.21.
2 Tim.1.7.
2 Cor.3.17.

Fourthly, this *willingneſſe of Chriſts* people ariſeth from the *apprehenſion of Gods deare love, bowels of mercy*, and riches of moſt unſearchable grace, revealed in the face of Jeſus Chriſt to every broken and penitent ſpirit. Love is naturally, when it is once apprehended, an Attractive of love. And therefore it is that the Apoſtle ſaith *Faith worketh by love*, that is, By faith firſt the heart is perſwaded and affected with GODS Love unto us in Chriſt. *I live by the faith of the Son of God, who loved me, and gave himſelfe for me*, *Gal.* 2.20. *Eph.*3.17.18. Being thus perſwaded of his love to us, the *heart is framed to love him againe:* for who can be perſwaded of ſo great a benefit as the remiſſion of ſinnes, and not be moſt deeply inflamed with the love of him, by whom they are remitted? 1. *Ioh.*4.19. *Luk.*7.47. and laſtly by this reciprocall love of the heart to Chriſt, *faith becommeth effectuall* to worke obedience and conformity to his will. *Love is the fulfilling of the Law*, he that loves God would with all joyfulneſſe fulfill every jot of Gods Law if it were poſſible; *This is the love of God,* ſaith the Apoſtle, *that we keepe his Commandements, and his Commandements are not grievous.* True love overcomes all difficulties, is not apt to pretend occaſions for neglecting any ſervice of God, nor to conceive any prejudices againſt it, but puts an edge and alacrity upon the ſpirit of a man, he can no more be ſaid to love Chriſt, who doth not willingly undergoe his yoke, than that woman to love her husband who is ever griev'd at his preſence, and delighteth more in the ſociety of ſtrangers.

Fifthly, this *willingneſſe* of Chriſts people ariſeth from the *beauty and pretiouſneſſe of thoſe ample Promiſes,* which by the love of Chriſt are made unto us. It is ſaid of *Moſes* that he did *chuſe* (and that is the greateſt act of willingneſſe) rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſinne for a ſeaſon: and the ground of this willingneſſe, was, *he had a reſpect unto the recompence of the reward, Heb.* 11.25.26. ſo Chriſt endur'd the Croſſe, and deſpiſed the ſhame, that is, the ſhame (which would much have ſtagger'd and diſheartned an unreſolved man) was no prejudice or diſcouragement unto him, to abate any of his moſt willing obedience, and the motive was, *for the joy that was ſet before him, Heb.* 12. 2. And Saint *Paul* profeſſeth of himſelfe that he *preſſed forward,* he was not onely willing, but importunate and contentious to put forth all his ſpirits, and like riders in a race to rouſe up himſelfe in a holy fervour and emulation, and all this was *for the Price of the high calling of God in Chriſt Ieſus,* which was, as it were, before his face in the Promiſes thereof, *Philippians* 3. 14. ſo the Apoſtle aſſureth us, That a Chriſtians Hope to be like unto Chriſt hereafter, will cauſe him to purifie himſelfe even as he is pure, 1 *Ioh.* 3.3. when a man ſhall ſit downe and recount with *David,* what God hath done for him already, *Who am I,* *O Lord God, and what is my houſe, that thou haſt brought me hitherto?* And what GOD hath further promiſed to doe for him more. *Thou haſt alſo ſpoken of thy ſervants houſe for a great while to come.* Of a childe of wrath, thou haſt called me to an inheritance of the Saints in light, and into the fellowſhip of more glory than can be ſhadowed forth by all the lights of heaven, though every Star were turned into a Sunne; I ſay, when the ſoul ſhall thus recount the goodneſſe of God, how can it but be wonderfully enlarged with thoughts of thankfulneſſe, and grieved at the ſlow and narrow abilities of the other parts to anſwer the urgent and wide deſires of a willing ſoule.

Sixthly, this *willingneſſe* of Chriſts people ariſeth from *the experience of that peace, comfort, life, liberty, triumph and ſecurity* which accompanieth the Spirit and the ſervice of Chriſt. Nothing makes a man more fearefull of warres, than the dangers and hazards which are incident thereunto. But if a man can ſerve under ſuch a Prince, whoſe imployments are not onely honourable, but ſafe; if he, who is able and faithfull to make good his words, promiſe us that none either of the ſtratagems or forces of the enemy ſhall doe us hurt, but that they ſhall flie before us, while we reſiſt them: who would not be a *Voluntary* in ſuch ſervices as are not liable to the caſualties and viciſſitudes which uſually attend other warres, wherein he might fight with ſafety, and come off with honour? *David* had experience of Gods power in delivering him from the Lion and the Beare, and was well aſſured that that God who was carefull of ſheepe, would be more pitifull to his people Iſrael; and that made him with much willingneſſe ready to encounter *Goliah*, whoſe aſſurance was onely in himſelfe and not in God. When a man ſhall conſider what God might have done with him; he might have ſent him from the wombe to Hell, depriv'd him of the means of grace, left him to the rebellion and hardneſſe of his evill heart, and to the rage of Satan, burnt his bones, and dried up his bowels with the view of that wrath which is due to ſinne, and what he hath done with him; he hath called him to the knowledge of his will, refreſhed him with the light of his Countenance, heard his prayers, given an iſſue to his temptations, and a reviving out of bondage, faſtned him as a naile in his holy place, given him his favour which is better than light, and ſpoken of his ſervant for a long time to come; O how readily will the ſpirit of ſuch a man conclude, Lord, according to thine owne heart haſt thou done all this unto me, and I have found ſo much ſweetneſſe in thy ſervice above all mine owne thoughts or expectations, that now, O Lord, my heart is prepared, my heart is prepared, I will ſing and rejoyce in thy ſervice.

Laſtly, this *willingneſſe* of Chriſts people ariſeth from that excellent *beauty and attractive vertue* which is in holineſſe. *Thy Law is pure, therefore thy ſervant loveth it.* And therefore we finde Chriſt and his Church doe kindle the coales of love, and ſtirre up thoſe flames of mutuall dearneſſe towards one another, do cheriſh thoſe longing, languiſhing, and raviſhed affections, and ſuſſpirings of hearts, by the frequent contemplations of each others beautie. *Behold, thou art faire my love, behold, thou art faire, thou haſt Doves eyes, Behold, thou art faire my beloved, yea pleaſant*, &c. *Cant.* 1.15,16. Theſe are the principles of that great devotion and willingneſſe which is in the people of Chriſt unto his ſervice.

And hereby we may make triall of the truth of that profeſſion, ſubjection, and obedience which we all pretend unto the Goſpell of Chriſt. It is then onely ſound when it proceeds from a willing and devoted heart, from purpoſe, fervour and earneſtneſſe of Spirit; for as God in mercy accounts *the will for the deed*; becauſe where there is a willing minde there will certainly be all anſwe-

Act.11.23.

Rom.12.11.

Gal.4.18.

VERSE 3.

rable endeavours to execute that will, and to reduce it into act, ſo he eſteemes the deed nothing without the * will: *Cain* and *Abel* did both ſacrifice, it was the heart which made the difference betweene them: let the outward converſation be what it will, yet *if a man regard iniquitie in his heart*, God will not heare him. *Gravius eſt diligere peccatum quam facere:* It is a worſe token (ſaith *Gregorie*) of an evill man to love ſinne, then to commit it, for that it may be committed out of temptation and infirmity, and ſo may be either in part the ſin of another that tempteth us, or at leaſt not the ſinne of our *whole ſelves* but of thoſe remainders of corruption which dwell within us. But ***our love is all our own***, Satan can but offer a temptation, the heart it ſelfe muſt love it: and love is ſtrong as death, it worketh by the ſtrength of the whole man, and therefore ever *ſuch as the will is* (which is the ſeat of love) *ſuch is the ſervice* too. And the reaſon is: Firſt, becauſe the *will is the firſt moover*, and the maſter-wheele in ſpirituall workes, that which regulateth all the reſt, and keepeth them right and conſtant; that which holdeth together all the faculties of the ſoule and body in the execution of Gods will. In which ſenſe, amongſt others I underſtand that of the Apoſtle, *That love is the bond of perfection*, becauſe when love reſideth in the heart, it will put together every facultie to do that work of God perfectly which it goes about. And therefore by a like expreſſion it is called *The fulfilling of the Law*, becauſe love aimes ſtill at the higheſt, and at the beſt in that thing which it loves, it is ever an enemy to defects. He that loves learning will never ſtop, and ſay I have enough, in this likewiſe love is as death. And he that loves grace, will be ſtill *Ambitious to abound* in the worke of the Lord, and to preſſe forward unto perfection, to make up that which is wanting to his faith, to be ſanctified thorowout, to bring forth more fruit, to walke *in all pleaſing*, to be holy, and unblameable, and unreproveable, without ſpot or wrinkle. It is an abſurd thing in religion to dote upon mediocrities of grace; *in eo non poteſt eſſe nimium, quod eſſe maximum debet*; He that with all the exactneſſe and vigour of his heart, can never gather together *all grace*, can ſurely never have too much. In falſe religions no man ſo much magnified as he that is ſtricteſt: that Papiſt which is moſt cruell to his fleſh, moſt aſſiduous at his beads, moſt canonicall in his houres, moſt macerated with ſuperſtitious penance, moſt frequently proſtrated before his idols, is of all other moſt admired for the greateſt Saint. O why ſhould not an holy ſtrictneſſe be as much honoured as a ſuperſtitious? why ſhould not exactneſſe, puritie, and a contending unto perfection, be as much purſued in a true as in a falſe religion? Why ſhould not every man ſtrive to be filled with grace, ſince he can never have enough till he have it all, till he is brimme-full? He that truely loves wealth, would be the richeſt; and he that loves honour, would be the higheſt of any other: certainly Grace is in it ſelfe more lovely than any of theſe things. Why then ſhould not every man ſtrive to be moſt unlike the evill world, and to be more excellent than his neighbour, to be holy as God is holy, to be as Chriſt himſelfe was in this world, to grow up in unitie of faith, and in the knowledge of him, unto a perfect man? Certainely, if a man once ſet his will and his heart upon Grace, he will never reſt in mediocrities; he will labour to abound more and more, he will never thinke himſelfe to have apprehended, but forgetting the things which are behinde, he will reach forth to thoſe things which are before him, for all the deſires of the heart are ſtrong, and will over-rule any other naturall deſire. The griefe of *Davids* heart made him forget to eate his bread. The deſire of Chriſts heart to convert the Samaritan woman, made him careleſſe of his owne hunger. It is my meat to doe the will of him that ſent me, and to finiſh his worke. A true heart will goe on to finiſh the worke which it hath begunne. *The wicked ſleep not*, ſaith *Salomon*, *except they have done miſchiefe*; And the enemies of Saint *Paul* provided to ſtop the clamours and demands of an empty ſtomacke with a ſolemne vow that they would neither eate nor drinke till they had ſlaine *Paul*. Luſt never gives over till it finiſh ſinne, and therefore the Love of Chriſt ſhould never give over till it finiſh Grace.

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* *Qui perſpicit apud te paratam fuiſſe virtutem, reddit pro virtute mercedē. Nunquid Cain cùm Deo munus offerret jam peremerat fratrē? & tamen parricidium mente conceptū Deus providus ante damnavit, ut illic cogitatio prava & pernicioſa conceptio Deo providente proſpeſpecta eſt: ita & in Dei ſervis, apud quos confeſſio cogitatur, & martyrium mente concipitur, animus ad bonum dedicatus, Deo judice coronatur. Aliud eſt martyrio animum deeſſe, aliud animo defuiſſe martyrium --nec enim ſanguinē veſtrū quærit Deus, ſed fidē. Cypr. de mort. Neq; enim in ſacrificiis quæ Abel & Cain primi obtulerunt munera eorum Deus, ſed corda intuebatur, ut ille placeret in munere qui placebat in corde. Idem de Orat. Domini.*

Judg.5 2,9.

Secondly, becauſe *God is more honored in the obedience of the will* than of the outward man. Humane reſtraints may rule this, but nothing but Grace can rule the other; for herein we acknowledge God to be the ſearcher of hearts, the diſcerner of ſecret thoughts, the Judge and Lord over our conſciences. *Whatſoever ye doe* (ſaith the Apoſtle) *doe it heartily as to the Lord, and not to men.* Noting unto us that a man doth never reſpect the Lord in any ſervice which commeth not willingly, and from the inner man. Now he worketh in vaine, and loſeth all that he hath wrought, who doth not worke for him who is maſter of the buſineſſe he goes about, and who onely doth reward it. Therefore ſaith the Apoſtle, *Doe it heartily as to the Lord, knowing that of the Lord you ſhall receive the Reward of the Inheritance, for you ſerve the Lord Chriſt.* He onely is the pay-maſter of ſuch kinde of worke, and therefore doe it onely as to him, ſo that he may approve and reward it.

Before I leave this point touching the willingneſſe of Chriſts people, here is a great caſe, and of frequent occurrence to be reſolved, Whether thoſe who are truely of Chriſts people may not have feares, torments, uncomfortableneſſe, wearineſſe, unwillingneſſe in the wayes of God? Saint *Iohn* in generall ſtates the caſe, *There is no feare in love, but perfect love caſteth out feare: Becauſe feare hath torment*, 1 *Ioh.*4.18. ſo that it ſeemes where there is torment, and wearineſſe, there is no love: for the cleering of this caſe, I ſhall ſet downe ſome few poſitions.

Firſt, in generall, where there is true obedience there is ever a *willing and a free ſpirit*, in this degree at the leaſt, a moſt deepe deſire of the heart, and ſerious endevour of the ſpirit of a man to walke in all well-pleaſing towards God: a longing for ſuch fulneſſe of Grace, and enlargement of ſoule as may make a man fit to runne the way of Gods Commandements.

Secondly, where there is this *will*, yet there may upon other reaſons be ſuch a *feare* as hath paine and torment in it, and that in two reſpects: Firſt, there may be a *feare of Gods wrath*, the ſoule of a righteous man may be ſurpriz'd with ſome glimpſes and apprehenſions of his moſt heavie diſpleaſure, he may conceive himſelfe ſet up as *Gods marke to ſhoot at, Iob.* 7.20. that the *poyſoned arrowes and terrors of the wrath of God doe ſtick faſt upon him, Iob* 6.4. that *his tranſgreſſions are ſealed up and reſerv'd againſt him, Iob* 14.17. The hot diſpleaſure of the Lord may even *vex his bones*, and make his ſoule ſore within him, *Pſal.*6.1,2,3. He may conceive himſelfe *forgotten and caſt out by God*, ſurpriſed with fearefulneſſe, trembling, and the horrour of death, *Pſal.* 131. *Pſal.* 55.4,5. Chriſt may withdraw himſelfe and be gone, in regard of any comfortable and ſenſible fruition of his fellowſhip, and in that caſe the ſoule may faile and ſeeke him but not finde him, and call upon him but receive no anſwer, *Cant.* 5.6. A man may feare the Lord, and yet be in darkeneſſe, and have no light, *Eſai.* 50.10. Secondly, there may be a great *feare even of performing ſpirituall duties.* A broken and dejected man may tremble in Gods ſervice, and upon a deepe apprehenſion of his owne unworthineſſe, and erroneous applying of that ſad expoſtulation of God with wicked men, *What haſt thou to doe to take my Covenant in thy mouth?*

mouth? Pſal. 50. 16. And, *what hath my beloved to do in mine houſe, ſeeing ſhe hath wrought lewdneſſe with many? Ier.* 11. 15. he may be ſtartled, and not dare adventure upon ſuch holy and ſacred things without much reluctancie, and ſhame of ſpirit. *O my God*, ſaith *Ezra*, *I am aſhamed and bluſh to lift up my face to thee my God: for our iniquities are increaſed over our heads. Ezra* 9. 6. Thus it is ſaid of the poore woman who upon the touch of Chriſts garment had beene healed of her bloody iſſue, That *ſhe came fearing and trembling, and fell downe* before Chriſt, and told him the truth, *Mark* 5. 33. But yet great difference there is betweene this feare of the Saints, and of the wicked. The feare of the wicked ariſeth out of the evidences of the guilt of ſinne, but the feare of the Saints from a tender *apprehenſion of the Majeſtie of God*, and his moſt pure eyes which cannot endure to behold uncleanneſſe (which made *Moſes* himſelfe to tremble, *Act.* 7. 32.) and out of a deepe *ſenſe of their own unworthineſſe* to meddle with holy things. And ſuch a feare as this may bring much *uncomfortableneſſe* and diſtraction of ſpirit; but, *never* at all *any diſlike* or hatred of God, or any ſtomacke-full diſobedience againſt him. For as the feare of the ſoule deterres, ſo the neceſſity of the precept drives him to an endeavour of obedience and well-pleaſing. Slaviſh feare forceth a man to do the duty ſome way or other, without any eye or reſpect unto the manner of doing it. But this other which is indeed a filiall, but yet withall an uncomfortable feare, rather diſſwades from the dutie it ſelfe, the heart being ſo vile; and unfit to performe ſo pretious a dutie in ſo holy a manner as becomes it.

Thirdly, as the Saints may have *feare* and uncomfortableneſſe (which are contrary to a free ſpirit) ſo they may have a *wearineſſe* and ſome kinde of *unwillingneſſe* in Gods ſervice. Their ſpirits like the hands of *Moſes* in the mount may faint and hang downe, may be damp'd with carnall affections, or tired with the difficulty of the worke, or pluck'd back by the importunity of temptations, ſo that though they beginne in the ſpirit, yet they may be bewitched and tranſported from a through-obedience to the truth, *Gal.* 3.1,3. A deadneſſe, heavineſſe, inſenſibility, unactiveneſſe, confuſedneſſe of heart, unpreparedneſſe of affections, inſinuation of worldly luſts and earthly cares may diſtract the hearts, and abate the cheerefulneſſe of the beſt of us. And hence come thoſe frequent exhortations to ſtirre up our ſelves, to prepare our hearts to ſeeke the Lord, to whet the Law upon our children, to exhort one another, leſt the deceitfulneſſe of ſinne harden us, to be ſtrong in the Grace of Chriſt, not to faint or be weary of well-doing, and the like. All which, and ſundry like intimate a ſluggiſhneſſe of diſpoſition, and naturall bearing backe of the will from Gods ſervice.

Fourthly, the *Proportion* of this diſcomfort and *wearineſſe* ariſeth from theſe grounds: Firſt from the *ſtrength of theſe corruptions* which remaine within us: for ever ſo much fleſhlineſſe as the heart retaines; ſo much bias a man hath to turne him from God and his waies, ſo much clog and encumbrance in holy duties. And this remainder of fleſh is in the will as well as in any other faculty to indiſpoſe it unto ſpirituall actions, as it is in our *members* that we *cannot do* the things we would, *Gal.* 5.17. ſo in proportion it is in *our wils*, that we cannot with all our ſtrength *deſire* the things which we ſhould, and therefore *David* praiſeth God for this eſpeciall Grace, Who am I, and what is my people, that we ſhould be able *to offer ſo willingly after this ſort?* for all things come of thee, and of thine own have we given thee, 1 *Chro.* 29.14.

Secondly, from the dulneſſe or ſleepineſſe of Grace in the heart, which without daily reviving, husbanding, and handling will be apt to contract a ruſt, and to be over-growne with that bitter roote of corruption within. As a bowle will not moove without many rubs and ſtops in a place overgrown with graſſe, ſo the will cannot move with readineſſe towards God, when the Graces which ſhould actuate it are growne dull and heavie. A ruſtie key will not eaſily open the locke unto which it was firſt fitted; nor a neglected Grace eaſily open or enlarge the heart.

Thirdly, from the violent importunity and *immodeſty of ſome ſtrong temptation*, and unexpellible ſuggeſtions, which frequently preſenting themſelves to the ſpirit doe there beget jealouſies to diſquiet the peace of the heart: for Satans firſt end is *to rob us of Grace*, for which purpoſe he heartneth our luſts againſt us: but his ſecond is *to rob us of Comfort*, and to toſſe us up and downe betweene our owne feares and ſuſpicions: for unwearied and violent contradictions are apt to beget wearineſſe in the beſt. Conſider him that endured ſuch contradiction of ſinners againſt himſelfe, ſaith the Apoſtle, *leſt ye be wearied and faint in your mindes, Heb.* 12.3.

Fourthly, from the *preſent weight of ſome heavie freſh ſinne*, which will utterly indiſpoſe the heart unto any good. As we ſee how long ſecurity did ſurpriſe *David* after his murther and adulterie. Thus as *Ionah* after his flight from God, fell aſleepe in the ſhip: ſo ſtupiditie and unaptneſſe to worke is ever the childe of any notable and revolting ſinne. When the conſcience lieth bleeding under any freſh ſinne it hath firſt a hard taske to goe through in a more bitter renewing the teares of repentance. And hard workes have for the moſt part ſome feares and reluctancies in the performing of them. Secondly, it hath not ſuch boldneſſe and aſſurance to be welcome to God. It comes with ſhame, horror, bluſhing and want of peace, and ſo cannot but finde the greater conflict in it ſelfe. Thirdly, ſinne diſwonts a man from God, carries him to thickets and buſhes. The ſoule loves not to be deprehended by God in the company of Satan or any ſinnefull luſt. That childe cannot but feele ſome ſtruglings of ſhame and unwillingneſſe to come unto his father, who is ſure when he comes to be upbraided with the companions which he more delights in.

Fifthly, from the *proportions of the deſertions of the ſpirit:* for the Spirit of God bloweth where and how he liſteth; and it is he that worketh our wils unto obedience. If he be grieved and made retire, (for he is of a delicate and jealous diſpoſition) if he turne his winde from our ſailes, alas, how ſlow and ſluggiſh will our motion bee? How poore our progreſſe? Upon theſe and ſeverall other the like grounds, may the beſt of us bee poſſeſſed with feares, diſcomforts, and unwillingneſſe in Gods ſervice. But yet

Fiftly, none of all this takes off the *will à Toto*, though it doe *à Tanto*, but that the faithfull in their greateſt heavineſſe and unfitneſſe of ſpirit, have yet a ſtronger byas towards God, than any wicked man when he is at beſt: for it is true of them in their loweſt condition, that they *Deſire* to feare Gods name. *Nehem.* 1. 11. That the *deſire* of their ſoule is towards the remembrance of him *Eſay* 26. 8. that they are ſeriouſly diſpleaſed with the diſtempers and uncomfortableneſſe of their ſpirit, *Pſal.* 42. 5. that they long to be enlarged, that they may run the way of Gods Commandements, *Pſal.* 119. 32. That they *ſet their affection* unto God and his ſervice, 1 *Chron.* 29. 3. That they *prepare their heart* to ſeeke the Lord God, 2 *Chron.* 30. 19. That they *ſtrive, groane, wreſtle*, and are unquiet in their dumpes and dulneſſe, earneſtly contending for ioy and freedome of Spirit, *Pſal.* 51. 8, 11, 12. In one word, that they dare not omit thoſe duties, which yet they have no readineſſe and diſpoſedneſſe of heart to performe; but when they cannot doe them in *alacrity*, yet they doe them in *obedience*, and ſerve the Lord when he hideth his face from them. *I ſaid, I am* *caſt out of thy ſight, yet I will looke againe towards thy holy Temple, Ionah* 2. 4. *He that feareth the Lord will obey his voice, though he walke in darkeneſſe*, and have no light, *Eſay.* 50. 10. So then the faithfull have ſtill thus much ground of comfort, that God hath their wils alwayes devoted and reſign'd unto him, though thus much likewiſe they have to humble them too, the dayly experience of a backe-ſliding and tired ſpirit in his ſervice ; and ſhould therefore be exhorted to ſtirre up the ſpirit of grace in themſelves, to keepe freſh and frequent their communion with Chriſt. The more acquaintance and experience the heart hath of him, the more abundantly it will delight in him, and make haſte unto him, that it may with Saint *Paul* apprehend him in fruition, by whom it is already apprehended, and carried up unto heavenly places in aſſurance and repreſentation. As long as we are here, there will be ſomething lacking to our faith, ſome mixture of unbeleefe and diſtruſt with it, 1 *Theſſ.* 3. 10. *Mark* 9. 24. corruptions, temptations, afflictions, trials, will be apt to beget ſome feares, diſcomforts, wearineſſe, and indiſpoſedneſſe towards Gods ſervice. The ſenſe whereof ſhould make us long after our home, with the Apoſtle grone, and wait for the adoption, even the redemption of our bodies, for the manifeſtation of the ſons of God, (for though we are now ſonnes, yet it doth not appeare what we ſhall be, 1 *Ioh.*3. 2.) ſhould make us pray for the accompliſhment of his promiſes, for the haſtening of his Kingdome, where we ſhall be changed into an univerſall ſpiritualneſſe, or purity of nature, where thoſe relickes of corruption, thoſe ſtruglings of the law of the members againſt the law of the minde ſhall be ended, thoſe languiſhings, decayes, ebbes and blemiſhes of grace ſhall be remooved, where all deficiencies of grace ſhall be made up, and that meaſure and firſt fruits of the Spirit which we here receive, ſhall be crowned with fulneſſe, and everlaſting perfection. Here we are likewiſe the ſtones and other materials of *Salomons* Temple, but in the act of fitting and preparation, no marvell if we be here crooked, knotty, uneven, and therefore ſubject to the hammer, under blowes and buffets. But when we ſhall be carried to the heavenly building which is above, and there laid in, there ſhall be nothing but ſmoothneſſe and glory upon us, no noiſe of hammers, or axes, no diſpenſation of Word or Sacraments, no application of cenſures and ſeverity; but every man ſhall be filled with the fulneſſe of God, Faith turned into ſight, Hope turned into fruition, and Love everlaſtingly raviſhed with the preſence of God, with the face of Jeſus Chriſt, with the fulneſſe of the Holy Spirit, and with the communion and ſociety of all the Saints. And ſo much for the firſt obſervation out of the third particular, concerning the *willingneſſe of Chriſts people*.

There was further therein obſerved the *Principle* of this *Willingneſſe*, [*In the day of thy power, or, of thine armies*] that is, when thou ſhalt ſend abroad Apoſtles, and Prophets, and Evangeliſts, and Doctours, and Teachers for evidencing of the Word and Spirit unto the conſciences of men. Whence we may ſecondly obſerve, that the [*Heart of Chriſts people is made willing to obey him by an act of Power,*] or by the ſtrength of the Word and Spirit. It is not barely *enticed*, but it is *conquered* by the Goſpell of Chriſt, 2 *Cor.* 10.4,5. And yet this is *not a compulſory conqueſt* (which is utterly contrary to the nature of a reaſonable will, which would ceaſe to be it ſelfe, if it could be compell'd) but it is an *effectuall conqueſt*. The will (as all other faculties) is dead naturally in treſpaſſes and ſins: And a dead man is not raiſed to life againe by any *enticements*, nor yet compell'd unto a condition of ſuch exact complacency and ſuteableneſſe to nature by any act of *violence*. So then a man is made *willingly ſubject* unto Chriſt, neither by *meere morall perſwaſions*, nor by any *violent impulſions*; but by a *power*, in it ſelfe *ſupernaturall*, *ſpirituall*, or *Divine*, and in its manner of working *ſweetly tempered to the diſpoſition of the will*, which is never by grace deſtroyed, but perfected. Therefore the Apoſtle ſaith, that it is *God who worketh in us to will and to doe, Phil.* 2. 13. firſt, he frameth our will according to his owne (as *David* was ſaid to be a man *after Gods own heart*) and ſecondly, by that will, and the imperate acts thereof, thus ſanctified and ſtill aſſiſted by the ſpirit of grace, he ſetteth the other powers of nature on worke in further obedience unto his Will. And therefore the Prophet *David* praiſed God that had enabled him and his people *to offer willingly* unto the ſervice of Gods houſe, and prayeth him that he would ever keepe that willing diſpoſition in the imaginations and thoughts of the hearts of his people, 1 *Chron.* 29, 14, 18. Therefore, the Apoſtle ſaith, that *Our faith ſtandeth not in the wiſedome of men, but in the power of God,* 1 *Cor.* 4.5. Therefore likewiſe it is called *The faith of the operation of God who raiſed Chriſt from the dead, Col.* 2.12.

For the more diſtinct opening and evidencing this point, how Chriſts people are made *Willing by his power*, I will onely lay together ſome briefe poſitions, which I conceive to be thereunto pertinent, and proceed to that which is more plaine and profitable. Firſt, let us conſider the *nature of the will*, which is, to be a *Free agent or moover*, to have *ex ſe*, and within it ſelfe an *indifferencie* and *undeterminateneſſe* unto ſeverall things; ſo that when it moves or not moves, when it moves one way or other, in none of theſe it ſuffers violence, but workes according to the condition of its owne nature.

Secondly, we may note that this indifferency is twofold, either habituall, belonging to the conſtitution of the will, which is nothing elſe, but an originall aptitude, or intrinſecall non-repugnancy in the will, to moove unto contrary extremes, to worke, or to ſuſpend its own working;or elſe actuall,which is in the exerciſe of the former,as objects preſent themſelves,& this is twofold,either a freedom to good,or evil,or a fredom to wil,or not to wil.

Thirdly, notwithſtanding the will be in this manner free, yet it may have his freedom in both regards ſo determined, as that in ſuch or ſuch a condition, it cannot do what it ſhould, or forbeare what it ſhould, or cannot do what it ſhould not, nor forbeare what it ſhould not. Man fallen without the Grace of God, is free onely unto evill, and Chriſt in the time of his obedience was free wholly unto good. Man free to evill, but yet ſo, as that he onely doth it voluntarily, he cannot voluntarily leave it undone. Chriſt free onely to good, yet ſo, as that he doth it moſt freely, but could not freely omit the doing of it.

Fourthly, the will worketh not in this condition of things unto moral objects without ſome other concurrent principles which ſway and determine it ſeverall wayes; ſo that the will is *principiũ quod*, the faculty which moves, and the other *principium quo*, the quality or vertue by which it moves. And theſe qualities are in naturall men the *fleſh* or the originall concupiſcence of our nature, which maketh the motions of the will to be θελήματα σαρκός, the will of the fleſh; and in the regenerate, the *Grace and Spirit of Chriſt*, ſo farre forth as they are regenerate.

Fifthly, as the will is ever carried either by the fleſh or the ſpirit to its objects, ſo neither to the one or the other, without the preceding conduct and direction of the practicall judgement, whether by grace illightned to judge aright, or by corrupt affections bribed and blinded to miſguid the will; for the will being a rationall appetite,never moveth but *per modũ judicii*, upon apprehenſion of ſome goodnes and convenience in the thing whereunto it moves.

Sixthly, the judgement is never throughly illightned to underſtand Spirituall things in that immediate and ample beauty and goodneſſe which is in them, but onely by the Spirit of Chriſt, which maketh a man to have the

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ſelfe-ſame minde, judgement, opinion, and apprehenſion of Heavenly things which he had; ſo that Chriſt and a Chriſtian do τοῦτο φρονεῖν, *thinke the ſame thing*, as the Apoſtle ſpeakes, *Phil.* 2.5. By the which Spirit of grace, working firſt upon the judgement to rectifie that, and to convince it of the evidence and neceſſity of that moſt univerſall and adequate good which it preſenteth, the whole nature is proportionably renew'd, and Chriſt formed aſwell in the will and affections, as in the underſtanding. As the body in the wombe is not ſhaped by peecemeale, one part after another, but altogether by proportionable degrees and progreſſes of perfection. So that at the ſame time when the Spirit of grace by an act of Heavenly illumination is preſent with the judgement of reaſon to evidence, not the truth onely, but the excellency of the knowledge of Chriſt thereunto, it is likewiſe preſent by an act of Heavenly perſwaſion, and moſt intimate allurement unto the will and affections, ſweetly accommodating its working unto the exigence and condition of the faculties, that they likewiſe may with ſuch liberty and complacency as becomes both their owne nature, and the quality of obedience required, apply themſelves to the deſire and proſecution of thoſe excellent things which are with ſo ſpirituall an evidence ſet forth unto them in the miniſtery of the Word. As by the ſame ſoule the eye ſeeth, and the eare heareth, and the hand worketh: ſo when Chriſt by his Spirit is formed in us, (for the Spirit of Chriſt is the *Actus primus*, or ſoule of a Chriſtian man, that which animateth him unto an heavenly being and working) every power of the ſoule and body is in ſome proportionable meaſure enabled to worke *ſuo modo*, in ſuch manner as is convenient and proper to the quality of its nature, to the right apprehenſion and voluntary proſecution of ſpirituall things. The ſame Spirit which by the word of Grace doth fully convince the judgement, and let the light of the knowledge

Rom.8.9,10, 11.
1 Cor.6.17.

ledge of the glory of God ſhine upon the minde; doth by the ſame word of grace proportionably excite, and aſſiſt the will to affect it,that as the underſtanding is elevated to the ſpirituall perception, ſo the will likewiſe is enabled to the ſpirituall love of Heavenly things.

By all which we may obſerve that this working of the Spirit of grace, whereby we become voluntaries in Chriſts Service, and whereby he worketh in us both to will and to do thoſe things which of our ſelves we were not obedient unto, neither indeed could be, is both a ſweet and powerfull work; as in the raiſing of a man from the dead (to which in the Scriptures the renewing of a ſinner is frequently compared) there is a work of great power, which yet being admirably ſuteable to the integrity of the creature, muſt needs bring an exact complacency and delight with it. We may frequently in holy Scriptures obſerve, that of the ſame effect ſeverall things may be affirmed by reaſon of its connexion unto ſeverall cauſes, and of the ſeverall caſualties or manners of concurrence with which thoſe ſeverall cauſes have contributed any influence unto it. As the obedience of Chriſt was of all other the moſt free and voluntarie ſervice of his Father; if we conſider it with reſpect unto his moſt Holy, and therefore moſt undiſtracted, and unhindered will: (for if it were not voluntary, it were no obedience) and yet notwithſtanding it was moſt certain and infallible, if we conſider it with reſpect to the ſanctitie of his nature, to the unmeaſurableneſſe of his unction, to the plenitude of his unſeducible and unerring Spirit, to the myſtery of his hypoſtaticall union, and the communication of properties betweene his natures, whereby what-ever action was done by him, might juſtly be called the action of God, in which regard it was impoſſible for him to ſinne. In like manner, the paſſive obedience of Chriſt was moſt free and voluntary, as it reſpected his owne will, for he troubled himſelfe, he hum-

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bled and emptied himſelfe, he laid downe his owne life, he became obedient unto death, even the death of the Croſſe; and yet, thus it was written, and thus it behoved or was neceſſary for Chriſt to ſuffer, if we reſpect the predeterminate counſell and purpoſe of God, who had ſo ordained, *Act.* 4. 28. God would not ſuffer a bone of Chriſts to be broken, and yet he did not diſable the ſouldiers from doing it, for they had ſtill as much ſtrength and liberty to have broken his, as the others who were crucified with him, but that which in regard of the truth and prediction of holy Scriptures was moſt certainely to be fulfilled, in regard of the ſecond cauſes by whom it was fulfilled was moſt free and voluntary. We finde what a chaine of meere caſualties and contingencies (if we looke onely upon ſecond cauſes) did concurre, in the offence of *Vaſhti*, in the promotion of *Eſther*, in the treaſon of the two Chamberlaines, in the wakefulneſſe of the King, in the opening of the Chronicles, in the acceptance of *Eſthers* requeſt, and in the favour of the King unto her, and all this ordered by the immutable and efficacious providence of God (which moderates aud guides cauſes and effects of all ſorts to his owne fore-appointed ends) for the deliverance of his people from that intended ſlaughter determined againſt them, the execution whereof, would in part have * voided that great promiſe of their returning out of captivity after ſeventie yeeres: with relation unto which promiſe their deliverance at this time was in regard of Gods Truth and purpoſe neceſſary, though in regard of ſecond cauſes brought about by a cumulation of contingencies. In like manner, when the hearts of men do voluntarily dedicate

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*For if *Aſſuerus* the husband of *Eſther*, were the ſame, who was father to *Darius* the Median, *Dan.* 9. 1. (as *Melchior Canus* l. 11.c.5.p.308. thinketh (then it is plain that the utter deſolation of the Iews wold have prevẽted their reſtitution under *Cyrus*, who was grãdchild to that *Aſſuerus*. And if, as others, we take him to have been *Cambyſes*, the ſon of *Cyrus* or *Darius Hyſtaſpis* (as *Sariō lib.*2. & *Tirinus* in *Eſter. c.*1.) or *Xerxes* ſon to *Darius* (as *Genebrard .l.*2. *p.* 331. *Iun.* in *Ezr.* 4.6. *Eſter.*1.1. *Helvicus Scal. Emẽd. ẽp.l.*6) or *Artaxerxes Longimanꝰ.* (as *Bellarm. l.* 1. *de verbo Dei. c.*7. *Et de ſcriptoribus verbo Mardochæus, p.*32.) or *Artaxerxes Mnemon.* (as *Torniellus An. mun.* 3651. *ſect.*1. Then we muſt note, that though the reſtoring of the Captivity, began in *Cyrus Eſa.*44.28. yet it was not accompliſhed on the ſudden. Since above 100. yeers after, *Artaxer. Longim.* publiſhed an Edict. *Ezr.*7.12. like that of *Cyrus, Ezr.* 1.3. to give liberty for building the City, and for every one of the Jewes that were willing to returne into their own countrey againe.

and ſubmit themſelves to the Kingdome of Chriſt, if we looke upon it with relation unto the ſpirit of Grace, which is the *principium quo*, the formall vertue whereby it is wrought; ſo it is an effect of power; and as it were, an act of conqueſt; and yet looke upon it with relation unto the heart it ſelfe, which is *Principium quod*, the materiall efficient cauſe thereof, and ſo it is a moſt free, ſweet, connaturall action, exactly temper'd to the exigencie of the ſecond cauſe, and proceeding there-from with moſt exact delight, anſwerably to the meaſure of the Grace of illumination, or ſpirituall evidence in the minde, whereby our naturall blindeneſſe, prejudices, and miſperſwaſions may be remov'd: and to the meaſure of the Grace of excitation, aſſiſtance, and co-operation in the heart, whereby the naturall frowardneſſe and reluctancy thereof may be ſubdued.

In one word, there are but three things requiſite to make up a free and voluntarie action. Firſt, it muſt be *cum judicio rationis*, with a preceding judgement. Secondly, it muſt be *cum indifferentia*, there muſt be an internall indeterminateneſſe and equall diſpoſition of it ſelfe unto ſeverall extremes. Thirdly, it muſt be *cum dominio actus*, the will muſt have the power of her owne worke. And all theſe three doe ſweetly conſiſt with the point of the Text, That the heart is made willing to obey Chriſt by an act of power.

For firſt, this power we ſpeake of is onely the power of the Word and Spirit, both which doe alwayes worke in the ordinary courſe of Gods proceeding by them with men, *ſecundum judicium*, by a way of judgement and conviction, by a way of teaching and demonſtration, which is ſuteable to rationall facultie.

Secondly, which way ſoever the will is by the Spirit of Grace directed and perſwaded to move, it ſtill retaines an habituall or internall habitude unto the extremes, ſo that if it ſhould have moved towards them, that motion would have beene as naturall and ſuteable to its condition, as this which it followeth; for the determination of the act is no extinguiſhment of the libertie thereunto.

Thirdly, when the Spirit by the power of the word of Grace doth worke the will in us, yet ſtill the will hath the dominion of its own act, that is, it is not ſervilely, or compulſorily thereunto overſwayed, but worketh, *ex motu proprio*, by a ſelfe-motion, unto which it is quickned and actuated by the ſweetneſſe of divine Grace, as the ſeed of that action, according to that excellent knowne ſpeech of Saint *Auguſtine*, *Certum eſt nos velle cum volumus, ſed Deus facit ut velimus.* Thus we ſee how the ſubjection of Chriſts people unto his kingdome is a voluntary act in regard of mans will, and an act of power in regard of Gods Spirit inwardly illightning the minde with the ſpirituall evidence, not onely of the truth, but the excellency and ſuperlative goodneſſe of the Goſpell of Chriſt; and inwardly touching the heart, and framing it to a lovely conformity and obedience thereunto.

The ground of this point why there is an act of power required to conquer the wils of ſinners unto Chriſt, is that notable enmity, ſtoutneſſe, reluctancie, rebellion, wearineſſe, averſeneſſe; in one word, fleſhlineſſe which poſſeſſeth the wills of men by nature: ſuch forwardneſſe unto evill, ſo much frowardneſſe againſt good, ſuch a ſpring and byas from private ends, and worldly objects, ſuch feares without, ſuch fightings within, ſuch allurements on the right hand, ſuch frownes and affrightments on the left; ſuch depths of Satan, ſuch helliſh and unſearchable plots of principalities and powers, to keepe faſt and faithfull to themſelves this chiefe miſtris of the ſoule of man; ſuch ſlie and ſoaking, ſuch furious and fiery temptations, to flatter or to fright it away from Chriſt; ſuch ſtrong prejudices, ſuch deepe reaſonings, ſuch high imaginations, ſuch ſcornefull and meane conceits of the purity and power of the wayes of Chriſt, ſuch deceitfulneſſe of heart; ſuch miſ-perſwaſions and preſumptions of our preſent peace, or at leaſt of the eaſineſſe of our future reformation, ſuch ſtrong ſurmiſes of carnall hopes which will be prevented, or worldly dangers incurred, or private ends diſappointed; ſuch luſts to be denied, ſuch members to be hewed off, ſuch friends to be forſaken, ſuch paſſions to be ſubdued, ſuch certaine perſecutions from the world, ſuch endleſſe ſolicitations of Satan, ſuch irreconcilable contentions with the fleſh, in the midſt of all theſe pull-backes, how can we thinke the will ſhould eſcape and breake thorow, if God did not ſend his ſpirit, as once the Angell unto *Lot, Gen.* 19. 16. to lay hands upon it while it lingers and hankers after its wonted courſe, to uſe a mercifull conqueſt over it, and, as the Scriptures expreſſe it, * to *lead* it, to *draw* it, to *take it by the arme*, to *carry it in his boſome*, to *beare it as an Eagle her young ones* on her wings, nay, by the terrours of the Lord, and the power of his Word and wrath, to pull and ſnatch it as a brand out of the fire? Certainely, there is ſo much extreme perverſneſſe, ſo much helliſhneſſe, and deviliſh antipathy to God and his ſervice in the heart by nature, that if it were left to its own ſtubbornneſſe to kicke, and rebell, and fall backe and harden it ſelfe, and were not ſet upon by the Grace of Chriſt, no man living would turne unto him, or make uſe of his blood; by the ſame reaſon that any one man periſheth, every man would too, becauſe in all there is as fundamentall and originall enmitie to the wayes of Grace, as there is in any,

* Rom.8.14.
Joh.6.44.
Hoſ.11.3.
Eſai.40.11.
Deut.1.31.
Deut.32.11.
Jude verſe 23.

The conſideration whereof may juſtly humble us in our reflexion upon our ſelves, whom neither the Promiſes of heaven can allure, nor the blood and paſſions of Chriſt perſwade, nor the flames of hell affright from our ſinnes, till the Lord by the ſweet and gracious power of his holy Spirit ſubdue and conquer the ſoule unto himſelfe. If a man ſhould riſe from the dead, and truly relate unto the conſcience the wofull and everlaſting horrours of hell, if a mans naturall capacity were made as wide to apprehend the wrath, fury, and vengeance of a provoked God, the foulneſſe, guilt, and venome of a ſoule, fuller of ſinnes than the heavens of ſtarres, as the moſt intelligent divels of hell doe conceive them; If an Archangell or *Seraphim* ſhould be ſent from heaven to reveale unto the ſoule of a naturall man the infinite glory of Gods preſence, the full pleaſures of his right hand, the admirable beauty of his wayes, the intimate conformity and reſemblance betweene his divine nature in himſelfe, and Image of his holineſſe in the Creature, the unſearchable and bottomleſſe love of Chriſt in his Incarnation and ſufferings, the endleſſe incomprehenſible vertue and pretiouſneſſe of his blood and prayers; yet ſo deſperately evill is the heart of man, that if after all this, God ſhould not afford the bleſſed operation and concurrence of his owne gratious Spirit, the revelation of his own arme and power upon the ſoule, to ſet on thoſe inſtrumentall cauſes, it would be invincible by any evidence, which all the cries and flames of hell, which all the armies and hoſts of heaven were able to beget. There is no might or power able to ſnatch a man out of the hands of his ſinne, but only Gods ſpirit. Notable are the expreſſions which the holy Ghoſt every where uſeth, to ſet forth this wretched condition of the heart by nature: (*a*) wilfulneſſe and ſelfe-willedneſſe, *We will not hearken, we will not have this man to raigne over us*; θελήματα, many wils in one. (*b*) Rebellion and ſtubbornneſſe, (*c*) ſtoutneſſe of heart, (*d*) conteſtation with God, & gain-ſaying his Word; (*e*) Impudence, ſtiffeneſſe, and hard-heartedneſſe, (*f*) miſchievous profoundneſſe, and deep reaſonings againſt the Law of God; (*g*) pertinacie, reſolvedneſſe, and abiding in miſchiefe; they hold faſt deceit; obſtinacie and (*h*) ſelfe-obduration, *They have hardned thir necks that they might not heare*; (*i*) Impotencie, immoveableneſſe, and undocileneſſe, their heart is *un-*

a Gen.49.6.
Jer.6.17.
Jer.44.16.
Luke 19.27.
Ephef.2.3.
b 1 Sam.15 23
c Malac.3.13.
d Rom.9.19.
10.21.
e Ezek.2.3,4.
f Hoſ.5.2.
2 Cor.10.15.
g Jer.7.27.
Jer.8.5,6.
Jer.18.18.
h Jer.19.15.
Zech.7.11.
i Jer.6.10.
Rom.3.11.
2 Theſſ.3.2.
Eſai.1.3.

circumciſed; they cannot heare, there is none that underſtandeth or ſeeketh after God: *(k)* ſcorne and ſlighting of the meſſages of the Lord, where is his Word? *Where is the promiſe of his comming? (l)* Incredulity, and belying the Lord in his Word, ſaying it is not he: *Who hath beleeved our report, and to whom is the arme of the Lord revealed? (m)* Wreſtling, reſiſting, and fighting with the Word, rejecting the counſell of God, vexing and ſtriving with his holy Spirit, *Ye have alwayes reſiſted the holy Ghoſt. (n)* Rage and fierceneſſe of diſordered affections, deſpiſing of goodneſſe, trayterous, heady, and high-minded thoughts. *(o)* Brutiſhneſſe of immoderate luſt, the untamed madneſſe of an enraged beaſt without any reſtraint of reaſon, or moderation. In one word, a *(p)* hell, and gulfe of unſearchable miſchiefe, which is never ſatisfied. It is impoſſible that any reaſonable man, duly conſidering all theſe difficulties, ſhould conceive ſuch an heart as this to be overcome with meere morall perſwaſions, or by any thing leſſe than the mighty power of Gods own Grace. To him therefore we ſhould willingly acknowledge all our converſion and ſalvation. So extremely impotent are we, O Lord, unto any good, ſo utterly unprofitable, and unmeet for our Maſters uſe, and yet ſo ſtrongly hurried by the impulſion of our owne luſt towards hell, that no *precipice*, nor danger, no hope nor reward, no man or Angell is able to ſtop us without thine owne immediate power, and therefore *Not unto us, O Lord, not unto us, but unto thy name* onely be attributed the glory of our converſion.

Againe, by this conſideration we ſhould be provoked to ſtirre up and call together all our ſtrength in the Lords ſervice, to recover our miſ-ſpent time, to uſe the more contention and violence for the Kingdome of Heaven, when we conſider how abundant we have beene in the workes of ſinne, in the purſuing of vaſt deſires which had neither end nor hope in them. O how

k Jer.17.15.
2 Chro.30.10.
2 Pet.3.4.
l Eſai.53.1.
Jer.5.12.

m Gen.6.3.
Luke 7.30.
Eſai.63.10.
Act.7.51.
n 2 Tim.3.2,3,4.
Rom.1.19,31.
o Jer.2.24.8.6
Hoſ.8.6.
p Jer.17.9.
Habac.2.5.

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happie a thing would it be, if men could ſerve God with the ſame propoition of vigour and willingneſſe of mind, as they ſerved Satan and themſelves before? I was never tired in that way, I went on indefatigably towards hell, like a ſwift Dromedary, or an untamed heifer, I purſued thoſe evill deſires which had vanity for their object, and miſery for their end, no fruit but ſhame, and no wages but death. But in the ſervice of Chriſt I have a price before me, an abiding City, an enduring ſubſtance, an immarceſcible crowne to fix the higheſt of my thoughts upon: I have the Promiſes of Chriſt to ſtrengthen me, his Angels to guard, his Spirit to lead, his Word to illighten me. In one word, I have a Soule to ſave, and a God to honour. And why ſhould not I apply my power, to ſerve him, who did reach forth his owne power to convert me? A long way I have to go, and I muſt doe it in a ſpanne of time; ſo many temptations to overcome, ſo many corruptions to ſhake off, ſo many promiſes to beleeve, ſo many precepts to obey, ſo many myſteries to ſtudy, ſo many workes to finiſh, and ſo little time for all: my weakeneſſes on one ſide, my buſineſſes on another, my enemies and my ſinnes round about me take away ſo much, that I have ſcarce any left to give to God. And yet, alas, if I could ſerve God on earth, as he is ſerved in heaven, if I had the ſtrength of Angels, and glorified Saints, to doe his will, it would come infinitely ſhort of that good will of God in my redemption, or of his power in my converſion. If God ſhould have ſaid to all the Angels in heaven, there is ſuch a poore wretch poſting with full ſtrength towards hell, goe ſtand in his way and drive him back againe, all thoſe glorious armies would have beene too few to blocke up the paſſages betweene ſin and hell; without the concurrence of Gods owne Spirit and power, they could have returned none other anſwer but this, we have done all we can to perſwade and turne him, but he will not be turned.

If then the Lord did put to his own power to ſave me, great reaſon there is that I ſhould ſet my weake and impotent faculties to honour him, eſpecially ſince he hath been pleaſed both to mingle with his ſervice great joy, liberty, and tranquillity here, and alſo to ſet before it a full, a ſure, and a great reward, for my further animation and encouragement thereunto.

The fourth thing obſerved in this Verſe was the attire wherein Chriſts people ſhould attend upon his ſervice, *In the Beauties of Holineſſe*] Theſe words referre to thoſe before, and that either to the word [*People*] or to the word [*willing.*] If to [*People*] then they are a further deſcription of Chriſts Subjects or Souldiers, they ſhall be all like ſervants in Princes Courts, beautifully arraied, like the Prieſts of the Law that had garments of beauty and glory, and ſo *Schindler* expounds it, *In ſocietate Sacerdotum.* If to the word [*willing*] then it notes the ground and inducement of their great devotion and ſubjection unto Chriſts Kingdome, that as the people came up in troopes to the Lords houſe, which was the Beauty of his Holineſſe, or as men doe flocke together to the ſight of ſome honourable and ſtately ſolemnity: ſo Chriſts people ſhould by the beauty of his banners be allured to gather unto him, and flye in multitudes as Doves unto their windowes. Which way ever we underſtand the words, we may from them obſerve, Firſt, *That Holineſſe is a glorious and a beautifull thing.* The holy oile with which all the veſſels of the Sanctuary were to be conſecrated, was a type of that Spirit which ſanctifieth us and maketh us Kings and Prieſts unto God, and it was to be compounded of the pureſt and moſt delicate ingredients which the art of the Apothecary could put together. Therefore our Saviour ſtill calleth his Spouſe the *faireſt of women*, to note, that no other beautie in the world is to be compared with Holineſſe. Therefore our Faith, and Holineſſe is called a *Wedding Garment*, at

Exod.30.23.

Cant.4.12.

Mat.22.12.

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which ſolemnity men uſe above all other to adorne themſelves with their coſtlieſt and moſt beautifull attire. Therefore we are ſaid to *(a) Put on the Lord Ieſus*, and to *Put on bowels of mercie*, and *humbleneſſe of minde*, and *meekneſſe*, *&c.* and therefore likewiſe the Church is compared to a *(b) Bride* decked in her choiceſt ornaments and jewels, broidered worke, ſilke, fine linnen, bracelets, chaines, jewels, crownes, gold, ſilver, perfect comelineſſe, garments of ſalvation, and of praiſe, robes of righteouſneſſe, &c. And Chriſt the huſband of this Spouſe, the *(c)* chiefeſt and moſt amiable of ten thouſand, even altogether lovely, The *(d) Deſire of all Nations*, and the allurement of all hearts that can look upon him. And *(e)* Jeruſalem the palace of this glorious couple deſcribed by the moſt pretious and deſireable things which can bee thought on. Jaſper the wall, gold the pavement, pearle the gates, pretious ſtones the foundation, and the Lord the light thereof. Of our ſelves by reaſon of ſinne we are full of *(f)* filthineſſe and deformity in fleſh and ſpirit, *(g)* clothed with filthy garments, and overſpread from the head to the foot with blaines and putrefactions. It is only the holy Word of God which *(h)* maketh us clean from our filthineſſe and from all our pollutions. *By the waſhing of water through the word of Chriſt ſanctifieth us, that he may preſent unto himſelfe* ἔνδοξον ἐκκλησίαν *a glorious Church without ſpot or wrinkle, that it might be holy and without blemiſh, Epheſ.* 5. 7. And therefore the Apoſtle Saint *Peter* exhorteth Chriſtian women to adorne the *inner man of the heart* with the ornament of a meeke and quiet ſpirit which is in the ſight of God (whoſe pure eye they ought rather to pleaſe than the wanton eye of man) of great price, 1 *Pet.* 3.3,4. And the truth hereof may be proved even from the practice of hypocrites themſelves: for no man will counterfeit villanies, and make a ſhew of the vices, which indeed he hath not, except he be deſperately thereunto ſwayed by an humor

a Rom.13.14. Col.3.12.

b Pſ.45.13,14. Eſai 61.10. Jer.2.32. Ezek.16.8,14.

c Cant.5.10,16

d Hag.2.7.

e Pſal.84.1. 87.3. Rev.21.18,23

f 2 Cor.7.1.

g Zech.3.3,4. Eſai.1.5,6.

h Joh.15.3. 17.17.

of pleaſing his wicked companions. And therefore Saint *Auſtin* complaineth of it as of a prodigious corruption of his nature, that he did ſometimes bely himſelfe to his wicked aſſociates, and boaſted of the wickedneſſe which he durſt not practiſe. No woman will paint her ſelfe with dung, or ſpread inke upon her face. It muſt be beautifull in it ſelfe which any man will ordinarily counterfeit: ſo that Holineſſe hath the prerogative of an enemies ſuffrage, which is one of the ſtrongeſt evidences, to teſtifie the beauty and excellency thereof.

This point will more diſtinctly appeare if we conſider either the *Author, Nature, Properties*, or *Operations* of this Holineſſe. Firſt, the *Author* is God himſelfe by his Spirit. *The very God of Peace ſanctifie you wholy*, ſaith the Apoſtle, and *the God of Peace make you perfect in every good worke to doe his Will*. Therefore the Spirit is called a Spirit of Holineſſe, by the power whereof Chriſt riſing from the dead was declared to be the Son of God, to note the anſwerableneſſe betweene raiſing from the dead, or giving life where there was none before; and the ſanctification of a ſinner. Therefore the Apoſtle calleth it the renewing of the Holy Ghoſt, and the forming of Chriſt in us, the quickening, and creating us to good workes. By all which we may note, that what Beauty the Creation brought upon that empty and unſhaped Chaos when it was diſtributed into this orderly frame which we now admire; or what beauty the reunion of a living ſoule unto a dead and gaſtly body doth reſtore unto us; the ſame beauty doth Holineſſe bring unto the ſoule of a man which was filthy before. But yet further we muſt note that God did not make man as other ordinary Creatures, for ſome low and inferiour uſe, (and yet *Salomon* ſaith, that they were made *all beautifull* in their time) but there was a pauſe, a conſultation, a more than common wiſedome, power, and mercy revealed in the workemanſhip of man; for God made man for his

1.Theſ.5.23.
Heb.13.20.21.
Rom.1.4.
Tit.3.5.
Gal.4.19.
Ephel.2.5,10.

owne more peculiar delight, company and communion, one whom he would enter into a more intimate league and covenant withall. *The Lord hath ſet apart the man that is godly for himſelfe. This people have I formed for my ſelfe, they ſhall ſhew forth my praiſe*, I will magnifie the beauty of my glorious vertues in thoſe whom I have ſanctified for my ſelfe. Thus we finde what perfect comelineſſe the Lord beſtowed upon his people, when he entred into Covenant with them, and made them his *owne*, one which was alwayes to leane on his boſome, and to ſtand in his owne preſence, *Ezek.* 16.8,14. The Church is the Lords (*a*) *own Houſe*, (*a*) (*b*) *Temple* in the which he will dwell and walk; it is his (*c*) *Throne*, in which he ſitteth as our Prince and Law-giver. And in this regard it muſt needes be extraordinary beautifull; for *the* (*d*) *Lord will beautifie the place of his Sanctuary*, and will make the place of his feete glorious. Now then, if by Holineſſe we are made (*e*) *Gods building*, and that not as the reſt of the world is, for his Creatures to inhabite, but as a Temple for himſelfe to dwell in, as a (*f*) *Gallery* for him to walke and refreſh himſelfe in, certainly Holineſſe which is the Ornament and ingraving of this Temple muſt needs be a glorious thing, for there is much glory and wiſedome in all Gods workes.

Pſal.4 3.
Eſai.43.21.

a 1 Tim.3.15.
b 2 Cor.6.16.
c Jer.3.17.
d Eſai.60.13.
e 1 Cor.3.9.
f Cant.7.5.

Secondly, if we conſider the *Nature* of Holineſſe, it muſt needs be very *Beautifull*. In generall, it conſiſts in a *Relation of conformity*, as all Goodneſſe, ſave that of God doth: for no Creature is ſo abſolute as to have its being from it ſelfe, and therefore its Goodneſſe cannot conſiſt in any thing which hath its originall in it ſelfe. It is the Rule and end which denominateth the Goodneſſe of any created thing; that therefore which ought not to worke for its owne end, ought not to worke by its owne Rule, for he who is Lord of an end, muſt needes be Lord of the meanes and directions which lead unto that end. And this is indeed the ground of all ſinne, when men make themſelves, their owne will, wit, reaſon or reſolutions, to be the ſpring and fountaine of all their actions. Therefore ſinne is called our *own wayes*, and the luſts of our owne hearts, and our owne counſells, becauſe it is abſolutely from our ſelves, and hath no conſtituted rule to moderate or direct it. Impoſſible it is for any Creature, as it comes out of Gods hands, to be without a Law, or to be an originall law unto it ſelfe: for as he who hath none over him cannot poſſibly be ſubject unto any Law, in as much as a Law is but the declaration of a Superiours will what he requires to be done, and what he threatneth on default thereof to inflict: ſo he that is under the wiſedome and ends of another, muſt needs likewiſe be ſubject to the Lawes which his will preſcribes for advancing and compaſſing his own ends, who if he be in his own nature and ends moſt holy, muſt needs be holy in the Lawes which he enacts. By all which we may obſerve, that Holineſſe conſiſteth in conformity, ſo that according to the excellency of the patterne whereunto it referres, ſo is the meaſure of its beauty to bee conjectured. And the patterne of our Holineſſe is God himſelfe, *Be you holy, as your Father which is in Heaven is holy*. Other Creatures have ſome prints and paths of God in them, and ſo are all beautifull in their time: but Man had the Image of God created in him, his will was ſet up in our heart as a Law of nature, moſt pure, right, holy, good, wiſe and perfect, and that Law did beare the ſame relation to mans life, as his ſoule doth unto his members, to animate, forme, and organize every motion of the heart, every word of the mouth, every action of the ſoule and body according unto the will of God. When after this, man threw away his Image, and God was pleaſed in mercy againe to renue Holineſſe in him, he did it againe by another patterne, or rather the ſame exhibited in another manner. He made him then conformable to the image of his Son, the heavenly *Adam* who

Rom.8.29.
1 Cor 15 49.

who is himſelfe the image of the inviſible God, the expreſſe Character of his Fathers brightneſſe, a Sunne of Righteouſneſſe, a morning Star, the Light of the world, the Faireſt of ten thouſand. So that compare Holineſſe with the firſt Originall draught thereof in Paradiſe, the nature of *Adam* as it came new out of Gods faſhioning, or that, with the Law of God written in his heart, or that, with the Holineſſe of God, of which it was a ray ſhining into the ſoule, or that Image of God with it ſelfe in Chriſt the ſecond *Adam*, and every way Holineſſe in its nature conſiſts in a Conformity and Commenſuration to the moſt beautifull things.

Thirdly, if we conſider ſome of the chiefe *Properties* of Holineſſe, we ſhall finde it in that regard likewiſe very Beautifull. Firſt, *Rectitude* and *Uprightneſſe*, ſincerity and ſimplicity of heart, *God made man upright, but they have found out (a) many inventions*, that is, have ſought up and downe through many turnings and by-wayes to ſatisfie crooked affections. It was (b) *Davids* Prayer, *Make thy way ſtrait before my face*, and it is the Apoſtles inſtruction, (c) *Make ſtrait paths for your feet, leſt that which is lame be turned out of the way*. True Holineſſe is a plaine, and an even thing, without falſehood, guile, perverſeneſſe of Spirit, deceitfulneſſe of heart, or ſtarting aſide. It hath one end, one rule, one way, one heart, whereas hypocrites are in the Scripture called (d) *Double minded men*, becauſe they pretend to God, and follow the world. And (e) *crooked men*, like that (f) ſwelling of a wall, whoſe parts are not perpendicular, nor levell to their foundation. Now rectitude, ſincerity, and ſingleneſſe of heart is ever both in the eyes of God and man a beautifull thing.

(a) Eccle.7.29
Ier 31.22.
Eſai.57.10.
(b) Pſal.5.8.
(c) Heb.11,13
(d) Iam.1.8.
(e) Deut.32.5
(f) Eſai.30.
12.13.

Secondly, *Harmony* and *Uniformity* within it ſelfe. The Philoſopher ſaith of a *Iuſt man* that he is like a *Dye*, which is every way even and like it ſelfe, turne it how you will, it falls upon an equall bottome. And ſo Holilineſſe keepes the heart like its ſelfe in all conditions as a Watch, though all together it may bee toſſed up and downe with the agitation of him that carrieth it about him; yet that motion doth no way perturbe the frame, or diſorder the workings of the ſpring and wheels within: ſo though the man may bee many wayes tempted, and diſquieted, yet the frame of his heart, the order of his affections, the governement of the ſpirit within him is not thereby ſtopped, but holdeth on in the ſame tenor. Wee know in the body, if any part doe exceed the due proportion, it deſtroyes the beauty and acceptableneſſe of the reſt. Symmetry and fitneſſe of the parts unto one another, is that which commends a body. Now Holineſſe conſiſteth in this proportion; there is in it an ἀκρίβεια, an *exactneſſe* of Obedience, an equall reſpect unto all Gods Commandements, an hatred of every falſe way, an univerſall worke upon the whole Spirit, ſoule, and body, a ſupply made unto every joynt, a meaſure diſpenced unto every part, not a grace due unto Chriſtian integrity, which is not in ſome proportion faſhioned in a man. Chriſt hath no *Monſters* begotten by his Spirituall ſeed: for Monſters are ever cauſed either by an exceſſe, or by a defect of ſeed; in the one caſe nature being overcharged, is forc'd to labour that which remaines, and will not be laid aſide, into ſome ſuperfluous members; and in the other for want of materials to leave her worke unfiniſhed, and deſtitute of ſome neceſſary parts. But now firſt wee are to note that a man can have no ſuperfluity of Grace, we can never have too much of that, the fulneſſe whereof wee ſhould labour to get, and for the other danger, wee know Chriſt hath a Reſidue of ſpirit to ſupply any defect, and to make up whatſoever is a way for the faſhioning of Chriſt in us. So then Holineſſe faſhioneth the whole man. Hee that leaves any one faculty of his ſoule neglected, or any one part of the Service or Law of God diſobeyed, (I ſpake of a totall, and conſtant neglect) is undoubtedly an Hypocrite, and diſobeyes all; *Iames* 2. 10,11. As *David* with a little ſtone ſlew *Goliah*, becauſe his forehead was open; ſo can our enemy eaſily deale with us, if hee obſerve any faculty naked and neglected. The actuall and totall breach of any one Commandement, (*Totall*, I meane, when the whole heart doth it, though haply it execute not all the obliquity which the compaſſe of the ſinne admits) is an implicite, habituall, interpretative, and conditionall breach of all; His ſoule ſtands alike diſ-affected to the holineſſe of every Commandement, and hee would undoubtedly adventure upon the breach of this, in ſuch exigences and conditions as miſguided him in the other, ſhould thereunto as ſtrongly induce him. Hee that hath done *any one* of theſe abominations, hath done *all theſe abominations* in Gods account: *Ezek.* 18. 10. 13. There being then in a Chriſtian man a ſuteable life, and vigour of holineſſe in every part, and a mutuall conſpiring of them all in the ſame wayes and ends; there muſt needs likewiſe be therein an excellent beauty.

Thirdly, *growth* and further *Progreſſe in theſe proportions:* for it is not onely uprightneſſe and Symmetry of parts, which cauſeth perfect beauty and comelineſſe, but ſtature likewiſe. Now Holineſſe is a thriving and growing thing. The Spirit is ſeed, and the Word is raine, and the Father is an Husband-man, and therefore the Life of Chriſt is an *abounding Life*, *Iohn* 10. 10. The rivers of the Spirit of Grace ſpring up unto Eternity, *Iohn* 7. 36. As Chriſt hath no Monſters, ſo neither hath hee any *Dwarfes* in his myſticall Body: but all his grow up unto the pitch of perfection, which it becommeth them to have in him, even *unto the meaſure of the ſtature of the fulneſſe of Chriſt*, *Epheſ.* 4. 12, 13. The meaning of the Apoſtle is, that Chriſt is not alwayes an Infant in us, as when he is firſt formed, but that hee doth *Grandeſcere in Sanctis*, as *Muſculus* well expreſſeth it, that he groweth up ſtill unto the ſtature of a man: for whereſoever there is faith and holineſſe, there is ever ingenerated an appetite for augmentation. Faith is of a growing, and Charity of an *abounding nature*, 2 *Theſſ*.1.3. By the Word of truth, as by incorruptible ſeed wee were begotten, and by the ſame Word, as by the ſap and milke are wee nouriſhed, and grow up thereby. This affection Holineſſe ever works, as it did in the Diſciples, *Lord, increaſe our faith*; and in *David*, *Strengthen, O God, that which thou haſt wrought for us.*

Jam.1.18.21.
1 Pet.1.23. 2.2.
Luk.17.5.
Pſal.68.28.

Fourthly, beſides the Rectitude, Harmony, and Maturity which is in Holineſſe, there is another property, which maketh the Beauty thereof ſurpaſſe all other Beauty, and that is *Indeficiencie*. The meaſure of Chriſt muſt bee the Rule of our growth, but Chriſt never was overtaken by old age, or times of declining; He never ſaw corruption: ſo wee muſt proceed from ſtrength to ſtrength, like the Sunne to the perfect day, but there is no ſinking or ſetting of Holineſſe in the heart. They that are planted in Gods Houſe, doe ſtill bring forth fruit in their *Old age*, and are even then fat and flouriſhing. As our outward man decayeth, ſo our inward man groweth day by day. Our holineſſe is a branch of the life of Chriſt in us, which doth never of it ſelfe runne into death, and therefore is not *apta nata* of it ſelfe to decay: for that is nothing but an earneſt, inchoation, and aſſurance of death. *That which waxeth old*, ſaith the Apoſtle, *is ready to vaniſh away*, *Heb*.8.13.

Pſal.92.14.

Fourthly, and laſtly, if wee conſider the *Operations* of Holineſſe, that likewiſe will evidence the Beauty thereof, for it hath none but gratious and honourable effects. It filleth the Soule with Joy, Comfort, and Peace: All Joy, Unſpeakable and Glorious Joy, Peace, quietneſſe, aſſurance, ſongs, and everlaſting Joy. It maketh the Blinde ſee, the Deafe heare, the Lame leape, the Dumbe ſing, the Wilderneſſe and parched ground to be-

Rom.15.13.
1 Pet.1.8.
Eſai.32.17.
Eſai.35.5.10.

Eſai. 25. 6.
Cant. 2. 4, 5.
Pſal. 45. 15.
Cant. 1. 4.
Cant. 7. 5.
John 14. 21. 23.
Heb. 12. 14.
Pſal. 45. 11.
Cant. 4. 9.

come ſprings of water. It entertaineth the ſoule with feaſts of fatted things, and of refined wines, and carrieth it into the Banquetting-houſe unto apples and flagons. It giveth the ſoule a deare communion with God in Chriſt, a ſight of him, an acceſſe unto him, a boldneſſe in his preſence, an admiſſion into moſt holy delights, and intimate conferences with him in his bed-chamber, and in his galleries of love. In one word, it gathers the admiration of men, it ſecures the protection of Angels, and which is argument of more beauty than all the creatures in the World have beſides, it attracteth the eye and heart, the longings and raviſhments, the tender compaſſions and everlaſting delights of the Lord Jeſus.

I have inſiſted on thoſe properties of Holineſſe, which denote *inward beauty*, becauſe all the graces of the Spirit doe beautifie inherently. But the word properly ſignifying *Decus* or *Ornatum*, outward adoring by a metaphor of rich apparrell, expreſſing the internall excellencie of the ſoule, notes unto us two things more.

First, that the people of Chriſt are not onely ſanctified within, but have intereſt in that unſpotted holineſſe of Chriſt, wherewith they are cloathed as with an ornament. So the Prieſts (*a*) of God are ſaid to be *clothed with righteouſneſſe,* and we are ſaid to (*b*) *put on Chriſt:* And the righteouſneſſe of Chriſt is frequently compared to (*c*) *long white robes*, fit to (*d*) cover our ſinnes, to hide our nakedneſſe, and to protect our perſons from the wrath of God: ſo that to the eye of his juſtice wee appeare, as it were parts of Chriſt; as when *Iacob* wore *Eſau's* garment, hee was as *Eſau* to his father, and in that relation obtained the bleſſing. God carrieth himſelfe towards us in Chriſt, as if we our ſelves had fulfilled *all righteouſneſſe*, as if there were no ground of conteſtation with us, or exception againſt us. And this is indeed the *beautie of holineſſe:* The modell, prototype, and originall of *all beauty*.

a Pſal. 132. 9.
b Gal. 3. 27.
c Revel. 3. 18. 4. 4. 6. 11. 7. 9.
d Pſal. 32. 1.

Secondly, from the metaphoricall alluſion (as it is uſually underſtood) it notes unto us likewiſe, that all the people of Chriſt are *Prieſts unto God*, to (*e*) offer up ſacrifices acceptable unto him by Jeſus Chriſt. They have all the priviledges, and the duties of Prieſts. To approach unto God, *(f)* wee have liberty *to enter into the holieſt* by the bloud of Jeſus; to conſult and have communion with him, to bee his *Remembrancer*; for as his Spirit is his Remembrancer unto us, (*g*) he ſhall bring *all things to your remembrance*, whatſoever I have ſaid unto you; ſo is he (*h*) our Remembrancer unto God, to put him in minde of his mercy and promiſes, to make mention of him, and to give him no reſt. To know and propagate his truth; this (*i*) was the Office of the Prieſt, to bee the Keeper of Knowledge, and to teach it unto others: and this Knowledge in the Goſpell doth (*k*) overflow the earth, and make every *(l)* man, in a ſpirituall ſenſe, a Prieſt, an Inſtructer, an Edifier of his Brother. To offer to him ſuch Sacrifices as he now delighteth in: the (*m*) Sacrifices of thankeſ-giving, the (*n*) Sacrifices of a broken and contrite ſpirit, the (*o*) Sacrifices of praiſe, confeſſion, good works, and mutuall communicating unto one another: in one word, the *(p)* ſacrificing of a mans whole ſelfe, to be conſecrated as a kinde of firſt fruit unto God, being ſanctified by the Holy Ghoſt. There is no man actually belonging unto the Kingdome of Chriſt, who hath not all theſe holy affections wrought in him, and maketh conſcience of them, as of his calling, and the duties of his life.

e 1 Pet.2. 5.
Eſai. 56. 7.
Revel. 1. 6.
f Heb.10,19.
g John 14.26.
h Eſai.43.26.
Eſai.62.6,7.
i Mal. 2. 7.
k Eſai.11.9.
l Col.3. 16.
Heb.3. 13.
Jude verſe 20.
m Pſal.107.22.
n Pſal.51. 17.
o Heb.13.15,16
Phil. 4. 18.
p Rom.12. 1.
Rom.15. 16.
Eſai.66. 20.
James 1. 18.

Wee ſee then that *Holineſſe* is the badge of Chriſts Subjects; they are called *(q) The people of his Holineſſe:* *(r)* Iſrael was *Holineſſe unto the Lord,* and the *firſt fruits* of his increaſe conſecrated unto him and his ſervice, as a kinde of firſt fruits. The livery of Chriſts ſervants is a parcell of the ſame holy Spirit, with which his owne humane nature was clothed. (*ſ*) All the veſſels and miniſte-

q Eſai.63.18.
r Jer. 2. 3.
James 1. 18.
ſ Exod. 40. 9.

VERSE 3. riall inſtruments of the Tabernacle, were annointed with
t Pſal.93.5. the holy Oyle; and the (t) houſe of the Lord was an houſe
of Holineſſe, to ſignifie that every Chriſtian ſhould bee
u 2 Cor.6.16. by the Spirit of God ſanctified, becauſe he is (u) a Tem-
x Rom.6.13. ple; and every member, becauſe it is (x) a veſſell and in-
ſtrument for the Maſters uſe. *The Spirit of Holineſſe* is
that which *diſtinguiſheth*, and as it were, *marketh* the
ſheepe of Chriſt from the wicked of the world: yee are
y Eph.1.13. (y) *ſealed* with the *Holy Spirit of promiſe:* (z) ye have not
z 1 Cor.2.12. received the ſpirit of the world, but the Spirit which is of
a Tit.2.14. God. Holineſſe (a) *ſetteth us apart* for Gods *Service*, for
b Heb.12.14. his (b) *Preſence* and fruition; (c) protecteth and priviledg-
c Ezek.9.4. eth us from the wrath to come, in the day when hee ſhall
ſeparate betweene the pretious and the vile, and make up
his jewels: without this no man can either ſerve, or ſee,
or eſcape God; either doe his will, enjoy his favour, or
decline his fury. All our *ſervices* without this are but
d Malac.2.3. (d) *Dung*, and who would thanke that man for his ſer-
vice, who with wonderfull officiouſneſſe ſhould bring
nothing but heapes of Dung into his houſe? If a man
could powre out of his veines rivers of bloud, and offer
up every day as many prayers as thoughts unto God, if
his eyes were melted into teares, and his knees hardned
into horne with devotion; yet all this, if it bee not the
fruit of Holineſſe, but of will-worſhip, or ſuperſtition,
or opinion of merit and righteouſneſſe, is but as Dung
in Gods ſight. *Wherefore lieſt thou upon thy face; there is
an accurſed thing in the Campe?* What-ever ſinne thy
Conſcience tels thee lyeth next thy heart, and warmes it,
ſo that thou art unwilling to part from it, take heed of
bringing it into Gods preſence, or provoking him with
thy ſervices, for he will throw them backe like dung into
Jer.11.15. thy face. *What hath my beloved to doe in mine houſe, ſee-
Pſal.50 16,17. ing ſhee hath wrought lewdneſſe with many? What haſt
Eſai.1.11.14. thou to doe to take my Covenant in thy mouth, ſeeing thou
hateſt inſtruction? Who hath required this at your hands*

to tread in my Courts? Bring no more vaine oblations, incenſe is an abomination unto me, &c. Till a man put away the evill of his doings, and cleanſe himſelfe, all his worſhip of God is but mocking of him, and prophaning his Ordinances. In vaine did the Marriners pray while *Ionah* was in the ſhip; in vaine did *Ioſhua* intercede while the accurſed thing was in the Campe. A man ſhall loſe all which he hath wrought in Gods worſhip, and have neither thankes nor reward for it, ſo long as he harboureth any uncleane affection in his heart, and will not yeeld to part from it. Any ſinne which waſteth the conſcience (as every great and preſumptuous ſinne doth in whomſoever it is) unqualifieth that perſon for the Kingdome of Heaven. Grace maketh a beleever *ſure* of ſalvation, but it doth not make him wretchleſſe, or ſecure in living; though there be not an extinguiſhment, yet there is a ſuſpenſion of his right upon any blacke and notorious fall, that man muſt not dare to lay claime to Heaven, that hath dared in a preſumptuous manner to provoke the Lord. Our Holineſſe is not the *cauſe* of our ſalvation, but yet it is the *way* thereunto; hee which by any waſting and preſumptuous ſinne putteth himſelfe out of that way, muſt by repentance turne into it againe, before he can hope to finde out Heaven; for *without Holineſſe no man ſhall ſee the Lord*. Hee that is an hundred miles from his owne houſe, notwithſtanding his propriety thereunto, ſhall yet never actually enter therein, till hee have travelled over the right way which leads unto it. There is an *Order, à primo ad ultimum*, in the ſalvation of men, many intermediate paſſages betweene their vocation and their Glory: Juſtification, Repentance, Sanctification, as a ſcale or ladder betwixt Earth and Heaven. He that fals from his holineſſe and purity of conſcience, though he be not quite downe the ladder, and hath the whole worke to begin againe, as much as ever, yet doubtleſſe he ſhall never get to the top, till he recover the ſtep from which he fell.

VERSE 3. And if in this caſe it bee true, that the righteous ſhall ſcarcely be ſaved ; O then where ſhall that man appeare whom God at the laſt ſhall finde without this garment and ſeale upon him ? When there was a tempeſt, he who ſlept and leaſt thought of it, was throwne into the Sea ; and when the day of wrath ſhall come ; thoſe that have neglected their eſtate moſt, ſhall doubtleſſe bee in the greateſt danger. And therefore we ſhould labour to goe to Gods Throne with our garments and our marke upon us ; for all other indowments, our learning, our honours, our parts, our preferments, our earthly hopes and dependencies will not follow us, but wee ſhall live to ſee either them or the comforts of them depart. *Achitophel* had wiſedome like an Oracle of God, but hee liv'd to ſee it bid him quite farewell, for he died like a very foole or childe, who when hee may not have his owne will, will bee reveng'd upon himſelfe. ***Haman*** had more honour than the ambition of a ſubject uſually aſpires unto ; and yet he lived to ſee it bid him farewell, and died the baſeſt death which himſelfe could deviſe for his moſt hated and deſpiſed enemy. *Iehoiakim*, a King lived to ſee his Crowne take its leave, and was buried with the buriall of an Aſſe, and drag'd like carrion out of the gates of the Citie. There will bee nothing at laſt left for any man to caſt his truſt upon but God, or Angels, or our fellowes ; and if then God be againſt us, though all which remaines were on our ſide, alas, what is an handfull of ſtubble to a world full of fire ? but yet there will not be that advantage, but the combate muſt be ſingle betweene God and a ſinner. The good Angels rejoyce to doe Gods will, and the wicked will rejoyce to doe man any miſchiefe ; theſe will be onely ready to accuſe, and thoſe to gather the wicked together unto the wrath of him that ſitteth on the Throne. O what would a man give then for that Holineſſe which hee now deſpiſeth ? what Covenants would ſuch a man bee content to ſubſcribe unto, if God would then ſhew him mercy when the Court of mercy is ſhut up? wouldſt thou returne to the earth,and live there a thouſand yeares under contempt and perſecution for my ſervice? O yes, not under thy ſervice onely, but under the rockes and mountaines of the earth, ſo I may be hid from the face of the Lambe. Wilt thou bee content to goe to Hell and ſerve me there a thouſand yeares in the midſt of Helliſh torments, and the reviling of damned creatures? O yes, even in Hell infinitely better would it bee to bee thy ſervant than thine enemy. Wilt thou revenge every oath with a yeare of prayers, every bribe or corruption with a treaſury of almes, every vanity with an age of preciſeneſſe? Yes Lord, the ſevereſt of thy commands to eſcape but the ſmalleſt of thy Judgements. O let us be wiſe for our ſelves, there ſhall be no ſuch eaſie conditions then propoſed, when it will bee impoſſible to obſerve them; and there are now farre eaſier propoſed, when we are invited to obſerve them.

Laſtly, from hence wee learne that none will be *Willing* to come unto Chriſt, till they ſee *Beauty* in his Service, which with a carnall eye they cannot doe, for naturally the heart is poſſeſſed with much prejudice againſt it, that the way of religion in that exactneſſe which the Word requires, is but the phantaſme of more ſublimated ſpeculations, a meere notionall and airy thing, which hath no beeing at all, but in the wiſhes of a few men, who fancie unto themſelves the ſhape of a Church, as *Zenophon* did of a Prince, or *Plato* of a Commonwealth. And therefore, though with their tongues they doe not, yet in their hearts men are apt to lay aſide that rigour and exactneſſe which the Scripture requires; namely, to pull out our right eyes, to cut off our right hands, to hate father and mother, and wife, and lands, and our owne life; to deny our ſelves, to croſſe our owne deſires, to mortifie our earthly members, to follow the Lambe through evill report and good report, through afflictions, and perſecutions, and manifold temptations whitherſoever hee goeth; to warre with principalities and powers, and ſpirituall wickedneſſes, to acquaint our ſelves with the whole Counſell of God, and the like: and in ſtead thereof to reſolve upon certaine more tolerable maximes of their owne, to goe to Heaven by, certaine mediocrities betweene piety and prophaneneſſe, wherein men hope to hold God faſt enough, and yet not to loſe either the world, or their ſinfull Luſts. This is a certaine and confeſſed truth, that the ſpirit which is in us by nature, is contrary to the Spirit of purity and power which is in the Word: and therefore the univerſall and willing ſubmiſſion of the heart unto this, muſt needs finde both many antipathies within, and many diſcouragements and contempts without. Chriſt was ſet up for *a ſigne of contradiction* to bee ſpoken againſt, and that *in the houſes of Iſrael and of Iuda*, and as it was then, ſo it is now, even *in Abrahams family*, in the houſhold and viſible Church of Chriſt, *They that are of the fleſh perſecute thoſe that are after the ſpirit*; Chriſt had never greater enemies than thoſe which profeſſed his Name. This is one of the foreſt engines Satan hath againſt his Kingdome, to make it appeare in the eyes of men, as a deſpicable, contemptuous, and unbeautifull thing. And therefore no man comes under Chriſts government, till that prejudice by manifeſt evidence of the Spirit be removed. And for this reaſon the wayes of Chriſt are ſet forth as *beautifull, even under croſſes and afflictions. I am blacke* with perſecution, with the beating of the Sunne upon me, *but yet I am comely*, O yee daughters of Jeruſalem. When the watch-men ſmote the Church, and wounded her, and tooke away her veile, yet ſtill ſhee acknowledged Chriſt, for whoſe ſake ſhe ſuffered theſe perſecutions, to be *white and ruddy, the faireſt of tenne thouſand*: and the ſame opinion hath Chriſt of his Church, though ſhee be afflicted and toſſed with tempeſt, yet he eſteemeth of her as of

Eſai. 8. 14. 18.

Zech. 3. 8.
Luke 2. 34.

Quantus in Chriſtiano populo honor Chriſti, ubi religio ignobilem facit? ----per hoc omnes quodammodo mali eſſe coguntur, ne viles habeantur. Salvian.

Cant. 1. 5. 8.

Cant. 5. 7. 10.

Eſai. 54. 11, 12.
Cant. 4. 1. 7.

of a beautifull ſtructure. *How faire and how pleaſant art thou, O love, for delights?* And this is that we ſhould all endeavour, to ſhew forth in a ſhining and unblameable converſation, the *Beauty of the Goſpell*, that the enemy may have no occaſion from any indiſcretions, affectations, unneceſſary reſervedneſſe, and difformities, ungrounded ſcrupuloſities, over-worldly affections, or any other miſcarriages of thoſe who profeſſe not the name onely, but the power of religion, to blaſpheme or fling off from a way, againſt which they have ſuch prejudices offered them for all that which the faithfull have common with the world, ſhall yet be ſure to be charg'd upon their profeſſion by wicked men, who have not either reaſon or charity enough to diſtinguiſh betweene Gods rule, and mans errour. *Submit your ſelves*, ſaith the Apoſtle, *to every ordinance of man for the Lords ſake*, &c. For *ſo is the will of God, that with well doing you may put to ſilence the ignorance of fooliſh men:* for this is certaine, the ignorance of fooliſh men will not ſo much lay the blowes upon your perſons, as upon that truth and religion which you profeſſe, when you needleſſely withſtand any ſuch Ordinances as you might without ſinne obey.

The laſt thing obſerved in this verſe, was the *Multitudes* of Chriſts ſubjects, and the *manner* of their birth; *From the wombe of the morning, thou haſt the dew of thy youth.* Thy children are borne in as great abundance unto thee, as the dew which falleth from the morning wombe.

From whence we may note; Firſt, that Chriſt in the day of his Power, in the morning of his Church, had *multitudes of children* borne unto him. This promiſe the Lord made to *Abraham*, and it is not to bee limited to his children after the fleſh, but to his children of promiſe, that his ſeed ſhould bee as the *Starres*, and as the *Duſt* for multitude. And the Prophet applies that Promiſe to

Gen. 22. 7.
Gen. 28. 14.

Iſrael by promiſe, when thoſe after the fleſh ſhould bee diſſipated and become no people, yet ſaith the Prophet, Num. 23. 10. the number of the children of Iſrael ſhall bee as the *ſand* of the ſea, which cannot be meaſured nor numbred,&c. meaning the Iſrael of God amongſt the Gentiles. Thus Hoſ. 1. 10. the faithfull are ſaid to flocke like *Doves* unto their windowes, and to ſwell into a *ſea* of great waters, *an hundred* Eſai. 11. 9. *and foure and forty thouſand*, with an innumera- Revel.74.9. ble company more, all ſealed and ſtanding before the Lambe.

Now this was *in die copiarum*, in the time when Chriſt Act.14. 16. firſt ſent abroad his armies, and the rod of his ſtrength into the world. Before this God ſuffered men to walke in their owne wayes, yea, while he was on the earth, hee Act. 17.30. forbade his Diſciples to enter into the Cities of the Samaritans, or the Gentiles. And hee promiſed them that they ſhould doe greater workes than hee himſelfe had John 14. 12. done, becauſe he went unto his Father: for when he aſcended up on high, he then led captivitie captive, that ignorance and thraldome under which the world was held, he triumphed over, and gave gifts of his Spirit unto men of all ſorts in abundance; Viſions to the young, Dreames to the aged, and his gracious Spirit unto all. Wee never read of ſo many converted by Chriſts perſonall preaching (which was indeed but the beginning of his preaching, for it is the Lord which ſpeaketh from heaven ſtill) as by the miniſtery of his Apoſtles; hee thereby providing to magnifie the excellencie of his ſpirituall preſence, againſt all the carnall ſuperſtitions of thoſe men, who ſeeke for an inviſible corporall preſence of Chriſt on the earth, charmed downe out of Heaven under the lying ſhapes of ſeparated accidents. And who cannot be content with that *All-ſufficient Remembrancer*, which himſelfe hath promiſed to his Church, *Ioh.* 14. 26. except they may have others, and thoſe ſuch as the holy Scriptures every where diſgraceth, as teachers of lyes and vanity, the Crucifixes and Images of their owne erecting; therein infinitely derogating from that All-ſufficient proviſion which the Lord in his Word and Sacraments (the onely living and full Images of Chriſt crucified, *Gal.*3. 1.) hath propoſed unto men as alone able to make them wiſe unto ſalvation, being opened and repreſented unto the Conſciences of Men, not by humane inventions, but by thoſe Holy ordinances and offices which himſelfe hath appointed in his Church, the preaching of his Word, and adminiſtration of his Sacraments. And ſurely they, who by *Moſes* and the Prophets, by that Miniſtery which Chriſt after his aſcenſion did eſtabliſh in his Church, doe not repent, would bee no wit the nearer, no more than *Iudas* or the Phariſees were, if they ſhould ſee or heare Chriſt in the fleſh. Therefore it is obſerved after Chriſts aſcenſion, that the Word of God *grew mightily and prevailed*; and that there were *men daily added unto the Church.* That the *Savour of the Goſpell was made manifeſt in every place.* That the *Children of the deſolate were more than of the married wiſe.* Therefore the Beleevers after Chriſts aſcenſion are called πλῆθος τῶν πιστευσάντων. The *multitude of them that beleeved*, and *multitudes of men and women were added to the Lord.* Tenne to one of that there was before: *Tenne men ſhall take hold out of all languages of the Nations, of the skirt of him that is a Iew, ſaying, Wee will goe with you*; that is, ſhall take the Kingdome of Heaven by violence, as *Saul* laid hold on the skirt of *Samuels* Mantle, that hee might not goe from him.

Acts 19.20.
Acts 3. 47.
2 Cor.2. 14.
Eſai.54. 1.
Acts 4. 32.
Acts 5.14.
Zech.8.20. 23.
Matth.11.12.
1 Sam.15.27.

The reaſon hereof is to magnifie the exaltation and ſpirituall Preſence and Power of Chriſt in the Church. While hee was upon the earth he confin'd his ordinary reſidence and perſonall preaching unto one people; becauſe his bodily preſence was narrow, and could not be communicated to the whole world. For he took our nature with thoſe conditions and limitations which belong thereunto.

unto. But his Spirit and Power is over the whole Church, by them he walketh in the middeſt of the Candleſtickes. Chriſts bodily preſence and preaching the Jewes withſtood, and crucified the Lord of Glory. But now to ſhew the greatneſſe of his Power by the Goſpell, he goes himſelfe away, and leaves but a few poore and perſecuted men behinde him, aſſiſted with the vertue of his Spirit, and by them wrought workes which all the world could not withſtand. Hee could have publiſhed the Goſpell as hee did the Law by the miniſtery of Angels; he could have annointed his Apoſtles with regall oyle, and made them not Preachers onely, but Princes, and Defenders of his faith in the world. But hee rather choſe to have them to the end of the world poore and deſpiſed men, whom the world (without any ſhew of juſt reaſon which can be by them alleaged) ſhould over-looke, and account of as low and meane conditioned men, that his Spirit might in their Miniſtery bee the more Glorified. 1 Cor. 1. 27, 28. *God hath choſen the fooliſh things of the world to confound the wiſe, and weake things of the world to confound things that are mighty, and baſe things of the world, and things which are deſpiſed hath God choſen; yea, and things that are not, to bring to nought things that are; that no fleſh ſhould glory in his preſence.* But that his owne Spirit might have 1 Cor. 2. 3, 4, 5. all the honour: therefore *I was with you in weakneſſe,* ſaith the Apoſtle, *and in feare, and in much trembling, &c. That your faith ſhould not ſtand in the wiſedome of men, but in* 2 Cor. 4. 7. *the Power of God.* And againe, *Wee have this treaſure in* Zech. 4. 6. *earthen veſſels, that the excellencie of the power may bee of God, and not of us; not by might, nor by power, but by my Spirit, ſaith the Lord.* Thus we finde that when the Church was moſt perſecuted, it did then moſt grow; and in the worſt times it brought forth the greateſt fruit, to note the power of Chriſts Kingdome above all the attempts 1 Cor. 16. 9. of men. *A great doore, and effectuall is opened unto me,* ſaith the Apoſtle, *and there are many adverſaries*; intimating

Verse 3.

ting that the Goſpell of Chriſt had great ſucceſſe when it was moſt reſiſted. All perſecutors (as S. *Cyprian* obſerves) are like *Herod*, they take their times, and ſeeke to ſlay Chriſt, and overthrow his Kingdome in its Infancie, and therefore at that time doth hee moſt of all magnifie the power and protection of his Spirit over the ſame. Never were there ſo many men converted as in thoſe Infant-times of the Church, when the Dragon ſtood before the woman, ready to devoure her Childe, as ſoone as it ſhould bee borne. The great Potentates of the World, which did perſecute the Name of Chriſt, were themſelves at laſt thereunto ſubjected. *Non à repugnantibus, ſed à morientibus Chriſtianis*, not by fighting, but by dying Chriſtians. As a Tree ſhaken ſheds the more fruit, and a Perfume burnt diffuſeth the ſweeteſt Savor; ſo perſecuted Chriſtianity doth the more flouriſh by the power of that Holy Spirit, whoſe fooliſhneſſe is wiſer, and whoſe weakeneſſe is ſtronger than all the oppoſitions and contradictions of men.

Infantiā Chriſti ſtudioſè perſequuntur, & antequam formetur Chriſtus in nobis, in ipſo piæ converſationis initio ut extinguatur Spiritus, & ſuffocetur vita juſtitiæ, penitus elaborant. Cyprian. Serm. de ſtella & Magis. Aug. Epiſt. 42.

But if there bee ſuch multitudes belonging unto Chriſts Kingdome, is not *univerſality* and a *viſible pompe* a true note to diſcerne the Church of Chriſt by? To this I anſwer, that a true characteriſticall note or difference ought to bee convertible with that of which it is made a note, and onely ſuteable thereunto; for that which is common unto many, can bee no evident note of this or that particular. Now *univerſality* is common to Antichriſtian, Idolatrous, and malignant Churches. The *Arrian* hereſie invaded the World, and by the Imperiall countenance ſpread it ſelfe into all Churches. The Whore was to ſit upon *many waters*, which were *peoples, and multitudes, and nations, and tongues*; *the Kings of the earth* were to bee *made drunke with the wine of her fornications, and all nations to drinke thereof.* Therefore touching theſe multitudes in the Church, we are thus to ſtate the point: Conſider the *Church in it ſelfe*, and ſo it is a very *vaſt* body,

ποῦ εἰσὶν οἱ πλήθει τὴν ἐκκλησίαν ὁρίζοντες; *Nazian. Orat.* 25.

Revel. 17. 15.
18. 3.

dy, but yet conſider it *comparatively* with the other more prevailing and malignant part of the World, and ſo it is but a *little flocke*; as many graines and meaſures of corne may lie hid under a great heap of chaffe. Secondly, the Church now is *many, comparatively* with the old Church of the Jewes, *more are the Children of the deſolate than of the married wife*, *Eſai.*54.1. But not comparatively with the adverſaries of the Church in generall. Wee ſee of thirty parts of the World, nineteene are either Idolatrous or Mahumetan, and the other eleven ſerving Chriſt in ſo different a manner, as if there were many Chriſts, or many Goſpels, or many wayes to the ſame end. Thirdly, though Chriſt alwayes have a *numerous off-ſpring*, yet in ſeverall Ages there is obſervable a different purity and conſpicuouſneſſe according to the different adminiſtrations and breathings of the Spirit upon his Garden. In ſome ages the Doctrine more uncorrupt, the profeſſion and acceptation more univerſall than in others. In the Apoſtles times there were *many borne* unto Chriſt, by reaſon of the more abundant meaſure of Spirit, which was ſhed abroad upon them, *Tit.*3.6. In the times of the Primitive perſecutions there were many likewiſe borne, becauſe God would glorifie the foundations of his Church, and the Power of his Spirit above the pride of men. In the firſt countenancing of it by Imperiall Lawes and favours, it was very generall and conſpicuous, becauſe profeſſed by the obedience, and introduc'd by the power of of thoſe great Emperours, whom the World followed. But after that long peace and great dignities had corrupted the mindes of the chiefe in the Church, and made them looke more after the pompe than the purity thereof, the myſtery of iniquity, like a weed, grew apace, and over-ſpread the Corne; firſt abuſing, and after that ſubjecting the power of Princes, and bewitching the Kings of the earth with its fornication.

Brierwood of Religion.

Manifeſta ſe tum Dei virtus contra odia humana porrexit: cum tanto magis Chriſtus prædicaretur, quanto magis prædicari inhiberetur. Hilar. contra Auxent.

Hence likewiſe we may learne to acknowledge Gods mercy in the worſt times; in thoſe Ages wherein the Church was moſt oppreſſed, yet many have yeelded themſelves unto Chriſt. *The woman was with Childe, and was delivered even when the Dragon did perſecute her, Revel.* 12. 1. 4. And even then God found out in the Wilderneſſe a place of refuge, defence, and feeding for his Church. As in thoſe cruell times of *Arrianiſme*, when hereſie had invaded the World; and in thoſe blinde and miſerable Ages, wherein Satan was looſed, God ſtill ſtirred up ſome notable inſtruments, by whom hee did defend his truth, and amongſt whom hee did preſerve his Church, though they were driven into ſolitary places, and forced to avoid the aſſemblies of Hereticall and Antichriſtian Teachers.

Hieronymus Contr. Luciferianos. Vincentius Lyrinenſis in commonitorio.

Wee learne likewiſe not to cenſure perſons, places, or times; God hath ſeven thouſand in Iſrael, when *Elias* thought none but himſelfe had beene left; all are not alike venturous or confident of their ſtrength. *Nicodemus* came to Chriſt *by night*, and yet even then Chriſt did not reject him. Therefore we muſt not preſently cenſure our neighbours as cold or dead, if they diſcover not immediately the ſame meaſure of courage and publike ſtoutneſſe in the profeſſion of Chriſt with our ſelves; ſome men are by nature more retir'd, ſilent, unſociable, unactive men: ſome by the engagement of their places, perſons, and callings, wherein they are of more publike and neceſſary uſe in the Church, are put upon more abundant caution and circumſpection in the moderate carriage of themſelves than other men. *Paul* was of himſelfe very zealous and earneſt in that great confuſion, when *Gaius* and *Ariſtarchus* were haled into the Theater, to have gone in unto the people in that their out-rage and diſtemper: but the wiſedome of the Diſciples, and ſome of his chiefe friends is herein commended, that they ſent unto him, deſiring him that hee would not adventure into the Theater, and that they ſuffered him not, *Acts* 19. 30, 31. It is a

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Greg. Nazian. Orat.20.

grave obſervation which *Gregory Nazianzen* makes of that great champion, and univerſall agent for compoſing the differences and diſtractions of the Church. S. *Baſil*, that *pro temporis ratione & Hæreticorum principatu*, by reaſon of the prevalency of adverſaries, and condition of the times, hee did in the controverſies concerning the Deity of the Holy Ghoſt, abſtaine from ſome words which others of an inferiour ranke did with liberty and boldneſſe uſe; and that this hee did in much wiſdome, and upon neceſſary reaſons; becauſe it was not fit for ſo eminent a Perſon, and one who had ſuch generall influence by the quality of his place and greatneſſe of his parts in the welfare of his Church, by the envy of words or phraſes to exaſperate a countenanced enemy, and to draw upon himſelfe, and in him upon the Church of God, any inevitable and unneceſſary danger. And ſurely if the wiſedome and moderation of that Holy man were with the ſame pious affection generally obſerved, that men, when they doe earneſtly contend for the Truth once delivered, (which is the duty of every Chriſtian) did not in heate of argument load the Truth they maintaine, with ſuch hard and ſevere, though it may bee true expreſſions, as beget more obſtinacy in the Adverſary, and it may bee ſuſpition in the weake or unreſolved looker on; differences amongſt men might bee more ſoberly compoſed, and the Truth with more aſſurance entertained.

Againe, wee have from hence an encouragement to goe on in the wayes of Chriſt, becauſe wee goe in great and in good Company: many wee have to ſuffer with us, many wee have to comfort and to encourage us. As the people of Iſrael when they went ſolemnely up to meet the Lord in *Sion*, went on *from troope to troope*, the further they went, the more company they were mixed withall, going to the ſame purpoſe: So when the Saints goe towards Heaven, to meet the Lord there, they doe not

Pſal. 84. 7.

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Heb.12 22,23.
1 Kings 19.14

not onely goe unto an *innumerable company of Angels, and juſt men*, but they meet with *troopes in their way*, to encourage one another. All the diſcouragement that *Elias* had, was, that he was alone; but we have no ſuch plea for our unwillingneſſe to profeſſe the Truth, and Power of Religion now. Wee are not like a Lambe in a wide place, without comfort or company; but wee are ſure to have an excellent guard and convoy unto Chriſts Kingdome. And this uſe the Apoſtle makes of the multitudes of Beleevers, that we ſhould by ſo great a *Cloud of witneſſes*, be the more encouraged in our patient running of that race which is ſet before us, *Heb.* 12. 1.

Laſtly, It ſhould teach us *to love the multitudes*, the aſſemblies, and the *Communion of the Saints*, to ſpeake often to one another, to encourage and ſtrengthen one another, not to forſake the aſſembling of our ſelves together, as the manner of ſome is; to concurre in mutuall deſires, to conſpire in the ſame holy thoughts and affections; to be of one heart, of one ſoule, of one judgement, to walke by one and the ſame rule, to beſiege Heaven with armies of united Prayers; to bee mutually ſerviceable to the City of God, and to one another as fellow members. Therefore hath the Lord given unto men *ſeverall gifts*, and to no one man all, that thereby we might be enabled, and induced to worke *together* unto one end, and by *Love* to unite our ſeverall graces for the edification of the Body of Chriſt, *Epheſ.*4. 11. 13.

Now for the manner of producing or procuring theſe multitudes, it is ſet forth unto us in two Metaphors. *A wombe, and Dew of the morning.* Now the birth of Dew is firſt *generatio cœleſtis*, That which is exhal'd is an Earthly vapor, but the Heavenly operation changeth it into *Dew*; no art of man is able to doe it. It is alſo *undiſcerned* and *ſecret*, when it is fallen you may ſee it, but how is it made you cannot ſee. Laſtly, it is a *ſudden Birth*; in a night, or morning, it is both begotten, conceived, and brought forth. Here then wee have foure notes.

John 3. 3.
Eſai. 8. 18.
Heb 2, 12, 13.
Gal. 4. 26.
Eſai. 51. 18.
1 Cor. 4. 15.
Philem. v. 10.
Gal. 4. 19.
1 Pet. 1. 23.

Firſt, that all Chriſts ſubjects are withall his *Children.* They are *borne unto him.* *Chriſtianity* is a *Birth*, except a man bee borne againe, hee cannot ſee the Kingdome of God. There is a *Father.* Chriſt our Father by Generation; *Behold, I and the Children whom thou haſt given me*; as we are his Brethren by adoption. *He is not aſhamed to call us Brethren.* There is a *Mother*, Jeruſalem which is above, is the *Mother of us all.* And there are *ſubordinate inſtruments*, both of one and other, the Holy Apoſtles, Evangeliſts, Doctors, and Paſtors, who therefore are ſometimes called *Fathers begetting us*, in Chriſt Jeſus *I have begotten you through the Goſpell*; and ſometimes *Mothers bearing, and bringing forth*; *of whom I travell in birth againe, untill Chriſt be formed in you.* There is a *Holy ſeed*, out of which theſe Children of Chriſt are formed; namely the *Word of God*, which liveth and abideth for ever. For the heart of a man new borne unto Chriſt, commeth from the Word as a paper from the Preſſe, or as a garment from a Perfume, transformed into that quality of Spiritualneſſe and Holineſſe, which is in the Word.

1 Pet. 1. 22.
John 3. 5.

There is a *Vis* πλαστικὴ, or *formative Vertue*, which is the energy and concurrence of the Spirit of Grace with the Word, for the Truth is not obeyed but by the Spirit, except a man be borne of Water and the Spirit; Water as the ſeed, and the Spirit as the formative vertue, quickning and actuating that ſeed, he cannot enter into the Kingdome of God.

Gal. 4. 19.
Act. 20. 31.

There are *Throwes and paines*, both in the Mother and the Childe; much trouble and care in the Miniſtery of the Word, οὓς πάλιν ὠδίνω, *with whom I travell in paine againe.* I ceaſed not to warne every one night and day *with teares.* As a woman with Childe, by reaſon of the feare and danger of miſcarriages, doth abridge her ſelfe of many liberties, in meates, phyſicke, violent exerciſe, and the like; ſo thoſe who travell in birth with the Children of Chriſt are put to deny themſelves many things, and to ſuffer many things for the ſucceſſe of their ſervice. *I will eate no fleſh while the world ſtandeth, rather than make my Brother to offend. I am appointed a Preacher, and an Apoſtle, a Teacher of the Gentiles; for the which cauſe I alſo ſuffer theſe things. I endure all things for the Elects ſake, that they may obtaine the ſalvation which is in Chriſt Ieſus.* And there is paine in the Childe too; a ſinner doth not leave the warmth and pleaſure of his former condition without paine; Chriſt comes not without ſhaking unto the ſoule. There is a *New beeing or nature*; a corruption of our old man, and a formation of the new. *Old things are done away, behold all things are become new*; the ſame holy nature, the ſame minde, judgement, will, affections, motions, deſires, diſpoſitions, are by the Spirit wrought in us, which were in him. Hee that hath this hope *purifieth himſelfe, even as he is pure*; *as he is, ſo are we in this world*; Patient as he is patient, *Heb.* 12. 2. Holy as he is holy, 1 *Pet.* 1. 15. Humble as he is humble, *Iohn* 13. 14 Compaſſionate as hee is compaſſionate, *Col.* 3. 13. Loving as hee is loving, *Epheſ.* 5. 2. in all things labouring to ſhew Chriſt faſhioned in our nature, and in our affections. There is a *new converſation* anſwerable to our new nature; that as God *is good* in himſelfe, and *doth good* in his workes, *Pſal.* 119. 68. ſo we both *are as Chriſt was*, 1 *Iohn* 4. 17. and *walke as he walketh*, 1 *Iohn* 2. 6. There is *new foode, and appetites thereunto ſutable.* A deſire of the ſincere, immediate, untempred, uncorrupted milke of the Word, as it comes with all the ſpirits and life in it, that we may grow thereby. *New Priviledges and Relations*; the Sonnes of God, the Brethren of Chriſt, the Citizens of Heaven, the Houſhold of the Saints, *New Communion and Society*; the *Fellowſhip of the Father* and the *Sonne* by the *Spirit*; Fellowſhip with the holy *Angels*; we have their Love, their Miniſtery, their Protection; fellowſhip with

1 Cor. 8. 13.
2 Tim. 1. 11, 12.
2 Tim. 2. 10.

Tit. 3. 5.
2 Cor. 5. 17.
Eph. 4. 22, 23.
Rom. 12. 2.
1 John 3. 3.
4. 17.

1 Pet. 2. 1.

the *Spirit of juſt men made perfect*, by the ſeeds and beginnings of the ſame perfection, by the participation of the ſame Spirit of Holineſſe, by expectance of the ſame glory and finall redemption.

Epheſ.5.8. Rom.13.12. In the meane time then we ſhould *walke as Children of the Light*, or as it is here, as *Children of the morning*. The day is given us to worke in, and therefore in the morning, as ſoone as wee have our Day before us, we ſhould endeavour *to walke honeſtly*. Night-workes are commonly workes of uncleanneſſe, violence, diſhonour, and therefore want a cover of darkeneſſe to hide them. Theeves uſe to come in *the night*, 1 *Theſſ* 5. 2. The eye of the Adulterer waiteth *for the twilight*, ſaying, no eye ſhall ſee me, and diſguiſeth himſelfe, *Iob* 24 15. In the *twilight*, in the *evening*, in the *blacke and darke night*, he goeth to the houſe of the ſtrange woman, *Proverbs* 7. 9. The Oppreſſour diggeth through houſes *in the darke*. For, *the morning is to them as the ſhaddow of Death*, *Iob* 24. 16, 17. They that are drunken are *drunken in the night*, 1 *Theſſ* 5. 7. Sinnes are of the nature of ſome ſullen weeds, which will grow no where but in the ſide of Wels, and of darke places. But workes of Chriſtianity are neither uncleane, nor diſhonourable; they are beautifull and royall workes, they are exemplary, and therefore publike workes; they are themſelves light (*let your light ſhine before men*) and therefore they ought to to be done in *the light*.

Mark.10.15. Phil. 2. 15. 1 Cor 14.20. 1 Pet.2. 2, 3. If wee bee Children wee ſhould expreſſe the affections of Children. *The Innocencie*, Humilitie, and Dove-like ſimplicitie of little Children; *as the Sonnes of God blameleſſe*, pure, and without rebuke. (*Children in malice*, though men in underſtanding.) The *Appetite of little Children*, *As new borne Babes, deſire the ſincere milke of the Word, that yee may grow thereby.* In all impatiencie the breaſt will pacifie a little Infant, in all other delights the breaſt will entice it, and draw it away: even ſo ſhould the

Word and worſhip of God, worke upon us in all our diſtempers, and in all our deviations; Chriſt was hungry and faint with faſting; it was about the ſixth houre, and hee had ſent his Diſciples to buy meat; and yet having an occaſion to doe his Father ſervice, hee forgat his food, and refuſed to eate, *Ioh*.4. 6. 8. 34. *The Love of Children: Hee that is begotten, loveth him that did beget him.* 1 *Ioh*. 5. 1. with a *Love of thankefulneſſe.* Wee love him *becauſe Hee loved us*, 1 *Iohn* 4. 19. *I love the Lord, becauſe hee hath heard my voyce*, and my ſupplication, *Pſal.* 116. 1. *With a love of obedience*; faith *worketh by love*, *Gal.* 5. 6. *Love is the fulfilling of the Law*, *Rom.* 13. 10. *If a man love me hee will keepe my Words*, *Ioh.*14. 23. with a *love of reverence*, and awfull feare. *A Sonne honoureth his Father*, *Mal.* 1. 6. *If you call on the Father, &c. Paſſe the time of your ſojourning here in feare*, 1 *Pet.* 1. 17. The *faith of Children.* For whom ſhould the Childe rely on for maintenance and ſupportance, but the Father: Take no thought, ſaying, what ſhall we eat, or what ſhall wee drinke, or wherewith ſhall wee be cloathed: *For your Heavenly Father knoweth that you have need of all theſe things?* *Matth.* 6. 31, 32. The *hope, aſſurance, and expectation of Children*; For as Children depend on their Parents for preſent ſupply, ſo for portions and proviſions for the future; Fathers lay up for their Children, and ſo doth God for his. There is an *inheritance reſerved for us*, 1 *Pet.* 1. 4. Laſtly, the *Prayers and requeſts of Children.* Becauſe yee are Sonnes, God hath ſent forth *the Spirit of his Sonne into your hearts, crying, Abba Father*, *Gal.* 4. 6.

Note 2. The *Birth of a Chriſtian is a divine and heavenly worke.* God is both Father and Mother of the Dew: by his power and wiſedome, a Father; by his providence and indulgence, a Mother, *Progenitor, genetrixque*; therefore he is call'd in *Clem. Alex.* *Metripater*, to note that thoſe caſualties which are in the ſecond agents divided, are

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are eminently and perfectly in him united, as all things are to bee reſolved into a firſt Unity. *Hath the Raine a Father, or who hath begotten the droppes of Dew?* ſaith *Iob. Out of whoſe wombe came the Ice? and the hoary Froſt of Heaven who hath gendred it?* None but God is the parent of the Dew; *It doth not ſtay for*, nor expect any humane concurrence, or cauſality, *Mich.*5. 7. *Eſay* 55. 10. ſuch is the call and converſion of a man to Chriſt. *A Heavenly calling*, *Heb.*3. 1. *The operation of God in us*, *Coloſ.*2. 12. A birth not of bloud, nor of the will of the fleſh, nor of the will of man, *but of God*; *Iohn* 1. 13. 1 *Iohn* 3. 9. *Paul* may plant, and *Apollo* may water, but it is God that muſt bleſſe both; nay, it is God who by them, as his inſtruments, doth both: *Of his owne will begat hee us*, *Iames* 1. 18. The Miniſters are *a Savor of Chriſt*, 2 *Cor.* 2. 15. It is not the garment, but the perfume in it which diffuſeth a ſweet ſcent: It is not the Labour of the Miniſter, but Chriſt whom hee preacheth, that worketh upon the ſoule. *I laboured more abundantly than they all; yet not I, but the grace of God which was with me*, 1 *Cor.*15. 10.

It is not good therefore to have the faith of God in reſpect of perſons; the ſeed of this Spirituall generation cannot otherwiſe bee given us, then in earthen veſſels, by men of like paſſions and infirmities with others. Therefore when pure and good ſeed is here and there ſowed, to attribute any thing to perſons, is to derogate from God; where gifts are fewer, parts meaner, probabilities leſſe, God may, and often doth give an increaſe above hope, as to *Daniels* Pulſe, that the excellencie of the Power may bee of him, and not of man. Though it be a lame or a leprous hand which ſoweth the ſeed, yet the ſucceſſe is no way altered: good ſeed depends not in its growth on the hand that ſowes it, but on the Earth that covers, and on the Heavens that cheriſh it: So the Word borroweth not its efficacy from any humane vertue, but from the heart which ponders, and the Spirit which ſanctifies it.

When then thou commeſt unto the Word, come with affections ſutable unto it. All earth will not beare all ſeed; ſome Wheate, and ſome but Pulſe; there is firſt required a *fitneſſe*, before there will bee a *fruitfulneſſe*. Chriſt had many things to teach which his Diſciples at the time could not carry away, becauſe the Comforter was not then ſent, who was to lead them into all truth; they who by uſe have their ſenſes exerciſed, are fit for ſtrong meate. The truth of the Goſpell is an Heavenly truth, and therefore it requires a Heavenly diſpoſition of heart to proſper it. It is *wiſedome to thoſe that are perfect*, though to others fooliſhneſſe and offence. The onely reaſon why the Word of truth doth not thrive, is, becauſe the heart is not fitted nor prepared unto it. The ſeed of it ſelfe is equall unto all grounds, but it proſpers onely in the honeſt and good heart; the raine in it ſelfe alike unto all, but of no vertue to the rockes, as to other ground, by reaſon of their inward hardneſſe, and incapacity. The Phariſees had covetous hearts, and they mocked Chriſt: the Philoſophers had proud hearts, and they ſcorned *Paul*. The Jewes had carnall hearts, and they were offended at the Goſpell: the people in the Wilderneſſe had unbeleeving hearts, and the Word preached did not profit them. But now a Heavenly heart comes with the affections of a Scholler to bee taught by God; with the affections of a Servant, to bee commanded by God; with the affections of a Sonne, to bee educated by God; with the affections of a ſinner, to bee cur'd by God. It conſiders that it is the *Lord from Heaven*, *who ſpeakes* in the Miniſtery of the Word to him who is but duſt and aſhes; and therefore hee puts his hand on his mouth, dares not reply againſt God, nor wreſtle with the evidence of his Holy Spirit, but falleth upon his face, and giveth Glory unto God; beleeves when God promiſeth, trembles when

John 16.12,13.
Heb. 5.14.
1 Cor. 2.6.

God threatneth, obeyes when God commandeth, learnes when God teacheth, bringeth alwayes meekeneſſe and humility of Spirit, ready to open unto the Word that it may incorporate.

Laſtly, from hence wee muſt learne to looke unto God in all his Ordinances, to expect his Arme and Spirit to be therein revealed, to call on, and depend on him for the bleſſing of it. If a man could when hee enters into Gods Houſe, but powre out his heart in theſe two things; A *Promiſe* and a *Prayer*. Lord, I am now entring into thy Preſence, to heare thee ſpeake from Heaven unto mee, to receive the Raine and Spirituall Dew, which never returneth in vaine, but ripeneth a Harveſt, either of Corne or Weeds, of Grace or Judgement. My heart is prepared, O Lord, my heart is prepared, to learne and to love any of thy Words. Thy Law is my Counſellour, I will bee ruled by it; It is my Phyſitian, I will bee Patient under it; It is my Schoolemaſter, I will bee obedient unto it. But who am I that I ſhould promiſe any ſervice unto thee? and who is the Miniſter that hee ſhould doe any good unto mee, without thy Grace and Heavenly call? Bee thou therefore pleaſed to reveale thine owne Spirit unto mee, and to worke in mee that which thou requireſt of mee; I ſay, if a man could come with ſuch ſweet preparations of heart unto the Word, and could thus open his ſoule when this Spirituall *Manna* fals downe from Heaven, hee ſhould finde the truth of that which the Apoſtle ſpeaketh, *Yee are not ſtraitned in us*, or in our Miniſtery; we come unto you with abundanee of Grace, but yee are ſtraitned onely in your owne bowels, in the hardneſſe, unbeliefe, incapacity, and negligence of your owne hearts, which receiveth that in drops, which falleth downe in ſhowres.

Deut. 32. 2.
Amos 7. 16.
Eſai. 55. 10.

Note 3. As it is a Divine, ſo it is a *ſecret and undiſcerned Birth*. As the winde bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it commeth, nor whither it goeth: *So*, ſaith our Saviour, *is every one that is borne of God*, *Ioh*.3. 8 The voluntary breathings and acceſſes of the Spirit of God unto the ſoule, whereby he (*a*) commeth mightily, and as it were cloatheth a man with power and courage, are of a very ſecret nature, and notwithſtanding the power thereof bee ſo great, yet there is nothing in apparance but (*b*) a voyce, (of all other, one of the moſt empty and vaniſhing things.) As Dew fals in ſmall and inſenſible drops, and as a Childe is borne by ſlow and undiſcerned progreſſes, (as the Prophet *David* ſaith, (*c*) *Fearefully and wonderfully am I made*) Such is the birth of a Chriſtian unto Chriſt, by a ſecret, hidden, and inward call, *Vocatione Altâ*, as Saint *Auſten* calleth it, by a deepe and intimate energy of the Spirit of Grace is Chriſt formed, and the ſoule organized unto a ſpirituall beeing. A man heares a voyce, but it is (*d*) behinde him, he ſeeth no man; hee feeles a blow in that voyce, which others take no notice of, though externally they heare it too. Therefore it is obſervable, that the men which were with *Paul* at his miraculous converſion, are in one place ſaid to *heare a voyce*, *Acts* 9. 7. and in another place, *not to have heard the voyce* of him that ſpake unto *Paul*, *Acts* 22. 9. They heard onely a voyce, and ſo were but aſtoniſhed; but *Paul* heard it diſtinctly as the voyce of Chriſt, and ſo was converted.

a Judg.14. 6. Judg. 6. 34.

b Matth.10.20. 2 Pet.1. 21.

c Pſal.139.14. Job 10. 10,11.

d Eſai.30.21. Act. 9. 8.

Glaſſ.Philolog. Sacr.lib.2.pag. 232.

Note 4. As it is a Divine and ſecret, ſo it is likewiſe a *ſudden Birth*. In naturall generations, the more vaſt the creature, the more ſlow the production; an Elephant ten yeares in the wombe. In humane actions *magnarum rerum tarda molimina*, great workes move like great engines, ſlowly and by leiſure to their maturity: but in Spirituall generations, Children are borne unto Chriſt like Dew, which is exhaled, conceived, formed, produced, and all in one night. *Paul*, to day a Wolfe, to morrow a Sheepe; to day a Perſecutor, to morrow a Diſciple; and not long after an Apoſtle of Chriſt. The Noble man of *Samaria* could ſee no poſſibility of turning a famine into a plenty within one night: neither can the heart of a man, who rightly underſtands the cloſeneſſe, and intimate radication of ſinne and guilt in the ſoule, conceive it poſſible to remove either in a ſudden change; yet ſuch is the birth of men unto Chriſt, *Before ſhee travelled ſhee brought forth: before her paine came, ſhee was delivered of a Man-childe.* The Earth bringeth forth in one day, and a Nation is borne at once; It is ſpoken of Jeruſalem the Mother of us all, *Eſai.66.7,8.*

2 Kings 7.1,2. *Tarnou.Exerc. Biblic. Edit.2. pag.84,85.*

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The Lord hath ſworne, and will not repent, thou art a Prieſt for ever after the Order of Melchiſedeck.

From the *Regall* Office of Chriſt, and the *Adminiſtration* thereof by the *Scepter* of his Word and Spirit, to the conquering of a *willing people* unto himſelfe; the Prophet now paſſeth to his *Sacerdotall Office*; the vigor and merit whereof is by the two former applied unto the Church. * Therefore we may obſerve, that though the Tribes were interdicted confuſion with one another in their marriages, *Numb.* 36. 7. Yet the *Regall and Leviticall Tribes* might interchange, and mingle bloods; to intimate (as I conceive) that the *Meſſiah*, with relation unto whoſe Lineage that confuſion was avoyded, was to be both a King and a Prieſt. Thus we finde *Iehoida*, the Prieſt married *Iehoſhabeath* the daughter of King *Iehoram*, 2 *Chron*. 22. 11. And *Aaron* of the Tribe of Levi, tooke *Eliſheba* the Daughter of *Amminadab*, who was of the Tribe of Juda, *Exod*. 6. 23. *Num*. 1. 7. In which reſpect I ſuppoſe *Mary*, and *Elizabeth* the Wife of *Zachary* the Prieſt, are called Couſins, *Luk*. 1. 36. In the Law indeed theſe two Offices were diſtinct. Our Lord, ſaith the Apoſtle, ſprang out of the Tribe of Juda, of which Tribe *Moſes* ſpake nothing concerning Prieſthood, *Heb*. 7. 14. And therefore when King *Uzziah* incroached on the Prieſts Office, hee was ſmitten with a Leproſie, 2 *Chron*. 26. 18. 21. But amongſt the Gentiles (*a*) amongſt whom *Melchiſedeck* is thought to have been a Prieſt) it (*b*) was uſuall for the ſame Perſon to have beene both King and Prieſt.

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* *Poterant Levitæ ex Regia familia ducere, quippe quæ etiam peculiari Privilegio hinc eſt exēpta. &c. Tarnou. Exerc. Biblic. pag.* 21. *Edit.* 2. *Communicabāt inter ſe Regia tribus, ac Sacerdotalis, propterea quòd Chriſtus Dominus ſecundum humanitatem, Rex futurus erat, & Sacerdos. Theodoret. in Num. Quæſt.* 52. αἱ δύο φυλαὶ συνήπτοντο μόναι πρὸς ἀλλήλας, ἥ τε βασιλικὴ τῇ ἱερατικῇ, καὶ ἡ ἱερατικὴ τῇ βασιλικῇ, &c. *Epiphan. contr. Antidicomarionitas Hæreſ.* 78. νόμος δὲ ἦν μὴ μνηστεύεσθαι φυλὴν ἐξ ἑτέρας φυλῆς, *Damaſcen. de Orthod. fide. l.* 4. *c.* 15. But notwithſtanding theſe Autorities, upon more deliberate conſideration of this matter, I conceive my ſelfe to have beene herein miſtaken; and am rather perſwaded that Marriages were lawfull betweene ſeverall Tribes, ſave onely in the Caſe when Daughters did inherit, to avoid confuſion of Poſſeſſions amongſt the Tribes. Judg. 21. 1. *Auguſtin. Quæſt. in Judic. quæſt.* 47. *Ioſeph. Antiq. lib.* 4. *cap.* 7. *Philo Iudæus de Monarchia. lib.* 2. *Lucas Burgenſis in* Matth. 1. 16.

The words containe the Doctrine of Chriſts Prieſthood. The *Quality* of it, *Eternall*. The *Order*, not of *Aaron*, but of *Melchiſedeck*. The *foundation* of both, Gods immutable Decree and Counſell; he *cannot repent* of it, becauſe he hath confirmed it *by an Oath*. I ſhall handle the words in the Order as they lie.

The Lord hath ſworne.] Here two things are to bee enquired: Firſt, how God is ſaid to ſweare? Secondly, why hee ſweares in this particular caſe of Chriſts Prieſthood? The former of theſe the Apoſtle reſolves in one word, ἐμεσίτευσεν ὅρκῳ, *Heb*. 6. 17. Hee interpoſed in or by an Oath, namely himſelfe, for that is to be ſupplied out of the thirteenth verſe; where it is ſaid, that *he ſware by himſelfe*. So elſewhere it is ſaid, that *he ſware by the excellency of Iacob*, that is, by himſelfe, *Amos* 8. 7. 6. 8. *By my ſelfe have I ſworne*, ſaith the Lord, that in bleſſing I will bleſſe thee, *Gen*. 22. 16. The meaning is, that God ſhould deny himſelfe, (which he cannot doe, 2 *Tim*. 2. 13) and ſhould ceaſe to bee God, if the Word which hee hath ſworne ſhould not come to paſſe. So that uſuall forme, *as I live*, is to be underſtood, let me not be eſteemed a living God,

[a] *Sacerdos Eccleſiæ habentis præputium. Hieron. Tom.* 3. *lib quæſt. Heb. in Geneſ. Veriſimile eſt illum eſſe ex illis Gentibus quæ Palæſtinam incolebant. Theodoret. Quæſt.* 63. *in Geneſ.*

[b] *Vid. Caſaub. in Sueton. Auguſt. c.* 31. *Rex Anius, Rex idē hominum Phœbique Sacerdos. Virgil. Ænead. lib.* 3.

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God, if my word come not to paſſe; ſo elſewhere the Lord interpoſeth his Holineſſe, *I have ſworne by my Holineſſe that I will not lye unto David*, *Pſal.* 89. 35. As impoſſible for him to breake his Word as to be unholy.

For the ſecond queſtion, why God ſweares in this particular? I anſwer: Firſt, and principally, to ſhew τῆς βουλῆς, αὐτοῦ ἀμετάθετον, The immutable and irreverſible certainty of what hee ſpeakes, *Heb.* 6. 17. *I have ſworne by my ſelfe*, the word is gone out of my mouth, *and it ſhall not returne, &c. Eſai.* 45. 23. Thus wee finde God confirming the unmoveableneſſe of his Covenant by *an Oath*, *Eſai.* 54. 9, 10. *Pſal.* 89. 34, 35. When the Lord doth *onely ſay* a thing, (though his Word be as certaine in it ſelfe as his Oath, for it is as impoſſible for him to lye as to forſweare himſelfe) yet there is an implicite kinde of reſervation for the altering, revoking, or reverſing that Word by ſome ſubſequent Declaration. As in the Covenant and Prieſthood of *Aaron*, though God made it for a perpetuall Ordinance, yet there was after a change of it, for the weakeneſſe and unprofitableneſſe thereof. So when the Lord ſent *Ionah* to preach deſtruction unto *Ninive* within forty dayes, though the Denuntiation came not to paſſe, yet was it not any falſe meſſage, becauſe it was made reverſible upon an *implicite condition*, which condition the Lord is pleaſed ſometimes in mercy to conceale, that men may be the ſooner frighted out of their ſecurity, upon the apprehenſion of ſo approaching a danger. *At what time, ſaith the Lord, I ſhall ſpeake concerning a Nation, and concerning a Kingdome, to plucke up, and to pull downe, and to deſtroy: If that Nation againſt whom I have pronounced turne from their evill, I will repent of the evill that I thought to doe unto them*, *Ier.* 18. 7, 8. But when the Lord *ſweares* any abſolute Act, or promiſe of his owne (for the Revocation whereof there can no other ground *de novo* ariſe, than was extant at the time of making it, and yet was no barre nor hinderance

τὸν ὅρκον δὲ πολλαχοῦ καὶ τὴν ἀμετάθετον περὶ ἑκάστου πράγματος διαβεβαίωσιν ὀνομάζει ὡς τὸ ὤμοσε κύριος καὶ οὐ μεταμεληθήσεται ὅτι ἀτρέπτοις καὶ ἀκινήτοις δόγμασι τὴν τῆς ἐπαγγελίας χάριν τῷ Δαβὶδ ἐβεβαίωσεν. *Baſil. Mag. in* Pſal. 14. *Tom.* 1.

rance unto it, namely the ſinne of man) hee then by that oath ſeales and aſſures the immutability thereof, to thoſe that rely upon it.

Secondly, it is to *commend the excellency* and preeminency of that above other things, which hath this great Seale of Heaven, the Oath of God to confirme and eſtabliſh it. *Inaſmuch*, ſaith the Apoſtle, *as not without an Oath hee was made Prieſt, by ſo much was he made a ſurety of a better Teſtament*; *Heb.* 6. 20. 22. and this is a conſequent of the former; for by how much the more abiding, by ſo much the more glorious is the Miniſtery of the Goſpell. *If that which is done away were glorious, much more that which remaineth is glorious*, 2 *Cor.* 3. 11. The more ſolemne and ſacred the Inſtitution was, the more excellent is the Prieſthood. Now this Oath was that Seale of God, by which hee deſigned and ſet apart his Sonne for that great Office, in a more ſolemne manner of Ordination than was to others uſuall. *Him hath God the Father ſealed*; *Iohn* 6. 27. It was but *Hee hath ſaid*, unto others, ye are Gods, but it is, *He hath ſanctified*, to his Sonne, *Iohn* 10. 34. 36.

Quòd Deus tantopere commendat, quod etiam humano more ſub dejeratione teſtatur, ſummâ utique gravitate & aggredi, & cuſtodire debemus, ut in aſſeveratione divinæ gratiæ permanentes, in fructu quoque ejus & emolumento proinde perſeverare poſſimus. Tertul. de pœnitent. c 4

Thirdly, it is to *commend Gods great compaſſion and good will*, for the eſtabliſhing of the hearts of men in comfort and aſſurance. He therefore confirmed his promiſe by an Oath, *That by two immutable things wherein it is impoſſible for God to lye, we might have ſtrong conſolation, who have fled for refuge to lay hold on the hope which is ſet before us*: *Heb.* 6. 17, 18. an oath even amongſt men is *the end of all controverſie*, the determination and compoſing of all differences; how much more when hee ſets his Seale upon his mercy and covenant, ſhould the hearts of men bee ſecure, and lay faſt hold thereon without doubt or ſcruple? Therefore we finde the Saints in the Scripture make mention of the Oath of God, for eſtabliſhing their hearts againſt feares or dangers? *Thou wilt performe the truth to Iacob, and the mercy to Abraham,* *which thou haſt ſworne to our fathers* from the dayes of old, *Micah* 7. 20. *Thy bow was made quite naked, according to the oathes of the Tribes, even thy Word, Habac.* 3. 9. that is, Thou didſt make it appeare to thine enemies that thou didſt fight for thy People, and remember thy Word or Covenant of mercy which thou didſt ſweare unto *Abraham* the Father of the faithfull, and ſo oftentimes new ratifie unto his ſeed, the Tribes vvhich proceeded from him. And this is the ground of all the Churches comfort and ſtability: for alas, vve every day deſerve to have God abrogate his Covenant of mercy vvith us, but he is mindefull of the Oath vvhich he hath ſvvorne, *Deut.* 7. 7, 8. 9. 5. There vvas vvickedneſſe enough in the vvorld to have dravvne dovvne another flood after that of *Noah*, the ſame reaſon that cauſed it, did remaine after it vvas removed, *Geneſ.* 6. 12, 13. 8. 21. But *Gods Oath* bound him to his mercy, *Eſai.* 54. 9. The meaning then of this firſt Clauſe is this. The Lord to ſhevv the immutability of his Counſell, the unchangeableneſſe of Chriſts Prieſthood, the excellencie of it above the Prieſthood of *Aaron*, the ſtrong conſolation vvhich the Saints may there-hence receive, hath ſealed it by an Oath: ſo that he is a Prieſt by a decree vvhich cannot be revoked.

Quid eſt Dei veri veraciſq; Iuratio, niſi promiſſi confirmatio, & infidelium quædã Increpatio? Aug. de Civit. Dei, *lib.* 16. *ca.* 32.

It notes unto us the *Solemne call of Chriſt* unto the office of Prieſthood, as before of *King*, *verſe* 1. He did not uſurpe this honour to himſelfe as *Nadab* and *Abihu* did, vvhen of their ovvne heads they offered ſtrange fire unto the Lord, nor incroach upon it as *Uzziah*: but he vvas *ordained and begotten, and called of God* thereunto, after the order of *Melchiſedek*, *Heb.* 5. 5, 10. *He was ſanctified and ſent*, *and had a commandement*, and a *worke ſet him to do*, *Iohn* 10. 18. 36. 37. In vvhich reſpect he vvas called a *Servant*, or a choſen Officer *formed* for a ſpeciall imployment, *Eſai.* 42. 1. 49. 5. 53. 11. *Phil.* 2. 7. Here then is the *conſent of the whole Trinitie* unto CHRISTS Prieſthood. Firſt, the *Fathers conſent* in his Act of ordination;

dination: for him hath *God the Father ſealed*, *Ioh.* 6.27. *Thou art my Sonne, this day have I begotten thee*; *Heb.* 5.5.6. Secondly, *The Sonnes* by *voluntary ſuſception* and vadimony for mankinde: for he was the *Surety of the Covenant*, *Heb.* 8.22. The apoſtle joyneth theſe two together, *Heb.* 10.9.10. *Loe, I come to do thy Will O God*; there was Gods Will and Chriſts ſubmiſſion thereunto, in which regard he is ſaid *to ſanctifie himſelfe*, *Ioh.* 17.19. There was a Covenant betweene God and Chriſt, Chriſt was to undertake an Office of ſervice and obedience for men, to offer himſelfe a ſacrifice for ſinne, to be made of a woman under the Law, &c. * And for this God was to prolong his dayes, to give him a Seed, and a Generation which could not be numbred, a Kingdome which cannot be bounded, a Portion with the great, and a Spoyle with the ſtrong; a Name above every name, to ſet a Joy and a Glory before him, after he ſhould have finiſhed his worke, &c. Thirdly, here is the *Conſent of the Holy Ghoſt* which did hereunto anoint him, which came along with him, which formed him in the wombe of the Virgin, and deſcended upon him in his ſolemne ſuſception of this Office in *Iohns* Baptiſme, by which Spirit he was conſecrated, warranted and enabled unto this great function, *Eſai.* 61.1.42.1 *Matth.* 3.16, 17. *Heb.* 1.9.

*Eſa.53.8,10,11,12.
Pſal.2.7,8.
Phil.2.7,9.
John 17.2.4,5.
Heb.2.8,9.
Heb.12.2.

If then God call Chriſt unto his Prieſthood by a *ſolemne Oath*, and make him ſurety of a better Covenant, we ought to take the more ſpeciall notice thereof: for when God ſweares he muſt be heard. The more excellent any thing is, the more earneſt heed ſhould be given unto it: for how ſhall we eſcape, ſaith the Apoſtle, if we neglect τηλικαύτης σωτηρίας, ſo *great ſalvation*, ſo ſure a Covenant, *Heb.* 2.1,3.

This is the onely rocke on which we may caſt anchor in any trouble, doubt, or feare of Spirit. It is not our own will or ſtrength that holds us up from ruine, but

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onely Gods Oath, by which Chriſt is made a Prieſt, *Able to ſave to the uttermoſt all that come unto God by him.* Saint *Paul* and his company were in a great tempeſt, *all hope* that they ſhould be ſaved was taken away, *Acts* 27. 20. yet he exhorts them to be of good cheere, becauſe there ſhould not be the loſſe of any mans life amongſt them; and the ground hereof was *Gods promiſe*, which he beleeved, *verſe* 24,25. The caſe is the ſame with us, we are compaſſed about with infirmities; with enemies too hard, and with ſinnes too heavie for us; with feares and doubtings, that we ſhall loſe all againe: how can we in ſuch tempeſts of Spirit be cheered, but onely by caſting anchor upon Gods Covenant which is eſtabliſhed by an Oath? by learning to hope above hope, *Rom.* 4. 18. to be ſtrong in him when we are weak in our ſelves? to be faithfull in him when we are fearfull in our ſelves? to be ſtedfaſt in him when we ſtagger in our ſelves? in the midſt of Satans buffets and our owne corruptions to finde *a ſufficiencie in his Grace*, able to anſwer and to ward off all? 2 *Cor.* 12. 10. To catch hold of his Covenant, and to flie to the hope that is ſet before us, as to the onely refuge and ſanctuary of a purſued ſoule, when we are not able to ſtand by our ſelves? *Eſaiah* 56. 6. *Hebr.* 6. 18. It is a very hard thing when a man hath a diſtinct view of his filthineſſe and guilt, by reaſon of ſinne, not to give over himſelfe and his ſalvation as deſperate things. It is nothing but ignorance and inſenſibility which makes men *preſume* of the pardon of ſinne. In this caſe then we muſt conſider *Gods Oath* and Covenant with his People. Firſt, *not to reject them* for their ſinnes. *Iſrael hath not beene forſaken, nor Iudah of his God, though their land was filled with ſin againſt the holy One of Iſrael, Ier.* 51. 5. *My people are bent unto backeſliding, &c. and yet I will not execute the fierceneſſe of mine anger,* I will not return to deſtroy *Ephraim, For I am God, and not man, &c. Hoſ.* 11. 7, 9.

Secondly, *not alwayes to ſuffer them* to lie under ſinne, but in due time *to heale their backeſlidings*, *Hoſ.* 14. 4. he will not onely remove our tranſgreſſions from himſelfe, but he will *remove them from us too*, and that ſo farre, as that it ſhall be as poſſible for the Eaſt and Weſt to meet together, as for a man and his ſin, *Pſalm.* 103. 12. Though we have made him to ſerve with our ſinnes, and wearied him with our iniquities, yet *He will not remember againſt us our ſinnes paſt, Eſai.* 43. 25. neither *will he ſee againſt us the ſinnes which remaine, Numb.* 23. 11. Thoſe he will *forgive*, and theſe he will *ſubdue*, and all this becauſe of his *Truth unto Iacob* and *his mercy unto Abraham*, *which he ſware unto* our fathers from the dayes of old, *Micah* 7. 18, 19, 20. He hath given us ground for both our feet to ſtand upon, and hold-faſt for both our hands to cleave unto: A *Promiſe*, and an *Oath*, that by two immutable things, we might have ſtrong conſolation, *Heb.* 6. 18. So the Apoſtle ſaith, that all the promiſes of God in Chriſt are *Yea* and *Amen: Yea*, to note their *Truth*; and *Amen*, to note their *Certainty and ſtability*, being confirmed by the *Oath of Chriſt*. For ſo that word may be conceived either * as an *Oath*, or at leaſt * as a *very ſtrong and confident affirmation* which is equipollent unto an oath, 2 *Cor.* 1. 20. except haply we will underſtand Ναὶ and Ἀμὴν to be the ſame thing expreſſed in ſeverall tongues; as *Abba Pater* in other places, thereby noting not onely the *ſtability*, but the *univerſality* of Gods Promiſes.

Many things there are in this call of Chriſt unto his Office to confirme this conſolation, and upon which the troubled ſoule may caſt anchor.

Firſt, from the Father he hath received a *command* and call unto this ſervice, and ſo as a *Servant* he hath *fidelity*; for God chooſeth none but faithfull ſervants. He was *an Apoſtle and high Prieſt*, ſent to preach the Will, and to pacifie the wrath of God; and he was *faithfull to him*

* *Quodammodo ſi dici fas eſt, juratio ejus eſt, Amen, Amen, dico vobis, Aug. Tract.* 41. *in Ioh.*

* *Confirmationis verbũ, Ambroſ. in Pſ.* 40. εἰσί τινες λόγοι σχήματα μὲν ὅρκου ἔχοντες οὐχ ὅρκοι δ᾽ ὄντες, ἀλλα θεραπεία πρὸς τοὺς ἀκούοντας, *Baſil. Mag. in Pſal.* 14. *vid. Nicol. Fulleri Miſcellan. lib.* 1. *cap.* 2.

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that appointed him, as Moſes was, Heb. 3. 1.2. And if he be faithfull we may truſt him; for he will doe the worke which is given him to do. *Faithfull is he that calleth you who alſo will do it,* 1 *Theſ.*5 24.

Secondly, from himſelfe there is a *voluntary ſubmiſſion* whereby he gives himſelfe for his Church, and layes downe his own life, *Eph.* 5. 25. *Tit.* 2. 14. *Ioh.* 10. 11. for being of himſelf equall with the Father, he could not be by him commanded, ordained, or over-ruled to any ſervice, without a voluntary concurring to the ſame decree; emptying himſelfe, and taking on him the forme of a ſervant, making himſelfe leſſe than his Father, and in ſome ſort for a while lower than the Angels, that ſo he might be commanded. So that beſides his fidelity to reſt on as a ſervant, here is his eſpeciall mercy as a concurring agent in the decree, whereby he was ordained unto this Office: He is not onely a *Faithfull*, but a *mercifull high Prieſt*, to make reconciliation for the ſins of men, *Heb.*2. 17. But a man may both by his *Fidelity* as a ſervant, and by his *Mercy*, as having the ſame tender compaſſion with him that ſent him, be willing to helpe another out of miſery, and yet may not be able to effect his owne deſires for want of *Power*. And therefore,

John 14.28.
*Aug. de Trinit. li.*1.*ca.*7.& 9.

Thirdly, by the Unction of the holy Spirit, who proceedeth from the Father and himſelfe; he is ſaid to be *ſanctified by the Father*, *Ioh.* 10. 36. and to *ſanctifie himſelfe, Ioh.*17.19. To have received *Power* and *Authority* from his Father, *Matth.* 28.18. *Ioh.*5. 27. *Ioh.* 17.2. and to have Power likewiſe within himſelfe, *Ioh.* 10.18. That ſpirit, which for the diſcharge of this Office he brought with him in fulneſſe, and unto all purpoſes of that Service into the world, is a *Spirit of Power*, 2 *Tim.* 1.7. Whereby he is enabled *perfectly to ſave* all commers, *Heb.* 7. 25. ſo that unto his *Fidelity* and *Mercy*, here is added *Ability* likewiſe.

Fourthly, as he received an Office and a Service, ſo he

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received a *Promiſe* from his Father likewiſe which did much encourage him in this ſervice. And this promiſe is *twofold*. Firſt, the *promiſe of a great ſeed* which by the execution of his Office he ſhould gather unto himſelfe, and of a great conqueſt over all his enemies. God conferred this honour upon him to be the King of a mighty People, whom he ſhould ſave and ſanctifie to himſelfe, *They were given unto him*, *Pſal.* 2. 8. *Iohn* 17. 6. ſo that unto his *Fidelity*, *Mercy*, and *Power*; here is further added a *Propriety* to the thing which he ſaves: and who would not uſe all fidelity in his own buſineſſe, all mercy towards his own ſeed, all the power he hath to deliver his *own Houſe* from the fire? and Chriſt was faithfull, *as a Sonne over his owne Houſe, whoſe Houſe are we: Heb.*3.6. Secondly, there was the *promiſe of a great Glory and Crowne* which the nature he had aſſumed ſhould in his Perſon receive after the fulfilling of his Service. After he had beene a little while lower than the Angels, he was to be *crowned with Glory and Honour*, *Heb.*2.7. and therefore we may be ſure that he hath fulfilled all righteouſneſſe, and done for his Church all which he was to doe upon the earth; *Becauſe he is gone, and we ſee him no more.* For his ſufferings were to go before, and his Glory to follow: 1 *Peter* 1. 11. This is the Apoſtles argument why we are not in our ſinnes, but delivered from them, becauſe CHRIST is riſen, 1 *Cor.* 15. 17. *Who is he that condemneth, it is Chriſt that died, yea rather that is riſen againe, who is even at the right hand of God, who alſo maketh interceſſion for us? Rom.* 8. 34. And it is his argument againe, why we ought to hold faſt our profeſſion, and to come boldly to the Throne of Grace for helpe in time of neede, becauſe we have a great high Prieſt that is paſſed into the Heavens, *Heb.* 4. 14, 15, 16.

Fifthly, as he had a *Promiſe* from the Father to encourage him, ſo he had a *Nature from us* to incline him unto the execution of his Office. He was made of a woman, made like unto us in all things, ſinne onely excepted, *tempted* and *afflicted* as we are: and ſo there are two things which the heart of a beleever may reſt upon in him in any diſcomforts. Firſt, *his Sympathie*, for beſides his *Eſſentiall mercy* as he is God, there was in him a *mercy which he learned* by being like unto us. *In all things it behoved him to be made like unto his brethren, that he might be a mercifull and a faithfull high Prieſt, Heb.*2.17. Such was his compaſſion towards the hunger of the multitude, *Matth.* 15. 32. becauſe he himſelfe knew what hunger was, *Matth.* 4. 2. and ſuch was his compaſſion towards the ſorrowes of *Mary* and *Martha*, *Iohn* 11.33, 35. becauſe he himſelf was acquainted with griefe, *Eſa.* 53. 3. and ſuch was his compaſſion towards *Peter* in that ſtate of deſertion wherein he lay, *Luk.*22.61. becauſe he himſelfe knew what it was to be forſaken, *Matth.* 27. 46. And this is the Apoſtles aſſurance that we ſhall obtaine Mercy and Grace to helpe in time of need; *becauſe he had a feeling of our infirmities, and was tempted, as we are, Heb.* 4.15,16. Secondly, *His conſanguinity*, He is not aſhamed to call us brethren: He is our *Goel*, our *Kinſman*, and therefore our *Redeemer: Heb.* 11. *Ruth.*3.9.4.4.

And will not repent] Many things God hath *ſaid*, which he hath revoked, as the deſtruction of *Ninive*, the death of *Ezekiah*, and the like; which implying a tacite condition (fit in the particular caſes to be conceal'd) upon the varieties of that, God might be ſaid either to preſerve, or to repent; *Ier.* 18.7, 8.26.13, 19. God is ever moſt unchangeable in all his wayes, counſels and purpoſes, they ſtand for ever. Nothing can fall out to make God more wiſe, more mercifull, more provident, more powerfull than he was before, and therefore nothing can make him truely to change his Will, or to repent of his former actions or reſolutions. There is with him *no variableneſſe, nor ſhadow of changing: He is not a Man that he ſhould repent. I the Lord change not*, *James* 1. 17. 1 *Sam.* 15. 29. *Mal.* 3. 6. Onely in mercy unto (*a*) our weakneſſe God condeſcends unto the manner of *humane expreſſions*, retaining ſtill the ſtedfaſtneſſe of his own working, which receiveth no variation nor difference from the contingencies of ſecond cauſes. He ſpeaketh according to our capacity, but he worketh according to his own Counſell, ſo that God is *then ſaid to repent*, when that which he once willed to be, he after by the counſell of the ſame will, cauſeth not to be; therein *not changing his owne Counſell*, but *onely willing the change of the things*, that the ſame thing for this period of time ſhall be, and then ſhall ceaſe. As when a rope is fixed to either ſide of a River, by the ſame without any manner change or alteration in it, I draw the Boat wherein I am, backeward or forward: ſo the ſame Will and Counſell of God ſtands conſtant and unmooved in the ſeverall mutations of thoſe things which are wrought or remooved by it.

Now then, when not onely the Counſell of God is immutable in it ſelfe, but alſo he hath ordained ſome Law, Covenant, or Office, which he will have for ever to endure, without either naturall expiration, or externall aboliſhment, then is God ſaid *not to repent*. To apply this to the preſent buſineſſe; the Apoſtle ſpeaking of a new Covenant which is eſtabliſhed upon this new Prieſthood of Chriſt (for the Prieſthoods and the Lawes go both together, the one being changed, there is made of neceſſity a change of the other; *Heb.* 7. 12) maketh the introducing of this new Covenant, which is founded upon the oath of God, to make the preceding covenant old and tranſitory; *In that he ſaith, a new Covenant, he hath made the firſt old: Now that which decayeth and waxeth old, is ready to vaniſh away*, *Heb.* 8. 13. And he ſaith peremptorily that it was therefore diſannul'd, becauſe

a *Humanæ capacitati aptiora quam Divinæ ſublimitati, &c. Vid. Aug. Tom. 4. ad Simplicia, li. 2. quæſt. 2. vid. de Civ. Dei, lib. 14. cap. 11. lib. 15. cap. 25. Tertul. Con Marc. li. 2. cap. 16.*

b *Vbi legitur quod pœniteat eum, mutatio rerum ſignificatur, immutabili manente præſcientiâ divinâ, Aug. de Civ. Dei. lib. 17. cap. 7. & lib. 22 cap. 1, 2. Iuſt. Martyr. Quæ. & Reſp. ad Orthodox, qu. 36.*

cauſe of the *weakneſſe and unprofitableneſſe* thereof: *Heb*.7.18. and this he affirmeth even of the morall Law; that Law, the righteouſneſſe whereof was to be fulfilled in us by the ſpirit of Chriſt, (namely in ſincerity and in love, which is the bond of perfection, and the fulfilling of the Law) *Rom*. 8.3,4. For the full underſtanding then and applying of the words to the *Prieſthood of Chriſt*, and the *Law of Grace*, are the ſecond covenant thereupon grounded, it will be needfull to reſolve theſe tvvo queſtions. Firſt, whether God hath repented him of the Law, which was the rule and meaſure of the Covenant of workes? Secondly, upon what reaſons or grounds the immutability of the ſecond Covenant or Law of Grace ſtandeth?

For the firſt of theſe, the Pſalmiſt telleth us, that the *Commandments of God are ſure, and that they ſtand faſt for ever and ever*, *Pſal*.111.7,8. and we may note that the ſame forme of ſpeech which the Lord uſeth to ſhew the ſtability of the new Covenant; *The Mountaines ſhall depart, and the Hills be removed; but my kindeneſſe ſhall not depart from thee, neither ſhall the Covenant of my peace be removed, ſaith the Lord that hath mercy on thee*, *Eſai*. 54.10. the ſame kinde of forme doth our Saviour uſe to expreſſe the ſtability of the Law; *It is eaſier for Heaven and Earth to paſſe, than for one tittle of the Law to faile*; *Luk*. 16 17. Now the Law hath a two-fold Obligation; the one *principall* which is to *Obedience*, whereunto is annexed a promiſe of righteouſneſſe or juſtification: the other *ſecondary* and *conditionall*, which is unto *malediction*, upon ſuppoſall of diſobedience. For, *curſed is every one which continueth not in all things which are written in the Booke of the Law to doe them*, *Gal*. 3.10. Now if no tittle of the Law muſt faile, then neither of theſe two muſt faile, but be both fulfilled, and then it ſhould ſeeme that the firſt Covenant is not remooved, notwithſtanding the weakneſſe thereof.

Vid. Grotii defenſ. fid. Catho. de ſatisfactione Chriſti, c. 3.

For reſolving hereof we muſt note that in point of validity or invalidity, there can but five things be ſaid of the *Law*: for firſt, either it muſt be *obeyed*, and that it is not, for *all have ſinned and come ſhort of the Glory of God, Rom.*3.32. Or ſecondly, it muſt be *executed* upon men, and the curſe or penalty thereof inflicted; and that it is not neither, *for there is no condemnation to them that are in Chriſt, Rom.* 8.1. Or thirdly, it muſt be *abrogated*, or extinguiſhed; and that it is not neither, for Heaven and Earth muſt ſooner paſſe away. If there were no Law, there would be no ſinne, for ſinne is the tranſgreſſion of the Law; and if there were no Law, there would be no judgement; for the world muſt be junged by the Law. Or fourthly, it muſt be *moderated* and favourably interpreted by rules of equity, to abate the rigour and ſeverity thereof; and that cannot be neither, for it is inflexible, no jot nor tittle of it muſt be abated. Or laſtly, the Law it ſelfe remaining, the Obligation thereof notwithſtanding, muſt towards ſuch or ſuch perſons be ſo farre forth *diſpenſed* withall, as that a *ſurety* ſhall be admitted (upon a concurrence of all their wills who are therein intereſted; God willing to allow, Chriſt willing to performe, and Man willing to enjoy:) both to do all the duties, and to ſuffer all the curſes of the Law, in the behalfe of that Perſon, who in rigour ſhould himſelfe have done and ſuffered all. So then neither the Law nor any jot or tittle thereof is abrogated, in regard of the *Obligations* therein contained, but they are all reconciled in Chriſt with the ſecond Covenant. Yet notwithſtanding, *to the purpoſe of a Covenant* or rule of righteouſneſſe betweene us and God, ſo he hath repented of it, and removed that office or relation from it, that righteouſneſſe ſhould come to us thereby, by reaſon of the weakneſſe and unprofitableneſſe which is in it to that purpoſe by the ſinne of Man: yet thus much the Law hath to doe with juſtification, that the fulfilling of the whole law is thereunto ever ſome way or other preſuppoſed. Onely in the firſt covenant, we were to doe in our *own perſons*; in the ſecond, Chriſt is appointed and allowed to doe it for us. He fulfilled all the Obligations of the Law; the *duties* thereof by *active obedience* in his life, and the *curſes* thereof by *paſſive obedience* in his death. Now then we by faith becomming one with Chriſt, the grace of God doth number us up in the ſame maſſe and ſumme with him, and ſo imputeth and accounteth that ours which was done by him. There is no righteouſneſſe but doth originally referre and beare proportion to the Law, of God, and yet we are not juſtified by the Law, but by Grace; becauſe it is the favour of God, contrary to the rigour and exaction of the Law, which alloweth the righteouſneſſe of the Law *by one fulfilled*, to be unto another *accounted*. A man is denominated righteous, as a wall may be eſteemed red or greene. Now that comes to paſſe two manner of wayes, either by the colour inhering and belonging unto the wall it ſelfe, or by the ſame colour in ſome diaphanous tranſparent body; as glaſſe, which by the beame of the Sunne ſhining on the wall, doth externally affect the ſame as if it were its own, and covers that true inherent colour which it hath of it ſelf. In like manner by the ſtrict covenant of the Law we ought to be righteous from a righteouſneſſe inherent in, and performed by our ſelves; but in the new covenant of grace we are righteous by the righteouſneſſe of Chriſt which ſhineth upon us, and preſenteth us in his colour unto the ſight of his Father. Here in both covenants the righteouſneſſe from whence the denomination groweth is the ſame (namely the ſatisfying of the demands of the whole Law) but the manner of our right and propriety thereunto is much varied. In the one we have right unto it *by Law*, becauſe we have done it our ſelves: In the other we have right unto it onely by *Grace and favour*; becauſe another mans doing of it is beſtowed upon us,

and

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For reſolving of the ſecond queſtion, upon what reaſons the immutability of the covenant of Grace ſtandeth, we muſt note that as things are of ſeverall ſorts, ſo accordingly they may be mutable or immutable ſeverall wayes. Some things are *abſolutely immutable* out of the nature of the thing it ſelfe; and that is, when the abrogation, or alteration of the thing would unavoydably inferre ſome prodigious conſequences and notorious pravity with it, as certaine diſhonour to God, and confuſion upon other things. As if we ſhould conceive a man free from worſhipping, reverencing, acknowledging, loving or truſting in God; herein the creature would be unſubordinated to the Creator, which would inferre deſperate pravity and diſorder, and God ſhould be robb'd of his eſſentiall honour which he can no more part from, than ceaſe to be God. But now it is repugnant to the nature of an entire *covenant*, to be in this manner immutable. For in a covenant there is a mutuall ſtipulation and conſent between God and Man; and after performance of Mans duty, God maketh promiſe of beſtowing a reward. Now there can be no binding neceſſity in God to conferre, nor abſolute power in Man to challenge any good from God, who doth freely and by no neceſſity, good unto his Creatures. Secondly, ſome things are meerely *juris poſitivi*, not of any intrinſicall neceſſity, reſulting out of the condition of their nature; ſuch as are free either to be or not to be of themſelves, or when they are free to continue or to ceaſe, not in themſelves determined unto any condition of being unvariably belonging unto their nature. And ſuch are *all covenants*. For God might have dealt with Men, as with laſped Angels, never have entred a-new into covenant with them: he might have reſerved unto himſelfe a power of revocation and calling in his patent, and ſhutting up his Office of mercy againe. How then comes it that this Covenant is *immutable*, and Chriſts Prieſthood of everlaſting and unchangeable vigour to all ages and generations of men? That there ſhall never be erected in the Church any other forme of Gods worſhip, or any other inſtruments of Mans ſalvation, then thoſe which we now enjoy? The Apoſtle groundeth it upon *two reaſons*, *Heb.* 6. 17, 18. The *Promiſe* and the *Oath* of God. Firſt, the *Promiſe* putteth a right in the creature which he had not before, and that Promiſe determineth the Will of God to the being; and leaveth it not indifferent to the being or not being of the Covenant. For it is the foundation of a juſt claime which we by faith may make upon the Fidelity, Juſtice and Power of God, to make it good. *He is faithfull and juſt to forgive us our ſinnes*, 1 *Iohn* 1. 9. *The Righteous God ſhall give unto me a Crowne of Righteouſneſſe*, 2 *Tim*. 4. 8. Righteouſneſſe and Juſtice as well as Mercy is the ground of forgiveneſſe of ſinne and ſalvation, not in relation or reſpect to *Merit* in us, but to *Promiſe* in God. Onely Mercy it was which moved him to Promiſe, and having promiſed, onely truth and Fidelity and Righteouſneſſe, bindeth him to performe. As impoſſible it is for God to breake any promiſe, and to lie unto *David*, as it is to be an unholy God, or to deny himſelfe, *Pſal*. 89. 35. 2 *Tim*. 2. 13. 1 *Theſ*. 5. 24. Secondly, the *Oath* of God, for that pawnes his owne Being, Life, Power, Truth, Holineſſe, to make good that which he hath ſo ratified; and upon theſe two doth the immutability of the ſecond Covenant, and of Chriſts Prieſthood depend.

Here then we ſee upon what ground all our comfort and aſſurance ſubſiſteth; not upon any ſtrength, power, liberty, or inherent grace already received, which we of our ſelves are every day apt to waſte and be cheated of by Satan and the World, but upon Gods unchangeable

able mercy and covenant. This was all *Davids* ſalvation and deſire, all that his heart reſted upon, that though his houſe were not ſo with God, that is, did faile much of that beauty and purity which therein God required, and therefore did deſerve to be caſt off, yet God had made with him an *everlaſting Covenant ordered in all things and ſure*, 2 *Sam*. 23, 5. When the conſcience is afflicted with the ſenſe of ſinne, with the feare of its own ſlipperineſſe and unſtedfaſtneſſe in Gods Covenant, this is all it hath to ſupport it, *That God is one*, *Galat*. 3. 19. That Chriſt is *the ſame yeſterday, and to day, and for ever*, *Hebr*, 13. 8. that he is where he ever was, *ready to meet thoſe that return*, *Eſai*. 64. 5. *Luke* 15. 20. If I ſhould do to men, as I have done to God, they would deſpiſe, and forſake me, and revenge themſelves on me, I ſhould never receive grace nor favour againe. But *God is not as man*, *Hoſ*. 11. 9. the whole cauſe of his compaſſion is in and from himſelfe, and therefore he doth not take the advantage of our failings and exaſperations, to alter the courſe of his dealing towards us, *Pſalme* 103. 8, 14. Though we faile every day, yet *his compaſſions faile not*, and therefore from his immutable mercy it is that we are not conſumed, *Lam*. 3. 22. *Mal*. 3. 6. His bleſſing of an adopted people is an irreverſible thing, becauſe he is God and not man, and therefore cannot repent, nor call in the promiſe which he hath made, for which purpoſe he *doth not behold iniquitie in Iacob, nor perverſeneſſe in Iſrael*, *Numb*. 23. 19, 20, 21. If the Sunne ſhould be alvvayes immoveably fixed in one place, as it vvas a little vvhile in *Ioſhua's* time at the deſtruction of the Kngs, *Ioſh*. 10. 12, 13. though I might ſhut out the light of the Sunne from me, yet as ſoone as I remove the curtaine, the Sunne is ſtill vvhere it vvas, ready to be found, and to ſhine upon me. The caſe vvere lamentable vvith us, if ſo often as man provokes Gods Juſtice, he ſhould preſently revoke his mercy; If the iſſue of our ſalvation ſhould depend upon the frailty and mutability of our own nature, and our life ſhould be in our owne keeping. If the pure Angels of Heaven fell from their created condition, to be moſt black and hideous adverſaries of the God that made them; if *Adam* ſtood not firme with all that ſtock of ſtrength and integrity of will which he had in Paradiſe: how can I who have ſo many luſts within, ſo many enemies without, ſuch armies of feares and temptations round about me, be able to reſiſt, and ſtand? Grace inherent is as mutable in me, as it was in *Adam*; Satan as malicious and impetuous againſt me, as againſt *Adam*: Propenſions to ſinne and falling away, ſtrong in me, which were none in *Adam*; ſnares as many; weakneſſes more; enemies as many; temptations more: from the Grace which is depoſited in mine owne keeping, I cannot but depart daily, if the Lord ſhould leave me in the hand of mine owne counſell. Even as water, though it could be made as hot as fire, yet being left unto it ſelfe, will quickly reduce and work it ſelfe to its own originall coldneſſe again. We have grace abiding in our hearts, as we have light in our houſes, alwayes by emanation, effuſion and ſupportance from the Sun of righteouſneſſe which ſhines upon us. Therefore this is all the comfort which a man hath remaining, that though I am wanting to my ſelfe, and do often turn from God, yet he is not wanting to me, nor returns from me, *for the gifts and calling of God are without repentance*, Rom. 11. 29. The heart of the beſt man is like the wheeles in *Ezekiels* viſion, *Ezekiel* 1. 16. As mutable, and movable ſeverall wayes as wheeles; as perplexed, hindered, and diſtracted in it ſelfe, as croſſe wheeles in one another, grace ſwaying one way, and fleſh another; who can expect ſtability in ſuch a thing? Surely of it ſelfe it hath none, but the conſtancie and uniformitie of motion in the wheeles was this, that they were joyned to the living creatures, who in their motion returned not when they

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went, *verſe* 17. 21. ſuch is the ſtability of the faithfull in the Covenant, they have it not from themſelves, for they are all like wheeles, but from him unto whom by the ſame Spirit of Life they are united, who cannot repent, nor returne from the Covenant of mercy which he hath made.

Thou art a Prieſt for ever after the Order of Melchiſedek] We come now to ſpeake of the Prieſthood of Chriſt it ſelfe, which is thus ſealed and made immutable by the Oath of God *Every high Prieſt*, ſaith the Apoſtle, *is ordained for men in things pertaining to God, that he may offer both gifts and ſacrifices for ſinnes, Hebr.* 5. 1. Theſe ſacrifices are of two ſorts, ſome *Euchariſticall*, as teſtification of homage, ſubjection, duty and ſervice, as the dedication of the firſt-fruits, the offerings of *Abel*, the meat and drinke offerings, &c. Some *Ilaſticall* or *expiatorie*, for the waſhing away of ſinnes, for making compenſation for the Juſtice of God, which had been in ſinne violated, and to propitiate him againe. So that in this regard a Prieſt was to be a *middle Perſon*, by God appointed to ſtand, and to Miniſter betweene him and men in their behalfe, to be impartiall and faithfull towards the Juſtice and Truth of God, and not to be over-ruled by his love to men to injure him; and to be compaſſionate and mercifull towards the errours of men, and not to be over-ruled by his zeale to Gods Juſtice, to give over the care or ſervice of them. And ſuch an High Prieſt was Chriſt, zealous of his Fathers Righteouſneſſe and Glory, for he was *ſet forth to declare the Righteouſneſſe of God, Rom.* 3. 25. and he did glorifie him on earth by finiſhing the things which he had given him to do, *Iohn* 17. 4. Compaſſionate towards the errours and miſeries of his Church, for he was appointed to expiate, and to remove them out of the way, *Col.* 2. 14.

Touching this Prieſthood, vve vvill thus proceed: Firſt, to enquire into the *Neceſſity* vve have of ſuch a

Prieſt. Secondly, what kinde of *Qualifications* are requiſite in him, who muſt be unto us ſuch a Prieſt. Thirdly, wherein the *Acts* or *Offices* of ſuch a Prieſthood doe principally conſiſt. Fourthly, what is the *Vertue*, fruits, ends, events of ſuch a Prieſthood. Fifthly, what are the *Duties* which the execution of that Office doth enforce upon us, or what uſes wee ſhould make of it. In theſe five particulars, I conceive, will the ſubſtance of moſt things which pertaine unto the Prieſthood of Chriſt be abſolved.

For the firſt of theſe wee muſt premiſe this generall rule, there can bee no neceſſity of a Prieſt (in that ſenſe which is moſt proper, and here intended) but betweene *a guilty creature*, and a *righteous God*, for if man were innocent in his relations towards God, hee would ſtand in no need of an *Expiation*, and if God were unrighteous in the paſſages of mans ſinne, there would not bee due unto him any juſt debt of *ſatisfaction*. This being premiſed, I ſhall through many ſteppes and gradations bring you to this neceſſity of Chriſts Prieſthood which wee inquire into.

Firſt, every creature is unavoidably ſubject to the Creator, for hee made all things for himſelfe, and all is to returne that Glory to him for which he made them, *Prov.* 16. 4. *Rom.* 9. 21. And this ſubjection of the creature to the Creator, doth ſuppoſe a debt of ſervice to the Will of the Creator. Impoſſible it is, and utterly repugnant to the quality of a creature not to bee ſubject to ſome Law, and indebted in ſome obedience or other to him that made it. *Omne eſſe* is *propter operari*, it is a certaine rule in creatures, that God giveth every creature a beeing to this end, that it might put forth that beeing in ſome ſuch operations as hee hath fitted it for, and preſcribed it to obſerve. The moſt excellent of all creatures, that excell in ſtrength, are *Miniſters to doe his pleaſure, and to heare his voyce, Pſal.* 103. 20, 21. and all the reſt have their ſeverall lawes, and rules of working by his wiſedome ſet them, in the which they wait upon him, and according unto which they move like *Ezekiels* wheeles, by the conduct of an inviſible Spirit, and by the command of a voyce that is above them, as if they underſtood the Law of their Creator, and knew the Precepts which they doe obey, *Ezek.* 1. 25, 26. *Pſal.* 104. 19. No creature is for its ſelfe onely, or its owne end, for that which hath not its beeing of it ſelfe, cannot be an end unto it ſelfe, in as much as the end of every thing which is made, is antecedent to the beeing of it, in the minde and intention of him that made it. The end of things is, as a marke, fixed and unmoveable in the purpoſe of the ſupreame cauſe, the creatures as the arrow, ordered by a moſt wiſe, and efficacious providence, ſome through naturall and neceſſary, others voluntary and contingent motions unto one and the ſame generall end, the glory and ſervice of the Creator.

Secondly, no creature is in its beeing, or in any thoſe operations and ſervices, which to God it owes, intrinſecally, and of its ſelfe, immutable. It is Gods owne peculiar honour to bee without variableneſſe or ſhaddow of changing, *Iam* 1. 17. *Mal.* 3. 6. There was a time when the Sunne ſtood ſtill, and moved backward, and was filled with darkeneſſe, as with an internall cloud; when the Lyons have forgotten to devoure, and the fire to conſume, and the Whales to concoct. God can as hee will alter the courſes of nature, let goe the reines, and diſpence with the rules which himſelfe had ſecretly impoſed upon the creatures to obſerve, which ſhewes that they are not in themſelves immutable. That conſtancie which in their motions they obſerve, is from the regular governement of that moſt wiſe providence, which carries them to their end *without any turning*, *Ezek.* 1. 17. but when his Glory requires, and his Will commands it, the mountaines tremble, the ſea cleaves aſunder, the rivers runne backe, the earth opens, the Lawes of nature ſtand ſtill for a while without any execution, as if they were ſuſpended or repeal'd by him that made them: and therefore in that place things are ſaid to *move by a voyce* which is above them, namely, by the command of the ſupreame cauſe, *Ezek.* 1. 24, 25.

Thirdly, man being in his nature, and formall conſtitution a *reaſonable creature*, was appointed by God to ſerve him after a *reaſonable manner*, out of judgement, diſcretion, and election, to make choyce of his way above all others, as being moſt excellent, and beautifull in it ſelfe, and moſt convenient and advantageous unto man; therefore our ſervice is called a *reaſonable ſervice*, *Rom.* 12. 1. and *David* is ſaid to have *choſen the way of truth*, and the precepts of the Lord, *Pſalme* 119.30. and *Moſes* to have *choſen the afflictions* of Gods people, and the reproaches of Chriſt, before the pleaſures of ſinne, or the treaſures of *Egypt*, *Heb.* 11. 25, 26. And hence it is that Holineſſe in the phraſe of Scripture is called *Iudgement*, he ſhall *convince the world of judgement*, *Iohn* 16. 11. and *hee ſhall bring forth judgement unto victory*, *Matth.* 12. 20. Noting that the Spirit of Holineſſe ruleth and worketh in the children of obedience by a way of *reaſon* and *conviction*, therefore hee is called a *Spirit of Iudgement*, *Eſai.* 4. 4. And for this cauſe God did not ſet any over-ruling Law, or determinating vertue over the operations of man, as of other creatures, that ſo hee might truly worke out of the conduct of judgement, and election of will.

Fourthly, there is no deviation from a reaſonable ſervice, or true active obedience, (properly ſo called) for the obedience of brutes and inanimate creatures (is rather paſſive than active) which hath not ſome intrinſecall pravity in it, and by conſequence ſome fundamentall demerit, or obligation unto puniſhment: for Guilt is the proper paſſion of ſinne, reſultant out of it, and therefore inſeparable from it. It cannot bee that a creature

ſhould

ſhould of it ſelfe, and out of the corruption of its owne reaſon and judgement, chooſe to relinquiſh the ſervice of him to whom it is naturally and unavoidably ſubject, and by that meanes become altogether unprofitable, abominable, and unfit for the Maſters uſe, and for thoſe Holy ends, to which it was originally ordered, but it muſt withall incurre the diſpleaſure, and thereupon provoke the revenge of that righteous Creator, who out of great reaſons had put it under ſuch a ſervice.

Fifthly, By all this which hath hitherto beene ſpoken, it appeares that God is not unjuſt, but moſt Holy and Righteous: First, in making a Law for man to obſerve, when hee forbade the eating of the fruit of the tree of knowledge of good and evill, to ſhew that man had nothing by perſonall, immediate, and underived right, but all by donation and indulgence. Any Law God might juſtly make, the obedience whereof hee gave the creature an originall power to performe, by reaſon of the naturall and neceſſary ſubjection of the creature unto him. Secondly, in annexing a curſe and penalty to the violation of that Law, which for the declaration of his glorious Juſtice hee might moſt righteouſly doe, becauſe of the inevitable demerit, or liableneſſe unto cenſure from the diſobedience of that Law reſulting. Thirdly, in making man in ſuch a mutable condition, as in the which hee might ſtand or fall by his owne election, becauſe he would bee obeyed by judgement and free choice, * not by fatall neceſſity, or abſolute determination.

* *Baſi .Tom.1. Homil. Quod Deus nõ eſt Au-tor mali. Iuſt. Mart. Apol. 1.* τὸ αὐτεξούσιον — οὐ τὸ ἠναγκασμένον Θεῷ φίλον. *Vid. Tertul. adverſ. Marc. l. 2. c. 6, 7. 9.*

Sixthly, here then comes in the *fall of man*, being a wilfull or choſen tranſgreſſion of a Law, under the precepts whereof hee was moſt juſtly created; and unto the malediction whereof he was as neceſſarily and righteouſly ſubject if hee tranſgreſſed; for as by being Gods *creature*, he was ſubject to his will, ſo by being his *priſoner*, he was as juſtly ſubject unto his wrath, and that ſo much the more, by how much the precept was more juſt, the

Prov. 1. 29.
Eccleſ. 7. 29.
Eſai. 66. 3, 4.

obedience more eaſie,the tranſgreſſion more unreaſonable, and the puniſhment more certaine.

Now by this fall of man there came great miſchiefe into the World, and intolerable injury was done by the Creature to him that made him. Firſt, his dominion and authority in his Holy command was violated. Secondly, his Juſtice, Truth, and Power, in his moſt Righteous threatnings, were deſpiſed. Thirdly, his moſt Pure and Perfect Image, wherein man was created in righteouſneſſe and true holineſſe, was utterly defaced. Fourthly, his Glory, which by an active ſervice the creature ſhould have brought unto him, was loſt and diſpoyled. So that now things will not returne to their primitive order and perfection againe, till theſe two things be firſt effected: Firſt, a *Satisfaction* of Gods Juſtice: And ſecondly, a *Reparation* of mans nature; which two muſt needs be effected by ſuch a middle and common perſon, as hath both zeale towards God, that hee may be ſatisfied, and compaſſion toward man, that hee may bee repaired; ſuch a perſon, as having mans guilt and puniſhment on him tranſlated, may ſatisfie the Juſtice of God; and as having a fulneſſe of Gods Spirit and Holineſſe in him, may ſanctifie and repaire the nature of man. And this perſon is the Prieſt here ſpoken of by *David*.

Here the Learned frame a kinde of conflict in Gods Holy Attributes, and by a liberty which the Holy Ghoſt from the language of Holy Scripture alloweth them, they ſpeake of God after the manner of men, as if he were reduced unto ſome ſtraits and difficulties by the croſſe demands of his ſeverall Attributes. Juſtice called upon him for the condemnation of a ſinfull, and therefore worthily accurſed creature, which demand was ſeconded by his Truth, to make good that threatning, *In the day that thou eateſt thereof, thou ſhalt die the death*; Mercy on the other ſide pleaded for favour and compaſſion towards man, wofully ſeduced and overthrowne by Satan; and

Peace for reconcilement, and pacification betweene an offended Judge, and an undone Creature. Hereupon the infinite Wiſedome and Counſell of the bleſſed Trinity found out a way, which the Angels of Heaven gaze on with admiration and aſtoniſhment, how to reconcile theſe different pleas of his Attributes together. A Prieſt then is reſolved upon, one of the ſame bleſſed Trinity, who by his Fathers ordination, his owne voluntary ſuſception, and the Holy Spirits ſanctification, ſhould bee fitted for the buſineſſe. He was to be both a *Surety*, and a *Head* over ſinfull men, *to ſuffer* their puniſhments, and to *ſanctifie* their natures, in the relation of a Surety to pay mans debt unto God; and in the relation of an Head, to reſtore Gods Image unto man: and thus in him *Mercy and Truth have met together, Righteouſneſſe and Peace have kiſſed each other, Pſal.*85. 10.

So then the neceſſity which Man fallen hath of this Prieſt here ſpoken of, is grounded upon the ſweet Harmony, and mutuall kiſſes of Gods Mercy, Truth, Righteouſneſſe and Peace; which will more diſtinctly appeare by conſidering three things: Firſt, God did purpoſe not utterly to deſtroy his Creature, and that principally for theſe two reaſons: as we may obſerve out of the Scriptures: Firſt, his owne *free and everlaſting Love*, and that infinite delight which hee hath in Mercy, which diſpoſeth him abundantly to pardon, and to exerciſe loving kindneſſe in the earth, *Mic.* 7.18. *Exod.* 14. 6,7. *Pſalm.* 103.8. *Eſai.*55. 7. *Ier.*9. 24. Secondly, his delight to be actively glorified by his creatures voluntary ſervice and ſubjection: *Herein is my Father glorified, that you beare much fruit, Iohn* 15. 8. *I have no pleaſure in the death of the wicked, but that he turne from his way and live, Ezekiel* 33. 11. Hee delighteth moſt in bloody conqueſts, when by his patience, goodneſſe, and forbearance hee ſubdueth the hearts, affections, and conſciences of men unto himſelfe, ſo leading them unto repentance, and bringing downe their thoughts unto the Obedience of Chriſt: hee loveth to ſee things in their primitive rectitude and beauty, and therefore eſteemeth himſelfe more glorified in the *ſervices*, than in the *ſufferings* of men. Hee loveth to have a Church and Generation of men, which ſhall ſerve him in the middeſt of all his enemies. *The Lord loveth the gates of Sion, more than all the dwellings of Iacob*, *Pſalme* 87. 2. namely, becauſe hee was there more ſolemnely worſhipped and ſerved. And therefore hee reſolved not to deſtroy all men, leſt there ſhould bee no *Religion* upon the Earth. When the Angels fell, they fell not all, many were ſtill left to glorifie him actively in their ſervice of him, but when *Adam* fell, all mankinke fell in him, ſo that there was no tree of this Paradiſe left to bring forth any fruit unto God; (and this is moſt certaine, God had rather have his trees for fruit, than for fuell,) and for this reaſon hee was pleaſed to reſtore Mankinde againe. Theſe are the cauſes why the Lord would not utterly deſtroy Man, but theſe alone ſhew not the neceſſity of a Prieſt to come betweene God and Man.

Secondly, God did purpoſe not to ſuffer ſinne to paſſe utterly unrevenged, and that for theſe reaſons: Firſt, becauſe of his great *Hatred* thereof. Hee is of *purer eyes than to behold evill, he cannot looke on iniquity*, *Hab.*1. 13. it provoketh a nauſeouſneſſe and abhorrency in him, *Pſal.*5.6. *Zech.*8.17. *Revel.*3. 16. *Amos* 5.21, 22. *Eſai.*1. 13, 14. Secondly, becauſe of his *Truth*, and the Law which hee had eſtabliſhed againſt ſinne, which he will in no wiſe aboliſh, *one jot or tittle ſhall in no wiſe paſſe from the Law till all bee fulfilled*, *Matth.* 5. 18. For it is altogether undecent, eſpecially to the Wiſdome and Righteouſneſſe of God, that that which provoketh the execution, ſhould procure the abrogation of his Law; that that ſhould ſupplant and undermine the Law, for the alone preventing whereof, the Law was before eſtabliſhed.

ἵνα μὴ διαφθαρῇ τὸ ἅπαξ κεκυρωμένον. *Elian. de Zalen. Vi. Grot. de ſatisfactione Chriſti, c.5.*

bliſhed. Thirdly, becauſe of his *terrour* and fearefull Majeſty, for God will have men alwayes to tremble before him, and by his terrour to bee perſwaded from ſinning, 2 *Cor.* 5. 10, 11. God will for this cauſe have men alwayes to feare before him, becauſe hee reſerveth to himſelfe entire the puniſhment of ſinne; *Feare him who is able to deſtroy both body and ſoule in hell, I ſay unto you feare him*; ſaith our Saviour, *Matth.* 10. 28. *Luke* 12. 4. for it is a fearefull thing to fall into the hands of the living God; and therefore wee ought to ſerve him *with reverence and godly feare, becauſe hee is a conſuming fire*, *Heb.* 10 30. 12. 28,29.

Thirdly, adde unto all this the everlaſting *Impotency* which is in man, either to ſatisfie God, or to repaire himſelfe. Gods Juſtice is *Infinite* which is wronged, and his Glory infinite, of which man had attempted to ſpoyle and rob him; and man is both *finite* in himſelfe, and very *impotent* by reaſon of ſinne (for to be a ſinner, and without ſtrength, are termes equivalent in the Apoſtle, *Rom.* 5. 6. 8.) Now then betweene *finite* and *infinite* there can be no proportion, and therefore from the one to the other there can be no ſatisfaction. Man is utterly unable to doe any of Gods Will, becauſe he is altogether carnall, *Rom.* 8. 7. 1 *Cor.* 2. 14. and hee is utterly unable either to ſuffer or to breake thorow the wrath of God, becauſe hee hath not ſtrength enough to endure it, nor obedience to ſubmit unto it. Now then joyne all theſe things together, and wee ſhall ſee the abſolute neceſſity we had of a Prieſt. God *will not execute the ſeverity of his Law*, for thereby the creature ſhould everlaſtingly loſe the fruition of him, and hee ſhould likewiſe loſe the ſervice and voluntary ſubjection of his creature. And yet *he will not aboliſh his Law* neither, leaſt thereby his Juſtice ſhould bee the more ſecurely abuſed, his hatred againſt ſinne the leſſe declared, his Truth in all his threatnings queſtioned, and his dreadfull Majeſty by men neglected, as the woodden

King by the Frogs in the Fable, he will not puniſh thoſe perſons whom hee loves, becauſe he is pittifull to them: hee will not paſſe over the ſinnes which he hates, becauſe he is jealous towards himſelfe. Man and ſinne are as inſeparably joyned together ſince the fall, as fire and heat; yet God will have mercy on the man, and hee will take vengeance on the ſinne. Some courſe then or other muſt there bee found out to tranſlate this mans ſinnes on anothers perſon, who may be able to beare them; and to intereſt this mans perſon in anothers righteouſneſſe, which may bee able to cover him. Some way muſt bee found out; that things may be all one in regard of man, as if the Law had beene utterly abrogated, and that they may bee all one in regard of God too, as if the creature had beene utterly condemned. And all this is done in our High Prieſt. On Him was executed the curſe of the Law, by Him was fulfilled the righteouſneſſe of the Law, for Him was remitted the ſinne of Man, and through Him were all things made new againe. The World was in Chriſt as in its ſurety, making ſatisfaction to the Juſtice of God; and God was in Chriſt as in his Ambaſſadour, reconciling the World unto himſelfe againe. By all which wee ſee the neceſſity which man lapſed had of a Prieſt to reſtore him.

Hence then we may learne, firſt, how much we ought to hate ſinne, which armes the Law, Juſtice, and Power of God againſt us. As hatefull as it is unto God, ſo hatefull it is in it ſelfe, for hee judgeth uprightly, he ſeeth things juſt as they are, without paſſion, prejudice, or partiality: and as hatefull as it is in it ſelfe, ſo hatefull ſhould it bee unto us, as the onely ground of our miſery, of the creatures vanity, and of Gods diſhonour. Wee ſee it is ſo hatefull unto God, that hee will moſt certainely bee avenged of it. If he ſpare me, yet he will not ſpare my ſin, though his owne beloved Sonne muſt bee puniſhed for it. O then why ſhould that be light to mee, which was as heavie as a milſtone to the ſoule of Chriſt? Why ſhould that bee my pleaſure, which was his Paſſion? Why ſhould that be in a Throne with me, which was upon a Croſſe with him? Why ſhould I allow that to be really in me, which the Lord ſo ſeverely puniſhed, when the guilt thereof was but imputed to his Sonne? Many ſins there are, which others in their practice, aſwell as Papiſts in their doctrine and profeſſion, eſteeme for light and veniall ſinnes. And veniall indeed they are, *per exoratorem Patris Chriſtum*, as *Tertullian* ſtates the queſtion, by Chriſt, who is a prevailing Advocate with the Father. But however let not us dare eſteeme that a light thing for which Chriſt died. And woe had it beene for men, if Chriſt had not in his Body on the Tree, carried as well the guilt of our idle words, our vaine thoughts, our looſe and impertinent actions, as of our oaths, execrations, and blaſphemies. If great ſinnes were as the ſpeare and nailes, certainly ſmall ſinnes were the thornes which pierced his head. And therefore we ſhould learne with *David* to hate every evill way, becauſe God hates it, and ſuffers it not to paſſe unpuniſhed, to revenge the quarrell of Chriſt againſt thoſe luſts of ours, which nailed him to his Croſſe, and to crucifie them for him againe; for, for that end was Chriſt crucified, that our old man might bee crucified with him, that the body of ſinne might bee deſtroyed, that hence-forth wee ſhould not ſerve ſinne, *Rom.* 6. 6.

Againe, wee ſee by this neceſſity of a Prieſt, how deepely wee ſtand engaged to our mercifull God, who hath vouchſafed to helpe us in our greateſt neceſſitie. How wee ought to love him, who hath firſt of all loved us. How wee ought in our bodies and in our ſpirits to glorifie him, who hath ſo dearely bought us. How wee ſhould like voluntaries fight for him who overcame for us. How thankefull we ſhould be to him, who was ſo compaſſionate unto us. How wee ſhould admire and adore the unſearchable riches of his wiſedome and goodneſſe, who when wee were deſperately and incurably gone, had found out a way of eſcape and deliverance for us. God ſtood not in neede of us, or any ſervice of ours, hee could have glorified himſelfe in our juſt deſtruction. Who then can enough expreſſe either the mercy of God, or the duty of man, when he conſiders that God ſhould call together all the depths of his owne wiſdome and counſell, to ſave a company of deſperate fugitives, who had joyned in combinations with his greateſt enemies to reſiſt and diſhonour him? It would have poſed all the wiſedome of the World, (though miſery bee commonly very witty to ſhape and faſhion it ſelfe Images of deliverance) to have found out a way to Heaven betweene the wrath of God, and the ſinne of man. It would have poſed all the Heavenly intelligences, and the united conſultations of the bleſſed Angels, to have reconciled Gods mercy in the ſalvation of man, and his Juſtice in the condemnation of ſinne, to have powred out Hell upon the ſinne, and yet to have beſtowed Heaven upon the ſinner. If God ſhould have inſtructed us thus farre, you are miſerable creatures, but I am a mercifull God; the demands of my Juſtice I muſt not deny, neither will I deny the entreaties of my mercy: finde mee out a Sacrifice anſwerable to my Juſtice, and it ſhall bee accepted for you all: O where could man have found out a creature of capacitie enough to hold, or of ſtrength enough to beare the ſinnes of the World, or the wrath of God? Where could he have found out in Heaven or Earth, amongſt men or Angels, a Prieſt that durſt accompany ſuch a Sacrifice into the preſence of ſo conſuming a fire? Or where could he have found out an Altar whereon to offer, and whereby to ſanctifie ſo great a Sacrifice? No, no, the miſery of man was too deepe, and inextricable for all the created counſell in the World to invent a deliverance. Now then if God himſelfe did ſtudy *to ſave*

VERSE 4.

me, how great reaſon is there that I ſhould ſtudy *to ſerve* him? How ought all my wiſedome, and counſell, and thoughts, and deſires, be directed to this one reſolution, to live acceptably and thankefully unto him, who when hee might have produced Glory to himſelfe out of my confuſion, choſe rather to humble, and as it were for a while to unglorifie himſelfe for my ſalvation? Certainly that man did never rightly underſtand the horrour of ſinne, the infinite hatred of God againſt it, the heavineſſe of his wrath, the malediction of the Law, the myſtery and vaſt dimenſions of Gods love in Chriſt, the pretiouſneſſe of his Sacrifice, the end, purpoſe, or merit of his Death, any of thoſe unſearchable riches of God manifeſted in the fleſh; who will not crucifie a vanity, a luſt, a pleaſure, an earthly member unto him againe; who findes more content and ſatisfaction in his owne wayes of ſinne and death, more wiſedome in the temptations and deceits of Satan and his owne fleſhly minde, than in thoſe deep myſteries of grace, and contrivances of mercy, which the Angels deſire to prie into.

Therefore in the laſt place wee ſhould labour to feele this neceſſity we have of ſuch a Prieſt. This is the onely reaſon why ſo few make uſe of ſo pretious a Fountaine, becauſe they truſt in their owne muddy and broken Ciſternes at home, and are never ſenſibly and throughly touched with the ſence of their owne wants; for it is not the ſaying and confeſſing, *ore tenus*, that I have nothing, nor the knowing in ſpeculation onely that I have nothing, but the feeling and ſmarting by reaſon of my want, which will drive mee to ſeeke for reliefe abroad. If a man did ſeriouſly conſider and lay together ſuch thoughts as theſe; I am very buſie for the affaires and paſſages of this preſent life, which will quickly vaniſh and paſſe away like a Weavers ſhuttle, or a tale that is told. I have another and an abiding life, to live after this is over. All that I toyle for here, is but for the backe, the belly, the bagge, and the poſterity. And am I not nearer to my ſelfe, than I am to my money? Am I not nearer to my ſoule, than I am to my carkaſſe, or to my ſeed? Muſt I not have a being in that, when neither I nor my poſterity have either backe to be cloathed, or belly to be fed, or name to bee ſupported? O why am I not as ſadly imployed, why ſpend I not ſome at leaſt as ſerious and inquiſitive thoughts about this, as about the other? Doe I not know that I muſt one day ſtand before him who is a conſuming fire, that I muſt one day be weighed in the ballance, and woe bee unto mee if I am found too light? Appeare before him I dare not of my ſelfe alone, without a *Prieſt* to mediate for mee, to cover and protect mee from his fury, and to reconcile me unto him againe. My *perſon* wants a *Prieſt*, it is clogg'd with infinite *Guilt*, vvhich vvithout him cannot bee covered. My *nature* wants a *Prieſt*, it is over-ſpread with a deep and univerſall *corruption*, which without him cannot be cured. My *ſinnes* want a *Prieſt*, they are in number and in quality above meaſure ſinnefull, which without him cannot be pardoned. My *ſervices* want a *Prieſt*, they are blemiſhed and poyſoned with many failings and corruptions, without him they cannot bee accepted: I ſay, if men did ſeriouſly lay together ſuch thoughts as theſe, it could not be that rationall and ſad men, men of deepe thoughts in other matters, who love to boult out things to the bran, and to bee very ſolicitous for evidence and certainty in them, ſhould ſuffer ſuch a buſineſſe as this, their intereſt in that *Prieſt*, who muſt alone clothe their perſons with his righteouſneſſe, and cleanſe their nature with his Spirit, and waſh away their ſinnes with his bloud, and ſanctifie their prayers and almes, and all religious devotions with his incenſe and interceſſion, or elſe all of them muſt paſſe thorow the tryall of ſuch a fire as will conſume them all, to be ſlubber'd over with looſe and ſlender thoughts, and to bee reſted in, and reſolved upon rather by the lying preſumptions of a deceitfull heart, than by the evidences and teſtimony of Gods Holy Spirit. Conſider what I ſay, and the Lord give you underſtanding in all things.

The ſecond thing propoſed to bee conſidered in the *Prieſthood* of Chriſt, was the *qualification* of that perſon, who was to bee a fit High-Prieſt for us. *Legall ſacrifices* would not ſerve the turne to purge away ſinne, becauſe of their baſeneſſe. They were not expiations of ſin, *Heb.* 9. 9. 12. but were onely *remembrances* and commemorations of ſinne, *Heb.* 10. 3. neceſſary it was that heavenly things themſelves ſhould be purified with better Sacrifices, *Heb.* 9. 23. for they of themſelves without that *typicall relation* which they had unto Chriſt, *Gal.* 3. 23. and that *Inſtrumentall vertue*, which in that relation they had from him, *Heb.* 9. 13. were utterly *weake and unprofitable*, *Heb.* 7. 18. as the ſhadow hath neither beeing in it ſelfe, nor can give refreſhment unto another, but dependently on the body to which it belongeth. And this appeareth, firſt, by their *reiteration*, where the conſcience is once purg'd, and there is remiſſion of ſin, there is no more offering, *Heb.* 10. 2. 18. for the repeating of the Sacrifice ſhews that the perſon for whoſe ſake it is repeated, is *in ſtatu quo prius*, in the ſame condition now as hee was in at the time of the former oblation. Secondly, by their *Variety*, there were both *Gifts and Sacrifices* for ſins, *Heb.* 5. 1. 8. 3. buls, and goats, and calves, and lambes, *Heb.* 9. 9. 12. 13. and that ſhewes that no one thing was fit to typifie the full expiation wrought by Chriſt, whereas hee offered but *One Sacrifice*, and by that perfected for ever them that are ſanctified, *Heb*, 10. 12. 14. And if *legall ſacrifices* would not ſerve the turne, then neither would *legall Prieſts* be fit for ſo great a worke; for all the good which the Prieſt doth is in the vertue of the ſacrifice which he brings: and this likewiſe the Apoſtle proves by many arguments: Firſt, becauſe of their *ſinfulneſſe*, for they themſelves wanted an expiation, and therefore could not be mediatours for the ſinnes of others, *Heb.* 5. 3. 7.27. Secondly, becauſe of the *carnalneſſe of their inſtitution*. They were made after the Law of a *carnall commandement*, that is, of a temporary, periſhable, and meerely externall ordinance, *Heb.* 7. 16. which preſcribed onely the examples and ſhaddowes of Heavenly things. Thirdly, becauſe of their *mortality*, they were not ſuffered to continue by reaſon of death, whereas our Prieſt muſt *live* to make interceſſion. Fourthly, becauſe of their *Miniſtery*, and the revolution of their ſervices, which never came to a period or perfection, in which the Prieſt might give over, and *Sit downe*. They *ſtood daily Miniſtring*, and oftentimes offering (their ſervice did daily returne unto them again) whereas Chriſt, after he had offered *One Sacrifice* for ſin for ever, *ſate downe* on the right hand of God, *Heb.* 10. 11, 12.

To ſhew you then the qualifications of this Prieſt. A Prieſt in generall is ordained for men in things pertaining to God, to offer Sacrifice for the obtaining of righteouſneſſe and remiſſion of ſinnes.

Firſt then, Chriſt being a Prieſt, muſt of neceſſity be a *Mediator* and a *Surety* betweene parties, that he might have one unto whom, and others for whom, and in whoſe behalfe to offer a Sacrifice. Every Prieſt muſt be a *Mediator* to ſtand betweene God and the people, and to intercept and beare the iniquity even of their holy things. Exod. 28. 38. And unto this mediation there muſt concurre the conſent of the parties betweene whom it is negotiated; for a Mediator is not a Mediator of one. Now God giveth his conſent by laying on him our iniquities, and making his ſoule an offering for ſinne, and thereby declaring himſelfe to be *One with us*. Eſai. 53. 6. 10. Gal. 3. 20. And man giveth his conſent, when by faith hee receiveth Chriſt, and ſo becommeth not onely the friend, but the Son of God, *Iohn* 1. 12.

Secondly, but every Mediator is not preſently a Prieſt, for there is a *mediation* onely by way of *intreaty*, prayer, and requeſt, wherein men doe obtaine, but not deſerve or purchaſe remiſſion for others; ſuch mediators were *Ioab*, and the Widdow of *Tekoah* in the behalfe of *Abſalom*, 2 *Sam.* 14. and there are *mediators* by way of *ſatisfaction*, as *Sureties* are betweene the creditor and the debtor; and ſuch a Mediator was Chriſt; not onely a *Mediator*, but alſo a *Surety* of a better covenant, *Heb.* 8. 6. *Heb.* 7. 22. hee was not to procure remiſſion of our ſinnes by way of favour and requeſt, but hee was ſet forth *to declare the Righteouſneſſe of God*, *Rom.* 3. 25. and ſuch a Mediator betweene God and us muſt needs be a Prieſt too; for the debt which we owed unto God was *bloud*. Without ſhedding of bloud there is no remiſſion, *Heb.* 9. 22.

Thirdly, being ſuch a Prieſt, hee muſt have a *Sacrifice* anſwerable to the debt which was owed to his Father. The debt we owed was the forfeiture and Subjection of our *Soules and Bodies* to the wrath of God, and the curſe of the Law. God is able to deſtroy both *Soule and Body in Hell*, *Matth.* 10. 28. It is not to be underſtood onely of his *Abſolute power*, but of that power which as our *Iudge* hee hath over us *per modum Iuſtitiæ*, as wee are his Priſoners, and ſo obnoxious to the Curſes of his Law. Therefore our Prieſt alſo was to have a *Soule and a Body*, to pay as a Surety for our Soules and Bodies. Thou ſhalt make his Soule *an offering for ſinne*, *Eſai* 53. 10. *My ſoule is exceeding ſorrowfull even unto Death*, *Matth.* 26. 38. And againe, *A Body haſt thou prepared me*; we are ſanctified through the *Offering of the Body of Ieſus Chriſt* once for all, *Heb.* 10. 5. 10. His owne ſelfe *bare our ſinnes in his owne Body on the Tree*, 1 *Pet.* 2. 24. So hee was to be *Man*, that he might have a *fit* and anſwerable Sacrifice to offer, σῶμα κατηρτίσω μοι, Thou haſt *fitted* or *prepared* a Body for mee, that my Sacrifice might bee proportionable to that in the place whereof it ſtood. And thereby as hee is *fit for Paſſion*, ſo alſo for *Compaſſion*; hee was to bee our *Kinſman*, and of our bloud, that hee might bee a mercifull and faithfull high Prieſt, *Hebr.* 2. 11, 14, 17. *Deut.* 18. 15. *And fit for derivation of his Righteouſneſſe,* and transfuſion of his Spirit upon us; for *hee that Sanctifieth and they that are Sanctified are both of one.* And as it muſt bee thus *fitted* to the ſinner that it may bee a proper and ſutable Sacrifice for his ſinne: So muſt it bee *perfect* likewiſe. Firſt, *Without blemiſh or ſinne.* Such an High Prieſt became us who is *Holy, Harmeleſſe, undefiled, ſeparate from ſinners, Hebr.* 7.26. That ſo hee might *offer himſelfe without ſpot unto God*, and have no need of a Sacrifice for himſelfe, *Hebr.* 9. 14. 2 *Pet.* 1. 19. Secondly, without any manner of *Defect*, which ſhould ſtand in need of ſupplement and contribution from ſome thing elſe, that of it ſelfe alone it might bee ſufficient, and availeable to bring perfection and ſalvation unto men, and to leave no more conſcience of ſinne behinde it, *Hebr.*7.19.10.14.

Fourthly, as there was to bee ſuch a Sacrifice, *perfect* in it ſelfe, and *fit* for the uſe and occaſion for which it was appointed, ſo there muſt bee an *Altar* upon which to offer it unto the Father; for it is *the Altar which Sanctifieth the offering*; that is, which in regard of *God* giveth it *acceptance*, and which in regard of *Man* giveth it *vertue, merit and value* anſwerable to his occaſions. This Sacrifice was to bee ſufficient for the ſatisfaction of God, and for the juſtification and reparation of Man, and both theſe by meanes of the *Altar* on which it was offered, which was the *Divine Nature.* Through the *Eternall Spirit hee offered himſelfe without ſpot unto God, and ſo* by his blood purgeth our conſciences from dead workes, *Hebr.*9.14. *For Chriſt as God ſanctified himſelfe as man,* that ſo wee through the vertue and merit of his Sacrifice might be ſanctified likewiſe, *Iohn* 17.19. Hee was to bee God as well as man, *Medium participationis*; before hee could be *Medium reconciliationis*; that ſo hee might bee himſelfe ſupported to undergoe and breake through the weight of ſinne and the Law, and having ſo done might have compaſſe enough in his Sacrifice to ſatisfie the Juſtice of God,and to ſwallow up the ſinnes of the world.

Fifthly, in as much as the *Vertue of the Deity* was to bee attributed truely to the *Sacrifice* (elſe it could have no value nor vertue in it) and that ſacrifice was to be his *Owne Life*, Soule and body, who is the Prieſt to offer it, becauſe hee was not barely a *Prieſt* but a ***Surety***, and ſo his perſon ſtood in ſtead of ours, to pay our debt, which was a debt of blood, and therefore hee was to offer himſelfe, *Hebr.*9.26. 1 *Pet.* 2.24. And in as much as his perſon muſt needs bee equivalent in dignity and repreſentation to the perſons of all thoſe for whom hee mediated, and who were for his ſake onely delivered from ſuffering: for theſe cauſes neceſſary it was that God and Man ſhould make but *one Chriſt*, in the unity of the ſame *infinite perſon*, whoſe natures they both were, that which ſuffered, and that which ſanctified. The humane nature was not to bee left to ſubſiſt in and for it ſelfe, but was to have dependance, and ſupportance in the perſon of the Sonne, and a kinde of *Inexiſtence* in him, as the graft of an Apple may have in the ſtocke of a plumbe. From whence ariſeth, firſt, the *Communication of properties* betweene the natures; when by reaſon of the unity of the perſon, wee attribute that to one nature which is common to the other, not by *confuſion*, or *tranſfuſion*, but by *Communion* in *one end* and in *one perſon*; as when the Scriptures attribute *Humane properties to the Divine Nature.* The *Lord of Life was ſlaine*, *Acts* 3. 15. *God purchaſed the Church with his owne blood*, *Acts* 20. 28. *They crucified the Lord of Glory*, 1 *Corinth.*2.8. Of *Divine to the Humane Nature.* As *the Sonne of Man came downe from Heaven*, *Iohn* 3.13. and *the Sonne of Man ſhall aſcend where hee was before*, *Iohn* 6. 62. Or when both natures worke with their ſeverall concurrence unto the ſame worke, as to *walke on the waters*, *to riſe out of the grave*,

grave,&c. By which *Communication of properties* vertue is derived from the Altar to the Sacrifice in as much as it was the Lord of glory which was crucified. So that his paſſions were in regard of the perſon which bare them, Θεανδρικῶς, both *Humane* and *Divine*, becauſe the perſon was Θεάνθρωπος, *God* and *Man*. Secondly, from the unity of the perſon ſupporting the Humane Nature with the Divine, ariſeth the *Appliableneſſe of one ſacrifice unto all men*. Becauſe the Perſon of the Sonne is infinitely more than equivalent to the perſons of all men, as one Diamond to many thouſand Pebbles; and becauſe the obedience of this ſacrifice was the obedience of God, and therefore cannot but have more vertue and well-pleaſingneſſe in it, then there can bee demerit or malignity in the ſinne of man.

Now this Perſon in whoſe unity the two Natures are conjoyned, is the ſecond perſon in the Holy Trinity. Hee was the perſon againſt whom the firſt ſinne was principally committed, for it was an affectation of wiſedome and to bee like unto God; (as the falling-ſinne now is the ſinne againſt the third perſon) and therefore the mercy is the more glorious that hee did undertake the expiation. By him the world was made, *Coloſſ.* 1. 16, 17. *Iohn* 1.3. and therefore being ſpoyled hee was pleaſed to new make it againe, and to bring many Sonnes unto glory, *Hebr.*2.10. Hee was the expreſſe Image of his Father. *Hebr.* 1.3. *Col.*1.15. And therefore by him are wee renewed after Gods Image againe, *Col.*3.10. Hee was the Sonne of God by Nature, and therefore the mercy was againe the more glorified in his making us ſonnes by Adoption, and ſo joynt heires with himſelfe who was the heire of all things.

So then ſuch an high Prieſt it became us to have, as ſhould bee firſt an equall *middle perſon* betweene God and Man. In regard of God towards man an officer appointed to declare his Righteouſneſſe, and in regard of man towards God a ſurety ready to purchaſe their pardon and deliverance. Secondly, ſuch an one as ſhould bee *one with us*, in the fellowſhip of *our nature*, paſſions, infirmities and temptations, that ſo he might the more readily ſuffer for us, who in ſo many things ſuffered with us; and *one with God the* Father in his *Divine Nature*, that ſo by the vertue of his ſufferings and reſurrection hee might bee able both to ſatisfie his Juſtice, to juſtifie our perſons, to ſanctifie our nature, to perfume and purifie our ſervices, to raiſe up our dead bodies, and to preſent us to his Father a glorious Church without ſpot or wrinkle. And both theſe in the *Vnity of one Perſon*, that ſo by that meanes the Divine Nature might communicate vertue, merit, and acceptableneſſe to the ſufferings of the humane; and that the dignity of that perſon might countervaile the perſons of all other men. And this perſon that perſon of the three, by whom the glory of the mercy ſhould bee the more wonderfully magnified. In one word *two things* are requiſite to our *High Prieſt. A Grace of Vnion* to make the Perſon God and Man in one Chriſt: and a *Grace of Vnction*, to fit him with ſuch fulneſſe of the Spirit, as may enable him to the performance of ſo great a worke, *Eſai.* 11.2.

By all which wee ſhould learne: Firſt, to adore this great myſtery of God manifeſted in the fleſh, and juſtified in the Spirit, the unſearchableneſſe of that Love, which appointed God to be Man, the Creator of the World to bee deſpiſed as a worme, for the ſalvation of ſuch rebels, as might juſtly have beene left under chaines of darkneſſe, and reſerved to the ſame inevitable deſtruction with the Devils which fell before them. Secondly, to have alwayes before our eyes the great hatefulneſſe of ſinne, which no ſacrifice could have expiated but the blood of God himſelfe; and the great ſeverity and inexorableneſſe of Gods Juſtice againſt it, which no ſatisfaction could pacifie, no obedience compenſate, but the ſuffering and exinanition of himſelfe. O what a condition ſhall that man bee in, who muſt ſtand or rather everlaſtingly ſinke and be cruſhed unto the weight of that wrath againſt ſinne, which amazed and made heavie unto death the ſoule of Chriſt himſelfe? which made him who had the ſtrength of the *Deity* to ſupport him, the fulneſſe of the *Spirit* to Sanctifie, and prepare him, the meſſage of an *Angell* to comfort him, the relation of a *beloved Sonne*, to refreſh him, the voyce of his *Father* from heaven teſtifying unto him that hee was heard in what hee feared, the aſſurance of an *enſuing glory* and victory to encourage him (none of which ſhall bee allowed the wicked in hell, who ſhall not onely bee the veſſels of his vengeance, but which will bee as grievous as that, the everlaſting objects of his hatred and deteſtation) which made I ſay even the Sonne of God himſelfe, notwithſtanding all theſe abatements, to pray with ſtrong Cries, and bloody drops, and woefull conflicts of ſoule againſt the Cup of his Fathers wrath, and to ſhrinke and decline that very worke for which onely hee came into the world? Thirdly, to praiſe God for that *great honour* which hee hath conferred upon our nature in the fleſh of his Sonne, which in him is anointed with more grace and glory, and filled with more vaſte and unmatchable perfections than all the Angels in heaven are together capable of. For though for a little while hee was made lower than the Angels for the purpoſe of his ſuffering, yet hee is now ſat downe on the right hand of the Majeſty on High, Angels, and Authorities, and Powers being made ſubject unto him, *Hebr.* 2. 6-9. 1 *Pet.* 3. 22. *Hebr.* 1. 4-13. And for the *infinite mercy* which hee hath ſhewed to our ſoules, bodies, and perſons in the ſacrifice of his Sonne; in our reconciliation and favour with him, in the juſtification of our perſons from the guilt of ſinne, in the Sanctification of our nature from the corruption of ſinne, in the inheritance reſerved in heaven for us, in the communion and fellowſhip wee have with Chriſt in his merits, power, priviledges, and heavenly likeneſſe. *Now*, ſaith the Apoſtle, *Wee are Sonnes, and it doth not yet appeare what wee ſhall bee: but wee know that when hee ſhall appeare, we ſhall be like him; for wee ſhall ſee him, as hee is*, 1 *John* 3.2.

From theſe things which have beene ſpoken of the *Perſonall Qualificatiens* of our High Prieſt, it will bee eaſie to finde out the *third particular* inquired into, touching the *Acts or Offices of Chriſts Prieſthood*; or rather touching the parts of the ſame Action, for it is all but one. *Two Acts* there are wherein the execution of this Office doth conſiſt. The firſt, an *Act of Oblation* of himſelfe once for all, as an adequate ſacrifice, and full compenſation for the ſinnes of the whole world, *Hebr*. 9. 14.26. Our *Debt* unto God was *Two-fold*. As we were his *Creatures*, ſo wee owed unto him a *Debt* of *Active Obedience* in doing the Duties of the whole Law, and as wee are his *priſoners*, ſo wee owed unto him a Debt of *paſſive obedience* in ſuffering willingly and throughly the Curſes of the Law. And under this Law Chriſt was made, to redeeme us by his fulfilling all that righteouſneſſe who were under the precepts and penalties of the Law our ſelves. Therefore the Apoſtle ſaith, hee *was ſinne for us*; that is, a *Sacrifice for ſinne*, to meete and intercept that wrath which was breaking out upon us. 2 *Cor*.5.21. Herein was the great mercy of God ſeene to us that he would not puniſh *Sinners*, though hee would not ſpare *ſinne*. If hee ſhould have reſolved to have judged *Sinners*, we muſt have periſhed in our owne perſons, but being pleaſed to deale with *ſinne* onely *in abſtracto*, and to ſpare the ſinner, he was contented to accept of a *Sacrifice*, which (under the Relation and Title of a Sacrifice) ſtood in his ſight like the *body of ſinne alone by it ſelfe*: in which reſpect hee is likewiſe ſaid to bee made a *Curſe for us, Galat*.3. 13. Now that which together

Aug.Enchirid. cap.41. *& Danæi Cõment.de Mendacio,cap*. 15 *& epiſt*.120 *Greg.Nazian. Orat*.2. *de filio Chryſ.in* 2 *Cor*.5.

ther with theſe things giveth the complete and ultimate formality of a Sacrifice unto the death of Chriſt, was his owne * *willingneſſe* thereunto in that hee *offered himſelfe.* And therefore hee is called the *Lambe of God*, that taketh away the ſinnes of the world, becauſe hee was dumbe and opened not his mouth, but was *obedient unto death*, even the death of the Croſſe, *Phil.* 2. 8. Chriſts death in *regard of God* the Father was a *neceſſary death*; for hee had before *determined* that it ſhould bee done *Acts* 4. 28. Thus it is written, and thus it *behov'd Chriſt to ſuffer*, *Luke* 24. 46. The Sonne of Man *muſt bee lifted up*, *Iohn* 3. 14. And therefore hee is ſaid to bee a *Lambe, ſlaine from the beginning of the world*, in regard of Gods *Decree and Preordination*. But this gave it not the formality of a *Sacrifice*; for God the Father was not the Prieſt, and it is the Action of the Prieſt which giveth the being of a Sacrifice to that which is offered. Againe, Chriſts death in *regard of men* was *violent*. They *ſlew him* with wicked hands, and *killed the Prince* of life, *Acts* 2. 23. 3. 15. And in this ſenſe it was no Sacrifice neither, for they were not Prieſts, but Butchers of Chriſt, Thirdly, his death in *regard of himſelfe* was * *voluntary. I lay downe my life, no man taketh it from mee; but I lay it downe of my ſelfe. I have power to lay it downe, and I have power to take it up againe, Iohn* 10. 17, 18. And this oblation, and willing obedience, or rendring himſelfe to God is that which gives being to a Sacrifice. Hee was *delivered by God, Acts* 2. 23. Hee was *delivered by Iudas* and the Jewes, *Matth.* 27. 2. *Acts* 3. 13. and he was yeelded and *given* up *by himſelfe, Galat.* 3. 20. *Epheſ.* 5. 25. In regard of God it was *Iuſtice and Mercy Iohn* 3. 16, 17. *Rom.* 3. 25. In regard of man it was *murther and cruelty, Acts* 7. 52. In regard of Chriſt it was *obedience and humility, Philip.* 2. 8. And that *voluntary act* of his was that which made it a *Sacrifice.* Hee *gave himſelfe for us, an offering and a Sacrifice to God for a ſweet ſmelling ſavour, Epheſ.* 5. 2.

** Hoſtia ſi ad aras reluctata fuiſſet, invito Deo offerri putabant. Macr. Saturn. l. 3. c. 5 Imò non niſi volentē & velut annuentē mactabant. Plutarch. Sympoſ. lib. 8. cap. 8.* παρα φυλάττουσι ἱερεῖς τὸ μὴ σφάττειν πρὶν ἐπινεῦσαι κατασπενδόμενον.

** Quia voluit, quando voluit, quomodo voluit Aug. de trin. l. 4 c. 13. Paſſiones animi & corporis diſpenſationis voluntate ſine ulla neceſſitate ſuſcepit. lib. 83. Quæſt. cap. 80. Spiritū cum verbo ſponte dimiſit prævēto carnificis officio. Ter. Apol. cap. 21.*

**De traditione Chriſti factâ à Patre & à Filio, à Iuda & Iudæis, vide (ex Auguſtino) Lumbard. 3. Sent. Diſt. 20. C. D.*

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* His *death* did not grow out of the *condition of his nature*, neither was it inflicted on him by reaſon of an *exceſſe of ſtrength* in thoſe that executed it, for hee was the Lord of glory) but onely out of *mercy* towards men, out of *obedience* towards God, and out of *power* in himſelfe. For *omnis Chriſti infirmitas fuit ex poteſtate*. By his power hee aſſumed thoſe infirmities which the œconomie and diſpenſation of his Prieſthood on the earth required; and by the ſame power hee laid them aſide againe, when that ſervice was ended. And this I ſay was that which made it a Sacrifice. As Martyrdome, when men lay downe their lives for the profeſſion of the truth, and the ſervice of the Church, is called a *Sacrifice*, *Phil*.2.17.

If it be here objected that Chriſts death was againſt his *owne will*, for hee exceedingly *feared* it, *Heb*. 5.7. and prayed earneſtly againſt it, as a thing contrary to his will, *Mat*.26.39. To this I anſwer, that all this doth not hinder, but commend his willingneſſe and obedience. Conſider him in *private* as a *Man*, of the ſame naturall affections, deſires, and abhorrencies with other men, and conſider the cup as it was *calix amaritudinis*, a very bitter cup; and ſo he moſt juſtly feared and declined it, as knowing that it would be a moſt wofull and a heavie combate which hee was entring upon: but conſider him in his *publike Relation*, as a *Mediator*, a *ſurety*, a mercifull and faithfull high Prieſt: and the cup as it was *calix ſalutis*, a cup of ſalvation, and ſo he moſt willingly and obediently ſubmitted unto it. And this willingneſſe *ratione officij* was much the greater, becauſe *ratione naturæ*, his will could not but ſhrinke from it. It is eaſie to be willing in ſuch a ſervice as is ſutable to our naturall condition and affections, but when nature ſhall neceſſarily ſhrinke, ſweat, ſtartle, and ſtand amazed at a ſervice, then not to repent, nor decline, nor fling off the burden, but with ſubmiſſion of heart to lie downe under it, this is of all other the *greateſt obedience. It was the *voyce of nature*, and the preſentation of

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* *Non conditionis neceſſitate, ſed miſerationis voluntate. Aug in Pſal.* 78. *vid. Parker. de Deſcenſu*, *lib*.3. *Num*. 116.

* See *Hooker lib*.5. *Num*.48, *Field* of the Church *lib*.5. *cap* 18. Between theſe diverſe deſires, no Repugnancy but a ſubordination, *Filius Dei qui dixit & facta ſunt, Mandavit & creata ſunt omnia: ſecundum hoc quod Filius hominis temperat ſententiã, &c. Hieron. Ep*.70. 2.*lib*.2.*adver. Pelagium.*

the juſt and implanted deſires of the fleſh, to ſay *Tranſeat* let it paſſe from me. It was the *retractation of mercy* and duty to ſay, *Glorifie thy ſelfe.* What ever my nature deſires, what ever my will declines, what ever becomes of me, yet ſtill *glorifie thy ſelf & ſave thy Church.* If it cannot otherwiſe be, than by my drinking this bitter cup, *thy will be done*

The ſecond Act in the worke of Chriſts Prieſthood is the act of *Application*, or *virtuall continuation* of this Sacrifice to the end of the world; and that is in the *Interceſſion* of *Chriſt*; unto which there is prerequired a power and prevalency over all his enemies, to breake through the guilt of ſinne, the Curſe of the Law, and the chaines of death, with which it was impoſſible that it ſhould bee held. The viſion which *Moſes* had of the *burning buſh*, was an excellent reſemblance of the *Sacrifice* of Chriſt. The buſh noted the Sacrifice; the fire, the ſuffering; the continuance and prevailing of the buſh againſt the fire, the victory of Chriſt and breaking through all thoſe ſufferings, which would utterly have devoured any other man. And this *power* of Chriſt was ſhewed in his *Reſurrection*, wherein hee was declared to bee the *Sonne of God with power*, *Rom.* 1 4. and in his *aſcention* when hee led all his *Enemies captive*, *Eph.* 4.8. and in his *ſitting at the right hand of God*, farre above all principalities and powers, *Eph.* 1.19.20. All which did make way to the preſenting of his Sacrifice before the mercy-ſeat, which is the conſummation thereof, and without which hee had not beene a Prieſt. *Wee have ſuch an high Prieſt*, ſaith the Apoſtle, *as is ſet downe on the right hand of the Majeſty in the heavens, for if hee were on earth he ſhould not bee a Prieſt, ſeeing that there are Prieſts which offer gifts according to the law*; *Heb.* 8.1.4. It was the ſame *continued action*, whereby the Prieſt did offer without the Holy place, and did then once every yeare bring the bloud into the holieſt of all, *Heb.* 13.11. For the reaſon why it was ſhed was to preſent it to the mercy-ſeate, and to ſhew it unto the Lord there. So Chriſts act or office was not ended, nor fit to denominate him a complete Prieſt, till he did enter with blood, and preſent his offering in the holieſt of all not made with hands, *Hebr.* 9. 24. And therefore he had not beene a Prieſt if hee ſhould have continued on the earth, for there was another Prieſthood there, which was not to give place but upon the accompliſhment of his; for the whole figure was to paſſe away when the whole truth was come. Now Chriſts *Oblation* was the τὸ ἀληθινὸν, the *truth* prefigur'd in the Prieſts *ſacrificing of the beaſt*, and his *entrance into heaven* was the *truth* prefigured in the Prieſts carrying of the *blood into the holieſt of all*. And therefore both theſe were to be accompliſhed, before the Leviticall Prieſthood did give place.

Here then it will be needfull for the more full unfolding of the *Prieſthood of Chriſt* to open the Doctrine of his *Interceſſion* at the right hand of his Father. The Apoſtle calleth it the *Appearing of Chriſt for us, Hebr.* 9. 24. which is *verbum forenſe*, an expreſſion borrowed from the cuſtome of humane Courts; for as in them when the plaintiffe or defendant is called, their *Atturnie* appeareth in their name and behalfe; ſo when we are ſummoned by the juſtice of God to defend our ſelves againſt thoſe exceptions and complaints, which it preferreth againſt us, wee have an *Advocate with the Father, even Ieſus Chriſt the righteous*, who ſtandeth out, and appeareth for us, 1 *Iohn* 2. 2. As the high Prieſt went into the Sanctuary with the names of the twelve Tribes upon his breaſt: ſo Chriſt entred into the holieſt of all with our perſons, and in our behalfe, in which reſpect the Apoſtle ſaith that he was *Apprehended of Chriſt, Philip.* 3. 12. and that we doe *ſit together in heavenly places with him, Epheſ.* 2. 6. *Merit*, and *Efficacie* are the two things which ſet forth the vertue of Chriſts Sacrifice by which hee hath reconciled us to his Father. The *Merit* of Chriſt being a *Redundant merit*, and having in it a plentifull redemption,

tion,and a ſufficient ſalvation, hath in it two things: Firſt, there is ἀπολύτρωσις, an expiation, or *ſatisfaction* by way of *price*. Secondly, there is περιποίησις, an *Inheritance* by way of *purchaſe*, and *acquiſition*, *Epheſ.*1.14. Hee was made of a Woman, *made under the Law*, for two ends, ἵνα ἐξαγοράσῃ and ἵνα ἀπολάβωμεν υἱοθεσίαν; that wee might *redeeme* us from the curſe under which wee lay, and that hee might purchaſe for us *the inheritance* which we had forfeited before; (for ſo by *adoption* in that place I underſtand in a complexed and generall ſenſe every good thing which belongs unto us in the right of our ſon-ſhip with Chriſt, and that is the *Inheritance of glory*, *Rom.* 8. 17, 23.) Now all this is effected by the obedience of *Chriſts death*; for in that was the act of *impetration* or procurement, conſiſting in the treaty betweene God and Chriſt. But there is yet further required an *execution*, a reall effectualneſſe, and *actuall application of theſe* unto us. As it muſt be in *regard of God* a *ſatisfaction* and a *purchaſe*, ſo it muſt be likewiſe in *regard of us* an actuall *redemption* and *inheritance*. And this is done by the *interceſſion of Chriſt*, which is the *commemoration*, or rather *continuation of his Sacrifice*. Hee offered it but *Once*, and yet he is a Prieſt *for ever*, becauſe the Sacrifice once offered doth for ever remaine before the Mercy-ſeate. Thus as in many of the Legall oblations there was firſt *mactatio*, and then *Oſtenſio*: Firſt, the Beaſt was ſlaine on the Altar, and then the Blood was together with Incenſe brought before the Mercy-ſeat, *Levit.* 16. 11-15. So Chriſt was *firſt ſlaine*, and then *by his owne Blood hee entred into the holy place*, *Hebr.*9.12. 10.12. That was done on the earth without the gate, this in heaven, *Hebr.* 13. 11, 12. That the *Sacrifice* or obtaining of redemption, this the *Application*, or conferring of redemption. The *Sacrifice* conſiſted in the *Death of Chriſt* alone, the *application* thereof is *grounded* upon *Chriſts death* as it's *merit*, but *effected* by the *Life of Chriſt* as its immediate cauſe. His death did obtaine,

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his life did conferre redemption upon us. And therefore in the Scriptures our juſtification and ſalvation are attributed to the *Life of Chriſt*. Hee was delivered for our offences, and *Roſe againe for our juſtification*, *Rom.* 4. 25. *If Chriſt be not raiſed, your faith is vaine*, you are yet in your ſinnes, 1 *Cor.* 15. 17. Hee ſhall convince the world *of righteouſneſſe, becauſe I goe to my Father*, *Iohn* 16 10. *Becauſe I live you ſhall live alſo*, *Iohn* 14. 19. If wee bee dead with Chriſt, wee beleeve that wee ſhall alſo *live with him*, *Rom.* 6. 8. Being *made perfect*, or conſecrated for ever, he became the Author of eternall ſalvation unto all them that obey him, *Hebr.* 5. 8. 7. 28. Hee is *able perfectly to ſave, becauſe hee ever liveth*, *Hebr.* 7. 25. Wee were reconciled in his death; but had he there reſted, wee could never have beene acquitted nor entred in, for hee was to be our forerunner. And therefore the Apoſtle addeth a πολλῷ μᾶλλον, a *much more* to the Life of Chriſt, *Much more being reconciled ſhall wee bee ſaved by his life*, *Rom.* 5. 10. Not in point of merit, but onely of efficacy for us; as in buying Land, the laying downe of the price giveth a man a *meritorious intereſt*, but the delivering of the deeds, the reſigning of the property, the yeelding up of the poſſeſſion giveth a man *an actuall intereſt* in that which hee hath purchaſed: ſo the death of Chriſt *deſerveth*, but the interceſſion and life of Chriſt *applyeth* ſalvation unto us. It was not barely Chriſts dying, but his *Dying victoriouſly*, ſo that it was impoſſible for death to hold him, *Acts* 2. 24. which was the ground of our ſalvation. Hee could not juſtifie us, till he was declared to bee juſtified himſelfe; there the Apoſtle ſaith, that hee was *juſtified by the Spirit*, 1 *Tim.* 3. 16. Namely by that Spirit, which quickned him, *Rom.* 1. 4. 8. 11. 1 *Pet.* 3. 18. When Chriſt offered himſelfe a Sacrifice for ſinne, hee was *numbred amongſt tranſgreſſors*, *Marke* 15. 28. Hee bare our ſinnes along with him on the tree, and ſo dyed under the *wrongs of men*, and under the *wrath of God*, in both reſpects as a *guilty perſon* ; but when he was quickned by the Spirit of holineſſe, hee then threw off the ſinnes of the world from his ſhoulder, and made it appeare that hee was a righteous perſon, and that his righteouſneſſe was the righteouſneſſe of the world. So then our faith and hope was begun in Chriſts death, but was finiſhed in his life, hee was the *Author* of it, by *enduring the croſſe*, and he was the *finiſher* of it, by *ſitting downe on the right hand of the throne of God, Hebr.*12.2. The Apoſtle ſummes up all together. *It is God that juſtifieth, who is hee that condemneth? It is Chriſt that dyed, yea, rather that is riſen againe, who is even at the right hand of God, who alſo maketh interceſſion for us, Rom.*8.33,34.

Now then to ſhew more diſtinctly the nature and excellency of Chriſts *Interceſſion:* It conſiſteth in theſe particulars: Firſt, his *appearance*, or the *preſenting of his perſon in our nature and in his owne*, as a *publike perſon* . a *mediatour*, a ſponſor and a *pledge* for us, as *Iuda* was both a mediator to requeſt, and a ſurety to engage him ſelfe to beare the blame for ever with his Father for his brother *Benjamin, Gen.* 43. 8,9. And *Paul* for *Oneſimus* a *Mediator*. I beſeech thee for my ſonne *Oneſimus, Phil, v.* 9. 10. And a *ſponſor*, If hee hath wronged thee, or oweth thee ought, put that on mine account, I will repay it, *ver.*18,19. So Chriſt is both a Mediator and ſurety for us, *Heb.*7.22.8.6.

Secondly, the preſenting of his *merits* as a *publike ſatisfaction* for the debt of ſinne, and as a *publike price*, for the purchaſe of Glory, for the Juſtice of God was not to be intreated or pacified without a ſatisfaction; and therefore where Chriſt is called an *Advocate*, hee is called a *Propitiation* too, 1 *Iohn* 2.2. Becauſe he doth not intercede for us, but in the right and vertue of the price which hee payed. For *the Lord ſpared not his Sonne,* but delivered him up for us all, *Rom.* 8. 32. Hee dealt in the full rigour of his Juſtice with him.

Thirdly, in the name of his perſon, and for the vigour and vertue of his merits, there is a preſenting of his *Deſires*, his *will*, his requeſt, and interpellation for us, and ſo applying both unto us *Father, I will* that they alſo whom thou haſt given mee, be with me where I am, &c. *Ioh.*17.24.

Fourthly, to all this doth anſwere the *conſent of the Father*, in whoſe boſome hee is, *who beareth him alwayes, Iohn* 11.42. And in *whom he is well pleaſed, Matth.* 17.5. Who called him to this office of being as it were Maſter of Requeſts in the behalfe of his Church, and promiſed to heare him in his petitions. *Aske of me, and I will give thee, &c. Pſal.*2.8. Thus as once when *Æchylus*, The Tragedian was accuſed in *Areopago* for impiety, his brother *Amyntas* ſtood out as his Advocate, uſing no other plea but this, hee opened his garments and ſhewed them *cubitum ſine manu*, how hee had loſt his hand in the ſervice of the ſtate, and ſo vindicated his brother: or as *Zaleucus*, when he put out one of his owne eyes for his Sonne who had beene deprehended in adultery, delivered him from halfe the puniſhment which himſelfe hath decreed againſt that ſinne: or, to come neerer, as when the hand ſteales, if the backe bee ſcourged, the tongue may, in matters that are not capitall, intercede for diſmiſſion: ſo Chriſt when hee ſuffered for us (which hee might more juſtly doe than any one man can for another, becauſe he was by divine preordination and command, and by his own power, more Lord of his owne life, than any other man is of his, *Iohn* 10.18. 1 *Corinth.*6.19.) may juſtly in the vertue of thoſe his ſufferings intercede in our behalfe for all that, which thoſe his ſufferings did deſerve, either for the expiation of ſinne, or for the purchaſe of ſalvation. In which ſenſe the Apoſtle ſaith, that the blood of Chriſt is a *ſpeaking* or interceding *Blood, Hebr.*12.24.

Ælian.var. Hiſt.lib.5.c.19.
Ælian.l.13. c.24.
ὥσπερ ἁμαρτήσας ὁ ἄνθρωπος ἁμάρτημα διὰ χειρὸς, κἂν τυπτηθῇ εἰς τὸ νῶτον οὐκ ἀδικεῖ ὁ τυπτήτας αὐτὸν—— *Iuſtin.Mart. Quæſt.& Reſponſ.ad Orthodox.*

By all which we may obſerve the impiety of the Popiſh Doctrine, which diſtinguiſheth betweene Mediators of *Redemption*, and Mediators of *Interceſſion*, affirming that though the Saints are not redeemers of the world, yet they are (as the Courtiers of Heaven) Mediators of Interceſſion for us, and ſo may be ſought unto by us. To which I anſwer, that wee muſt diſtinguiſh of interceding, or praying for another. There is one *private*, and another *publike*, (which ſome learned men have obſerved in Chriſts owne Prayers:) or praying out of *Charity*, and out of *Iuſtice* or *Office:* or thirdly, praying out of *Humility*, with feare and trembliug, or out of *Authority*, which is not properly Prayer, (for *Prayer* in its ſtricteſt ſenſe is a propoſing of requeſts for things unmerited, which wee expect *ex vi promiſſi* out of Gods gratious promiſe, and not *ex vi pretii*, out of any price or purchaſe; (but the *preſenting of the will and good pleaſure of Chriſt to his Father*, that he may thereunto put his ſeale and conſent; the deſiring of a thing ſo, as that hee hath withall a right joyntly of beſtowing it, who doth deſire it. That the Saints in heaven, and the bleſſed Angels doe pray for the State of the Church Militant, as well as rejoyce at their converſion, in as much as charity remaineth after this life, ſeemeth to be granted by *Cyprian*, and *Hierom*, neither know I any danger in ſo affirming if rightly underſtood. But if ſo, they doe it onely *ex charitate ut fratres*, not *ex officio ut mediatores*. Out of a *habit* of *charity* to the generall condition of the Church (for it reacheth not to particular men) not out of an *office of mediation*, as if they were ſet up for publike perſons, appointed not onely to pray for the Church in generall, but to preſent the prayers of particular men to God in their behalfe. To bee ſuch a *Mediator* belongs onely to Chriſt, becauſe *true interceſſion* (as it is a publike, and authoritative act) is founded upon the ſatisfactory merits of the perſon interceding. Hee cannot bee a right Advocate, who is not a propitiation too. And therefore the

Cameron.de Eccl.pag. 122.

Cyprian.Epiſt.
Hieron.l.b.adverſus Vigilantium.

Papiſts are faine to venture ſo farre as to affirme that the interceſſion of the Saints with God for us is grounded upon the vertue of their owne merits. Wee pray the Saints to intercede for us, that is, that wee may enjoy the ſuffrage of their merits. But this is a very wicked Doctrine. Firſt, becauſe it ſhareth the Glory of Chriſt, and communicateth it to others. Secondly, becauſe it communicateth Gods worſhip to others. Thirdly, becauſe under pretence of modeſty and humility; it bringeth in a curſed boldneſſe to deny the faith, and driveth children from their Father unto ſervants, expreſly therein gaineſaying the Apoſtle, who biddeth us *make our requeſts knowne to God, Phil.* 4. 6. And aſſureth us that by Chriſt wee have *boldneſſe ſo to doe, Hebr.* 13. 19. and *free acceſſe* allowed us by the Spirit, *Epheſ.*2.18. whereas one chiefe reaſon of turning to the Saints and Angels, is, becauſe ſinfull men muſt not *dare* to preſent themſelves or their ſervices unto God in their owne perſons, but by the helpe of thoſe Saints that are in more favour with God, and with whom they may be bolder.

*Oramus Sanctos ut intercedant pro nobis; id eſt, ut merita eorum nobis ſuffragentur. P.Lumb.l.*4. *diſtinct.*45.

See D. *Vſhers Anſwer* to the Jeſuites challenge, *Chap.* of Prayer to Saints, *Pag.* 411. and the quotations out of *Hales* and *Biel* there.

Now from this Doctrine of Chriſts *interceſſion* many and great are the benefits which come unto the Church of God. As firſt, our *fellowſhip* with the Father and his Sonne; I pray for theſe, that as thou Father art in mee and I in thee, *they alſo may be one in us, Iohn* 17.21. Secondly, the gift of the *Holy Ghoſt*, I will pray the Father, and hee *ſhall give you another comforter*, that hee may abide with you for ever, even the Spirit of Truth, *Iohn* 14. 16, 17. all the comforts, and workings of the Spirit in our hearts, which we enjoy, are fruits of the *interceſſion* of Chriſt. Thirdly, *protection* againſt all our ſpirituall enemies. *Who is he that condemneth?* it is Chriſt that died, yea, rather that is riſen againe, who is even at the right hand of God, *who alſo maketh interceſſion for us, Rom.*8,34. 34. I pray that thou *wouldſt keepe them from the evill, Iohn* 17.15. But are not the faithfull ſubject to evils, corruptions,

ruptions and temptations ſtill? how then is that part of interceſſion of Chriſt made good unto us? for underſtanding hereof, wee muſt know that the interceſſion of Chriſt is availeable to a faithfull man preſently; but yet in a manner ſuteable and convenient to the preſent eſtate and condition of the Church, ſo that there may bee left roome for another life, and therefore we muſt not conceive all preſently done. As the Sunne ſhineth on the Moone by leaſurely degrees, till ſhee come to her full light; or as if the King grant a pardon to bee drawne, though the grant bee of the whole thing at once, yet it cannot be written and ſealed but word after word, and line after line, and action after action: ſo the grant of our holineſſe is made unto Chriſt at firſt, but in the execution thereof, there is line upon line, precept upon precept, here a little, and there a little; ſuch an order by Chriſt obſerved in the diſtribution of his Spirit and Grace, as is moſt ſuteable to a life of faith, and to the hope we have of a better Kingdome. I have prayed for thee that thy faith faile not, ſaith Chriſt unto *Peter*, yet we ſee it did ſhake and totter, *non rogavit ut ne deficeret, ſed ut ne prorſus deficeret*, the Prayer was not that there might be no failing at all, but that it might not utterly and totally faile.

Fourthly, the *aſſurance of our ſitting in heavenly places.* His ſitting in heavenly places hath raiſed us up together, and *made us ſit with him, Eph.*2. 6. Firſt, becauſe he ſitteth there in our fleſh. Secondly, becauſe he ſitteth there in our behalfe. Thirdly, becauſe hee ſitteth there as our Center, *Coloſ.*3. 1,2. And ſo is neare unto us, *natura, officio, & ſpiritu*, by the unity of the ſame nature with us; by the quality of his office or Sponſorſhip for us; and by the Communion and fellowſhip of his Spirit.

Fifthly, *Strength againſt our ſinnes:* for from his Prieſthood in heaven, which is his Interceſſion; the Apoſtle inferres the *writing of the Law in our hearts*, *Heb.* 8. 4. 6. 9,10.

Sixthly, the *ſanctification of our ſervices:* of which the Leviticall Prieſts were a type, who were to *beare the iniquitie of the holy things of the children of Iſrael*, that they might be accepted, *Exod.* 28. 38. He is the Angel of the Covenant, who hath a golden Cenſer, to offer up the prayers of the Saints, *Revel.* 8. 3. There is a three-fold evill in man: Firſt, an *Evill of ſtate* or condition under the *guilt of ſinne.* Secondly, an *Evill of nature*, under the *corruption of ſinne*, and under the indiſpoſition and ineptitude of all our faculties unto good. Thirdly, an *Evill* in all our *ſervices*, by the *adherencie of ſin*, for that which toucheth an uncleane thing, is made uncleane; and the beſt Wine mixed with Water, will loſe much of its ſtrength and native ſpirits. Now Chriſt by his *righteouſneſſe* and *merits*, *juſtifieth* our *perſons* from the guilt of ſinne; and by his *Grace* and *Spirit*, doth in meaſure *purifie our faculties*, and cure them of that corruption of ſinne, which cleaves unto them. And laſtly, by his *incenſe* and *interceſſion* doth cleanſe our *ſervices* from the noyſomeneſſe and adherencie of ſinne, ſo that in them the Lord ſmelleth a ſweet ſavour; and ſo the Apoſtle calleth the contributions of the Saints towards his neceſſities, *an odour of a ſweet ſmell, a ſacrifice acceptable, and well pleaſing unto God*, *Phil.* 4. 18. *Gen.* 8. 21. And this is a benefit which runneth through the whole life of a Chriſtian; all the ordinary workes of our calling (being parts of our ſervice unto God, for in them we worke as ſervants to the ſame Maſter) are unto us ſanctified, and to the Father made acceptable by the interceſſion of his Sonne, *who hath made us Prieſts, to offer all our ſacrifices with acceptance upon this Altar, Revel.* 1. 6. 1 *Pet.* 2. 5. *Eſai.* 65. 7.

Seventhly, the *Inward interpellation* of the ſoule it ſelfe for it ſelfe, which is, as it were, the eccho of Chriſts interceſſion in our hearts: The *Spirit maketh interceſſion for us with groanes which cannot be uttered*, *Rom.* 8. 26.

The ſame Spirit groaneth *in us*, and more fully and diſtinctly by Chriſt prayeth *for us. Theſe things I ſpeake in the world*, ſaith our Saviour, *that they might have my joy fulfilled in themſelves*, *Iohn* 17. 13. that is, as I conceive, I have made this prayer in the world, and left a record and patterne of it in the Church, that they feeling the ſame heavenly deſires kindled in their owne hearts, may bee comforted in the workings of that Spirit of prayer in them, which teſtifieth to their ſoules the qualitie of that interceſſion which I ſhall make for them in heaven.

Eighthly, *Patience* and unweariedneſſe in Gods ſervice: *Let us runne with patience the race that is ſet before us*, looking unto Jeſus the Author and finiſher of our faith, who for the joy that was ſet before him, endured the Croſſe, deſpiſing the ſhame, and *is ſet downe at the right hand of the Throne of God*, *Heb.* 12. 1,2,3.

Laſtly, *Confidence* in our approaches to the Throne of Grace: *Seeing then that we have a great High Prieſt that is paſſed into the heavens, Ieſus the Sonne of God, let us hold faſt our profeſſion, and come boldly unto the Throne of Grace, Heb.* 4. 14. 16. And againe, This man after he had offered one Sacrifice for ſinnes for ever, *ſate downe on the right hand of God*; from henceforth expecting till his enemies be made his foot-ſtoole: from whence the Apoſtle inferreth, *Having therefore boldneſſe to enter into the Holieſt by the bloud of Ieſus*; and having an high Prieſt over the houſe of God, *Let us draw neare with a true heart, in full aſſurance of faith, &c. Heb.* 10. 12. 23.

And all theſe things are certaine to us in the vertue of this *Interceſſion* of Chriſt: Firſt, becauſe the Father *heareth him, and anſwereth him*, *Ioh.* 11. 42. 12. 28. and appointed him to this office, *Heb.* 5. 4, 5. Secondly, becauſe the Father *loveth us*; *I ſay not unto you that I will pray the Father for you, for the Father himſelfe loveth you, becauſe you have loved me, &c. Ioh.* 16. 26,27. Thirdly, becauſe as Chriſt hath a *Prayer* to intercede for us, ſo hath he alſo a *Power* to conferre that upon us,for which he intercedeth. *I will pray the Father, and he ſhall give you another Comforter, Iohn.* 14. 16. *If I goe not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you: Ioh.*16. 7. That which Chriſt by his Prayer obtained for us, by his Power he conferreth upon us; and therefore in the *Pſalme* he is ſaid to *Receive gifts for men*, noting the fruit of his interceſſion, *Pſal.*68. 18. and in the Apoſtle, *to give gifts unto men*; noting the power and fulneſſe of his perſon, *Epheſ.* 4. 8. Having *received* of the Father the promiſe of the Holy Ghoſt, hee hath *ſhed forth* this which you now ſee and heare, *Acts* 2. 33. Thus great, and thus certaine are the benefits which come unto the Church from the *Interceſſion of Chriſt*.

The fourth thing inquired into about the Prieſthood of Chriſt, was, what is the *Vertue* and fruits thereof, and they may be all comprized in two generall words: there is *Solutio debiti*, the payment of our debt, and *Redundantia meriti*, an overplus, and redundancie of merit. *Satisfaction*, whereby wee are redeemed from under the Law; and an *Acquiſition*, or purchaſe of an Inheritance and priviledges for us. The obedience of Chriſt hath a double relation in it; there is, firſt, *Ratio legalis juſtitiæ*, the relation of a legall righteouſneſſe; as it beares exact and compleat conformity to the Law, will, and decree of his Father. Secondly, there is *Ratio ſuperlegalis meriti*, the relation of a merit over and beyond the Law, for though it were *noſtrum debitum*, that which wee did neceſſarily owe, yet it was *ſuum indebitum*, that which of himſelfe he was not bound unto, but by voluntary ſuſception, and covenant with his Father, for it was the bloud and obedience of God himſelfe.

Here then firſt is to be conſidered his *payment* of that debt which he did owe unto God, in which reſpect hee is ſaid to *Beare our ſinnes*. To *beare* ſinne, is to have the burden of the guilt of ſinne, and malediction of the Law to lie upon a man: ſo it is ſaid, he that troubleth you, *ſhall beare his judgement*, *Gal.*5.10. The ſonne ſhall *not beare the iniquity of the father*, neither ſhall the father *beare the iniquity of the ſonne*; the wickedneſſe of the wicked ſhall *be upon him*, *Ezek.*18.20. So wrath is ſaid to *Abide on a man*, *Ioh.* 3.36. and ſin is ſaid to *be retained*, or held in its place, *Ioh.* 20.23. So Chriſt is ſaid to *beare our ſinnes* in his body on the tree, 1 *Pet.* 2.24. *Eſai.*53.4.6. and by ſo bearing them, hee tooke them off from us, cancell'd the obligations of the Law againſt us, and did all whatſoever was requiſite to ſatisfie an offended Juſtice, for he *fulfilled the Law*, which was our *debt of ſervice*. It becommeth us to *fulfill all righteouſneſſe*, *Matth.*3.15. and hee *endured the Croſſe*, and curſe, the bloody agony, and ignominie of that death, which was the *debt of ſuffering*, *Heb.* 12.2. and the covenant betweene him and his Father was, that all that, ſhould be done by him as *our Head and Surety*, and ſo hee was to taſte death *for every man*, *Heb.* 2.9. *Rom.* 5.8. * So there is a *Commutation* allowed, that hee ſhould be in our ſtead, as it were, Ἀντίψυχος, his ſoule a ſacrifice, and his life a price, and his death a conqueſt of ours, and therefore is called Ἀντίλυτρον ὑπὲρ πάντων, 1 *Tim.* 2.6. *A price or ranſome* for all thoſe in whoſe place he was made ſin, and a curſe, 2 *Cor.*5.21. *Gal.* 3.13. Though hee had not any *Demerit* or proper guilt of ſinne upon him, which is a *Deſerving* of puniſhment (for that ever growes out of ſinne, either *perſonally inherent*, or at leaſt *naturally imputed*, by reaſon that hee to whom it is accounted, was ſeminally and naturally contained in the loynes of him from whom it is on him derived) yet he had the guilt of ſinne ſo farre as it notes an *obligation* and ſubjection unto *puniſhment*, as hee was our *Surety*; and ſo *in ſenſu forenſi*, in the ſight of Gods Court of Juſtice, one with us, who had deſerved puniſhment, imputed unto him.

**Notant qui de legũ relaxatione ſcripſerunt, eas eſſe optimas relaxationes, quibus annexa eſt commutatio ſive compenſatio, Grot. de ſatisfact. Chriſti, cap.5.*

The fruit which redounds to us hereby, is the expiation or *remiſſion of our ſinnes*, by the imputing of his righteouſneſſe unto us. *This is my bloud of the New Teſtament which is ſhed for many for the remiſſion of ſinnes, Matth.* 26. 28. In whom we have *redemption through his bloud, the forgiveneſſe of ſinnes*, according to the riches of his glory, *Epheſ.* 1. 7. *Heb.* 8. 12. And this muſt needs be a wonderfull mercy, to have ſo many thouſand talents forgiven us, ſuch an infinite weight taken off from our conſciences, the penalty and curſe of ſo many ſinnes remooved from us. Our naturall condition is to be an heire of everlaſting vengeance, the object of Gods hatred and fiery indignation, exiles from the preſence of his glory, veſſels fit and full of miſery, written within and without with curſes, to be miſerable, to bee all over miſerable, to be without ſtrength in our ſelves, to be without pitty from other, to be without hope from God, to be without end of curſedneſſe; this is the condition of a ſinner, and from all this doth the mercy of God deliver us.

The manner whereby the ſatisfaction of Chriſt becomes profitable unto us, unto the remiſſion of ſinne and righteouſneſſe, is by *Imputation*, *Rom.* 4. 3. 5. 8. 5. 19. No man is able to ſtand before Gods Juſtice, for he is a conſuming fire, *Heb.* 12. 29. No fleſh can bee righteous if he enter into judgement. Hee is of purer eyes than to behold iniquity, *Hab.* 1. 13. for his eyes are not eyes of fleſh, *Iob* 10. 4. Now all the world is guilty before God, and commeth ſhort of his glory, ἐν πονηρῷ κεῖται, it lyeth in miſchiefe, 1 *Iohn* 5. 19. and therefore muſt bee juſtified by a forren righteouſneſſe, and that equall to the Juſtice offended, which is the righteouſneſſe of God unto us gratiouſly imputed. We are juſtified freely by his grace, through the redemption that is in Jeſus Chriſt, *Rom.* 3. 19. 24.

To open this point of *Iuſtification by imputed righteouſneſſe*: Wee muſt note that two things are pre-required to denominate a man a righteous man. Firſt, there muſt be extant a *righteouſneſſe*, which is apt and *able to juſtifie*. Secondly, there muſt be a right and *propriety* to it, whereby it commeth to paſſe, that it doth *actually juſtifie*. Wee muſt then firſt inquire what the righteouſneſſe is whereby a man may be juſtified. *Righteouſneſſe* conſiſteth in a relation of *rectitude and conformity*. *God made man upright*, but they have ſought out many inventions, and turned into many crooked diverticles of their owne, *Eccleſ.* 7. 29. *Deut.* 32. 5. A wicked man loveth *crooked wayes*, to wander up and downe in his owne courſe, *Ier.* 31. 22. *Hoſ.* 4. 6. whereas a righteous man loveth *ſtraight wayes*, *Heb.* 12. 13. *Pſal.* 5. 8. becauſe righteouſneſſe conſiſteth in rectitude: and this preſuppoſeth ſome *Rule*, unto which this conformity muſt referre. The *primitive* and originall prototype, or *Rule* of holineſſe, is the righteouſneſſe of God himſelfe, ſo farre forth as his Image is communicable to the creature, or at leaſt ſo farre forth as it was at the firſt implanted in man: *Be yee perfect, as your Father which is in Heaven is perfect*, *Matth.* 5. 48. It is not meant of his infinite perfection, (for it was the ſinne of *Adam* to ayme at being as God, in abſoluteneſſe and independent excellency) but of that perfection of his, which is in the Word, ſet forth unto us for an Image and patterne whereto to conforme our ſelves. Therefore the *ſecondary Rule* of righteouſneſſe, or rather the ſame rule unto us revealed, is the *Law of God* written in his Word, in the which Gods holineſſe, ſo farre as it is our example, exhibiteth it ſelfe to the ſoule, as the Sun doth communicate its light thorow the beame which conveyes it. Now in the *Law* there are two things; one principall, *Obedience*; the other ſecondary, *Malediction*; upon ſuppoſition of diſobedience: *Curſed is every one that continueth not in all things which are written in the Booke of the Law to doe them*, *Gal.* 3. 10. So then upon ſuppoſition of the ſinne of man, two things are required unto *Iuſtification*, the expiation of ſinne, by ſuffering the curſe, and the fulfilling of righteouſneſſe *de novo*, againe. Man created might have beene juſtified by obedience only, but man lapſed cannot otherwiſe appeare righteous in Gods ſight, but by a double obedience; the one *paſſive*, for the *ſatisfaction* of his vindicative juſtice, as we are his *priſoners*; the other *active*, in proportion to his remunerative juſtice, as we are his *creatures*.

But beſides this, that there muſt bee a righteouſneſſe extant, there is required in the perſon to be juſtified or denominated thereby a *propriety* thereunto, that it may be *His righteouſneſſe*, *Ier.* 33. 16. Now there may bee a two-fold propriety to righteouſneſſe, according to a two-fold manner of unity. (*Vnitas enim præſtantis eſt fundamentum proprietatis ad officium præſtitum.*) Firſt, there is a *perſonall* and individuall *unity*, whereby a man is *unus in ſe*, one in and by himſelfe, and ſo hath propriety to a duty performed, becauſe it is performed in his owne perſon, and by himſelfe alone. Secondly, there is a *common unity*, whereby a man is *unus cum alio*, one with another, or whereby many are *unum in aliquo primo*, one in and with ſome other thing, which is the fountaine and originall of them all. And this is the ground of *Righteouſneſſe imputed*; for in the Law a man is juſtified by performing intire obedience in his owne perſon, for the Law requireth righteouſneſſe to be performed by a created and implanted ſtrength, and doth not put, ſuppoſe, or indulge any common principle thereof out of a mans ſelfe: Therefore legall righteouſneſſe is moſt properly called *Our owne righteouſneſſe*, and is ſet in oppoſition to the righteouſneſſe of God, or that which is by grace imputed, *Rom.* 10. 3. *Phil.* 3. 8, 9. We ſee then that in this matter of imputation either of ſinne or righteouſneſſe, for the clearing of God from any injuſtice or partiality in his proceedings, there muſt ever bee ſome *unity* or other betweene the parties, hee whoſe fact is imputed, and the other to whom it is imputed. It would be prodigious and againſt reaſon to conceive that the fall of Angels ſhould be imputed unto men, becauſe men had no unity in condition either of nature, or covenant with the Angels, as we have in both with *Adam*.

This *common unity* is two-fold, either *naturall*, as betweene us and *Adam*, in whom we were ſeminally contained, and originally repreſented; (for otherwiſe than in and with *Adam*, there could at the beginning be no covenant made with mankinde, which ſhould *ex æquo* reach unto all particular perſons in all ages and places of the World:) Or *Voluntary*, as betweene a man and his *Surety*, who, *in conſpectu fori*, are but as *one perſon*. And this muſt bee *mutuall*, the one party undertaking to doe for the other, and the other yeelding and conſenting thereunto, as betweene us and Chriſt; for Chriſt voluntarily undertooke for us, and we by the Spirit of Chriſt are perſwaded and made willing to conſent, and by faith to caſt our ſins upon Chriſt, and to lay hold on him. And beſides, *the will of the parties*, who are, the one by default, the other by compaſſion and ſuretiſhip, engaged in the debt; there is required *the will and conſent of the Iudge*, to whom the debt is due, and to whom it belongeth in the right of his juriſdiction, to appoint ſuch a forme of proceeding for the recovery of his right, as may ſtand beſt with the honour of his Perſon, and the ſatisfaction of his Juſtice, who if hee would, might in rigour have refuſed any ſurety, and have exacted the whole debt of thoſe very perſons, by whoſe onely default it grew. And thus it comes to paſſe, that by grace wee have fellowſhip with the ſecond *Adam*, as by nature with the firſt, 1 *Cor.* 15. 45. 48. So then betweene Chriſt and us there muſt bee an *unity*, or elſe there can bee no *imputation*. And therefore it is that wee are ſaid to bee *juſtified by faith*, and that *faith is imputed for righteouſneſſe, Rom.* 4. 5. not the *τὸ credere*, the act of beleeving, as if that were *in ſe*, accounted righteouſneſſe, as it is a worke proceeding from us by grace; but becauſe it is *Vinculum* and *Inſtrumentum unionis*, the bond of Union betweene us and Chriſt, and by that meanes makes way to the imputation of Chriſts righteouſneſſe unto us. Therefore wee are ſaid to be *buried*, and *crucified* in and with Chriſt, by the vertue of faith concorporating Chriſt and a Chriſtian together, and communicating the fellowſhip of his ſufferings and reſurrection, *Rom. 6. 6. Gal. 6. 14. Epheſ. 3. 17. Phil. 3. 10. If I be lifted up*, ſaith our Saviour, *I will draw all men after mee; crucem conſcendit, & me illuc adduxit*, when Chriſt hanged on the Croſſe, we in a ſort were there too. As in *Adam* we were all in Paradiſe, by a naturall and ſeminall vertue; ſo in Chriſt by a ſpirituall vertue, whereby in due time faith was to be begotten in us, and ſo we to have an actuall beeing of grace from him, as after our reall exiſtence we have an actuall beeing of nature from *Adam*. Thus wee ſee that Chriſt did for us fulfill all righteouſneſſe, by his paſſive meriting and making ſatisfaction unto the remiſſion of ſinnes. By his active, covering our inabilities, and doing that in perfection for us, which we could not doe for our ſelves. Firſt, hee ſuffered *our puniſhment*, he was *wounded for our tranſgreſſion, hee was bruiſed for our iniquities, the chaſtiſement of our peace was upon him, and with his ſtripes we are healed: Eſay* 53. 5.

If it be here objected, that an innocent perſon ought not to ſuffer for a nocent, for guilt is inſeparable from ſin: *The ſon ſhall not beare the iniquity of his father, neither ſhall the father beare the iniquity of the ſon; the ſoule that ſinneth, the ſame ſhall die.* For the clearing of this objection, we muſt note, that there is a two-fold manner of *guilt*, (as I before touched) either ſuch as growes out of *ſinne inherent*, which is the *deſerving of puniſhment*, as it is in us: or ſuch as growes out of *ſinne imputed*, and that not by reaſon of union naturall, as the guilt of *Adams* ſinne is

Ezek. 18. 20.

imputed unto us (which manner of imputation is likewiſe *fundamentum demerui*, and cauſeth us to deſerve puniſhment) but *voluntary* by way of *vadimony and ſuſception.* And ſo guilt is onely a free and willing obnoxiouſneſſe unto that puniſhment which another hath deſerved. Amongſt ſinfull men it is true, that the ſonne ſhall not beare the puniſhment of the fathers ſinne: Firſt, becauſe he is altogether perſonally diſtinct. Secondly, becauſe hee is not appointed ſo to doe, as Chriſt was, *Iohn* 10. 18 Thirdly, becauſe hee is not able to beare them, ſo as to take them off from his Father, as Chriſt did ours: He was himſelfe able to ſtand under our puniſhment without ſinking, and was able by ſuffering them, to take them off from us, becauſe his Perſon was anſwerable in dignity, and therefore (by the grace of God, and the act of his Divine juriſdiction in ordering the way to his owne ſatisfaction) equivalent in juſtice unto all ours. Fourthly, becauſe he hath already too many of his owne to beare. But yet, if the will of the ſonne goe along with the father in ſinning, it is not ſtrange, nor unuſuall for him to ſuffer for his fathers and his owne ſinne together, as for the *continuation* of the ſame offence; becauſe, though he doe not will the puniſhment, (as Chriſt did ours) yet imitating and continuing the ſinne, there is *Volitum in cauſa*, for the puniſhment too.

Now for an anſwer and reſolution of the queſtion, whether an innocent perſon may ſuffer for a nocent, we muſt note firſt, that God out of his Dominion over all things, may caſt paines upon an innocent perſon, as it is manifeſt hee did upon Chriſt: And what ground of complaint could any creature have againſt God, if hee ſhould have created it in fire, and made the place of its habitation the inſtrument of its paine? Doe not we our ſelves without cruelty upon many occaſions, put creatures that have not offended us unto paine?

Vid. Grot. de ſatisfactione Chriſti, ca.4,5.

Secondly, it is not univerſally againſt equity for one

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Tertul. contr. Marcion, lib.2. cap.15.

Lumbard.lib.2 diſtinct.33.

*Aquin. 2. 2æ. quæſt.*108. *art.* 4.
*Coquæus in Aug.Civ.Dei, lib.*16. *cap.*1. *num.*1. *Danæus in Aug. Enchirid. c.*46.

to ſuffer the puniſhment of anothers ſinne: we ſee the infants of Sodome, Babylon, Ægypt, of *Corah, Dathan*, and *Abiram*, were involved in the puniſhment of thoſe ſinnes of which themſelves were not guilty. The Lord reſerveth to himſelfe the puniſhment of the fathers on the children, hee puniſhed the ſinnes of three hundred and ninety yeares all together, *Ezek.* 4. 2. 5. *Cham* committed the ſinne, and yet *Canaan* was curſed for it. *Gen.* 9. 22. 25. The ſinne was *Gehezies* alone, and yet the leproſie cleaved not to him onely, but to his poſterity. 2 *King.* 5. 27. The ſinne of crucifying Chriſt was the Jewes in that age alone, and yet wrath is come upon them to the uttermoſt, even unto this day. *Matth.* 27. 25. 1 *Theſ.* 2. 16. *Achan* treſpaſſed alone, but hee periſhed not alone, but his ſonnes, and his daughters, and all that hee had with him. *Ioſh.* 7. 24. 1 *King.* 21. 21. *Iudg.* 9. 56. 1 *King.* 2. 33. *Ierem.* 22. 30.

Thirdly, the equity hereof in the caſe of Chriſt, doth herein plainly appeare: when all parties are *glorified*, and all parties are *willing and well pleaſed*, there is no injury done unto any: and in this the caſe is ſo: Firſt, *All parties are glorified*, the Father is glorified in the obedience of his Sonne. *I have both glorified my name, and I will glorifie it againe, Iohn* 12. 27, 28. *I have glorified thee on earth, I have finiſhed the worke which thou gaveſt me to doe, Ioh.* 17. 4. The Sonne is glorified, *Thou madeſt him a little lower than the Angels, and crownedſt him with Glory and Honour, Heb.* 2. 7. *Iohn* 17. 5. and the ſinner is glorified, *I will that where I am they may be alſo, that they may behold my Glory, &c. Iohn* 17. 24. Secondly, *All parties are willing*; firſt, the Father is willing, for by his *Ordination* hee appointed Chriſt to it, *Acts* 4. 27, 28. by his love and tender *Compaſſion* hee beſtowed Chriſt upon us, *Iohn* 3. 16. by his Divine *Acceptation*, hee reſted well pleaſed in it, *Matthew* 17. 5. in one word, by his wonderfull *Wiſedome* hee fitted it to the manifeſtation niſeſtation of his glory and mercy, to the reconciliation of him and his creature, and to the exaltation of his Sonne. Secondly, the Sonne is willing, hee chearefully ſubmitted unto it, *Heb.* 10. 9. and freely loved us, and gave himſelfe unto us, *Gal.* 2. 20. Thirdly, the ſinner is willing, and accepteth and relyeth upon it, as wee have ſeene at large before in the third verſe, ſo that there can be no injury done to any party, where all are *willing*, and where all are *glorified.*

Fourthly, that an innocent perſon may thus in *Iuſtice* and *equity* ſuffer for a nocent; there is required (beſides theſe acts of *ordination* in the ſupreame, of *ſubmiſſion* in the ſurety, and of *conſent* in the delinquent) firſt, an intimate and neare *conjunction* in him that ſuffereth with thoſe that ſhould have ſuffered. Severall unions and conjunctions there are, as *Politick* betweene the members and ſubjects in a State, and * thus in a Common-wealth univerſally ſinfull, a few righteous men may as parts of that ſinfull ſociety, be juſtly ſubject to thoſe temporary evils which the ſinnes of the ſociety have contracted, and the people may juſtly ſuffer for the ſinnes of the Prince, 2 *Sam.* 24. 17. and he for theirs, 1 *Sam.* 12. 25. Secondly, *Naturall*, as betweene parents and children, ſo the Lord viſited the ſinnes of *Dathan* upon his little ones, *Numb.* 16. 27. 33. Thirdly, *Myſticall*, as betweene man and wife, ſo the Lord puniſhed the ſinnes of *Amaziah* the Prieſt of Bethel, by giving over his wife unto whoredome, *Amos* 7. 17. and we ſee in many caſes the husband is lyable to bee charged and cenſured for the exorbitancies of his wife. Fourthly, *Stipulatorie*, and by *conſent*, as in the caſe of *fidejuſſores* or *obſides*, who are puniſhed for the ſinnes of others whom they repreſent, and in whoſe place they ſtand as a caution and muniment againſt injuries, which might be feared, as we ſee in the Parable of the Priſoner committed to the cuſtodie of another perſon, 1 *King.* 20. 39. 42. Fifthly, *Poſſeſſo-*

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* *Navicula in qua erat Iudas turbabatur, unde & Petrus, qui erat firmus meritis ſuis turbabatur alienis. Ambroſ. in Luc.* 5. ὄφρ᾽ ἀποτίσῃ Δῆμος ἀτασθαλίας Βασιλῆων. *Heſiod. Delirant reges, plectuntur Achivi.*

rie, as betweene a man and his goods, and ſo wee finde that a man was to offer no beaſt for a ſinne-offering, but that which was *his owne*, *Levit.* 5. 6, 7. Now in all theſe reſpects, there was in ſome manner conjunction betweene us and Chriſt, Hee converſed amongſt men, and was a member of that Tribe and ſociety amongſt whom hee lived, and therefore was together with them under that Romane yoke, which was then upon the people, and in that relation paid tribute unto *Cæſar*: hee had the nature and ſeed of man, and ſo was ſubject unto all humane and naturall infirmities without ſinne: He was myſtically carried unto his Church, and therefore was anſwerable for the debts and miſdemeanours of the Church. Hee entred into covenant, and became ſurety for man; and therefore was liable to mans engagements: Laſtly, hee became the poſſeſſion, in ſome ſort, of his Church; whence it is that we are ſaid to receive him, and to have him, 1 *Iohn* 5. 12. not by way of *Dominion*, (for ſo wee are his, 1 *Cor.* 6. 19.) but by way of *Communion and propriety*; and therefore, though we cannot offer him up unto God in ſacrifice for our ſinnes, yet we may in our faith and prayers ſhew him unto his Father, and hold him up as our own armour and fence againſt the wrath of God, *Rom.* 13. 14.

Secondly, there is required in the innocent perſon ſuffering, that hee have a *free and full dominion* over that from which hee parteth, in his ſuffering for another. As in ſuretiſhip, a man hath free dominion over his money, and therefore in that reſpect hee may engage himſelfe to pay another mans debt; but hee hath not a free dominion over himſelfe or his owne life, and therefore he may not part with a member of his owne in commutation for anothers, (as *Zaleucus* did for his ſonne) nor bee ἀντίψυχος; to lay downe his owne life for the delivering of another from death, except in ſuch caſes as the Word of God limiteth or alloweth. But Chriſt was Lord of his owne life, and had therefore power to lay it downe and to take it up. And this power hee had (though hee were in all points ſubject to the Law as wee are) not ſolely by vertue of the hypoſtaticall union, which did not for the time exempt him from any of the obligations of the Law, but by vertue of a particular command, conſtitution, and deſignation to that ſervice of laying downe his life, *This commandement have I received of my Father*, *Iohn* 10. 18

Laſtly, it is required that this power be ample enough to breake through the ſufferings he undertaketh, and to re-aſſume his life, and former condition againe. *I have power to lay it downe, and I have power to take it up.* So then the ſumme of all this, by the moſt juſt, wiſe, and mercifull will of God, by his owne moſt obedient and voluntary ſuſception, Chriſt Jeſus, being one with us in a manifold and moſt ſecret union, and having full power to lay downe, and to take up his life againe by ſpeciall command and allowance of his Father given him, did moſt juſtly, without injury to himſelfe, or diſhonour to, or injuſtice in his Father, ſuffer the puniſhment of their ſinnes, with whom hee had ſo neare an union, and who could not themſelves have ſuffered them with obedience in their owne perſons, or with ſo much glory to Gods juſtice, mercy, and wiſedome.

If it be here againe objected, that ſinne in the Scripture is ſaid to be *pardoned*, which ſeemes contrary to this payment and ſatisfaction. To anſwer this, wee muſt note, firſt, that in the rigour of the Law, *Noxa ſequitur caput*, the delinquent himſelfe is in perſon to ſuffer the penaltie denounced; for the Law is, In the day that *Thou eateſt thou ſhalt dye*; and the ſoule that ſinneth *it ſhall dye*. Every man ſhall beare his *owne burthen*, *Gal.* 6. 5. So that the Law, as it ſtands in its owne rigour, doth not admit of any commutation, or ſubſtitution of one for another. Secondly, therefore, that another perſon ſuffering may procure a diſcharge to the perſon guilty, and be valide to free him, the will, conſent, and mercy of him to whom the infliction of the puniſhment belongeth muſt concurre, and his over-ruling power muſt diſpence, though not with the ſubſtance of the Lawes demands, yet with the manner of execution, and with that rigour, which bindes wrath peremptorily upon the head onely of him that hath deſerved it. So then wee ſee both theſe things doe ſweetly concurre; firſt, a precedent ſatisfaction by paying the debt; and yet ſecondly, a true pardon and remiſſion thereof to that party which ſhould have paid it; and out of mercy towards him, a diſpencing with the rigour of that Law, which in ſtrictneſſe would not admit any other to pay it for him.

Thus wee ſee how Chriſt hath ſuffered our puniſhment. Secondly, hee *did all obedience*, and fulfilled all actions of righteouſneſſe for us; *for ſuch an High-Prieſt became us who is holy, harmeleſſe, undefiled, ſeparate from ſinners, Heb. 7. 26.* Hee came not into the world but for us, and therefore hee neither ſuffered, nor did any thing but for us. As the colour of the glaſſe is by the favour of the Sunne-beame ſhining through it made the colour of the wall, not inherent in it, but relucent upon it, by an extrinſecall affection: ſo the righteouſneſſe of Chriſt by the favour of God is ſo *imputed unto us*, as that wee are *quoad gratioſum Dei conſpectum*, righteous too: In which ſenſe I underſtand thoſe words, *He hath not beheld iniquity in Iacob, neither hath hee ſeene perverſeneſſe in Iſrael, Num. 23. 21.* Though it is indeed in him, yet the Lord looketh on him as cloathed with the righteouſneſſe of Chriſt, and ſo is ſaid not to ſee it, as the eye ſeeth the colour of the glaſſe in the wall, and therefore cannot behold that other inherent colour of its owne, which yet it knoweth to be in it.

Now of this Doctrine of *Juſtification by Chriſts righteouſneſſe imputed*, wee may make a *double uſe*: Firſt, it may teach us that great duty of *ſelfe-deniall*; we ſee no righteouſneſſe will juſtifie us but Chriſts, and his will not conſiſt but with the deniall of our own. And ſurely whatever the profeſſions of men in word may be, there is not any one duty in all Chriſtian Religion of more difficulty than this, to truſt Chriſt onely with our ſalvation. To do holy duties of hearing, reading, praying, meditating, almeſ-giving, or any other actions of charity or devotion, and yet ſtill to abhorre our ſelves and our workes, to eſteeme our ſelves after we have done all, unprofitable ſervants, and worthy of many ſtripes; to do good things, and not to reſt in them; to owne the ſhame and dung of our ſolemne ſervices: when we have done all the good workes we can, to ſay with *Nehemiah*, *Remember me*, O my God, concerning this, *and ſpare me according to the greatneſſe of thy Mercy*, *Nehem.* 13. 22. and with *David*, *To thee, O Lord, belongeth mercy, for Thou rendereſt to every man according to his worke*, *Pſalm.* 62. 12. It is thy mercy to reward us according to the uprightneſſe of our workes, who mighteſt in Judgement confound us for the imperfection of our workes. To give God the praiſe of our working, and to take to our ſelves the ſhame of polluting his works in us. There is no doctrine ſo diametrally contrary to the merits of Chriſt, and the redemption of the world thereby, as juſtification by workes. No Papiſt in the world is or can be more contentious for good workes than we both in our Doctrine and in our Prayers, and in our Exhortations to the people. We ſay no faith juſtifieth us before God but *a working faith*, no man is righteous in the ſight of men, nor to be eſteemed, but by *workes of holineſſe*; *without holineſſe* no man ſhall ſee God, he that is Chriſts is *zealous of good workes*, purifieth himſelfe even as he is pure, and walketh as he did in this world. Here onely is the difference; we *do them*, becauſe they are our *Duty*, and teſtifications of our love and thankfulneſſe to Chriſt, and of the workings of his Spirit in our hearts; but we *dare not truſt in them*, as that by which we hope to ſtand or fall before the tribunall of Gods Juſtice, becauſe they are at beſt mingled with our corruptions, and therefore do themſelves ſtand in need of a high Prieſt to take off their iniquitie. We know enough in Chriſt to depend on, we never can finde enough in our ſelves. And this confidence we have, if God would ever have had us juſtified by works, he would have given us grace enough to fulfill the whole Law, and not have left a Prayer upon publique record for us every day to repeat, and to regulate all our owne Prayers by, *Forgive us our treſpaſſes.* For how dares that man ſay, I ſhall be juſtified by my works, who muſt every day ſay, *Lord forgive me my ſins, and be mercifull unto me a ſinner.* Nay, though we could fulfill the whole Law perfectly, yet from the guilt of ſinnes formerly contracted we could no other way be Juſtified, than by laying hold by faith on the ſatisfaction and ſufferings of Chriſt.

Secondly, it may teach us *confidence* againſt all ſinnes, corruptions, and temptations. *Who ſhall lay any thing to the charge of Gods elect? It is God that juſtifieth, who is he that condemneth? It is Chriſt that died, &c.* Satan is the blackeſt enemy, and ſinne is the worſt thing he can alledge againſt me, or my ſoule is or can be ſubject unto; for *Hell is not ſo evill as ſinne.* In as much as Hell is of Gods making, but ſinne onely of mine. Hell is made againſt me, but ſinne is committed againſt God. Now I know Chriſt came to deſtroy the workes, and to anſwer the arguments and reaſonings of the Devill, Thou canſt not ſtand before God, ſaith Satan, for thou art a grievous ſinner, and he is a devouring fire. But faith can anſwer, Chriſt is able both to cover and to cure my ſinne, to make it vaniſh as a miſt, and to put it as farre out of mine owne ſight, as the Eaſt is from the Weſt. But thou haſt nothing to do with Chriſt, thy ſinnes are ſo many and ſo foule; ſurely the blood of Chriſt is more acceptable to my ſoule and much more honourable and precious in it ſelfe, when it covereth a multitude of ſinnes. *Paul* was a perſecutour, a blaſphemer, and injurious, the greateſt of all ſinners, and yet he obtained mercy, that he might be for a patterne of all long-ſuffering to thoſe that ſhould after beleeve in Chriſt. If I had as much ſinne upon my ſoule as thou haſt, yet faith could unlade them all upon Chriſt, and Chriſt could ſwallow them all up in his mercie. But thou haſt ſtill nothing to do with him, becauſe thou continueſt in thy ſinne. But doth he not call me, invite me, beſeech me, command me to come unto him? If then I have a heart to anſwer his call, he hath a hand to draw me to himſelfe, though all the gates of Hell, and powers of darkneſſe, or ſinnes of the World ſtood betweene. But thou obeyeſt not his call. True indeed and pitifull it is, that I am dull of hearing, and ſlow of following the voice of Chriſt, I want much faith: but yet Lord thou doſt not uſe to quench the ſmoaking flax, or to break the bruiſed reed; I beleeve, and thou art able to helpe mine unbeleefe. I am reſolved to venture my ſoule upon thy mercy, to throw away all mine owne loading, and to cleave onely to this plancke of ſalvation. But faith purifieth the heart, whereas thou art uncleane ſtill. True indeed, and miſerable man I am therefore, that the motions of ſinne do worke in my members. But yet Lord I hate every falſe heart; I delight in thy Law with mine inner man, I do that which I would not, but I conſent to thy Law that it is good, I deſire to know thy Will, to feare thy Name, and to follow thee whitherſoever thou leadeſt me. But theſe are but empty velleities, the wiſhings and wouldings of an evill heart. Lord to me belongeth the ſhame of my failings, but to thee belongeth the glory of thy mercy and forgiveneſſe. Too true it is that I do not all I ſhould: but do I allow my ſelfe in any thing that I ſhould not? do I make uſe of mine infirmities to juſtifie my ſelfe by them, or ſhelter my ſelfe under them, or diſpenſe with my ſelfe in them? though I do not the things I ſhould, yet I love them, and delight in them, my heart, and Spirit, and all the deſires of my ſoule are towards them; I hate, abhorre, and fight with my ſelfe for not doing them. I am aſhamed of mine infirmities, as the blemiſhes of my profeſſion, I am wearie of them, and groane under them as the burdens of my ſoule: I have no luſt, but I am willing to know it, and when I know, to crucifie it. I heare of no further meaſure of grace, but I admire it, and hunger after it, and preſſe on to it. I can take Chriſt and affliction, Chriſt and perſecution together. I can take Chriſt without the World, I can take Chriſt without my ſelfe. I have no unjuſt gaine, but I am ready to reſtore it. No time have I loſt by earthly buſineſſe from Gods Service, but I am ready to redeeme it. I have followed no ſinfull pleaſure, but I am ready to abandon it, no evill company, but I mightily abhorre it. I never ſweare an oath, but I can remember it with a bleeding conſcience; I never neglected a duty, but I can recount it with revenge and indignation. I do not in any man ſee the Image of Chriſt, but I love him the more dearly for it, and abhorre my ſelfe for being ſo much unlike it. I know Satan, I ſhall ſpeed never the worſe with God, becauſe I have thee for mine enemie. I know I ſhall ſpeed much the better, becauſe I have my ſelfe for mine enemie. Certainly he that can take Chriſt offered, he that can in all points admit him, as well to purifie as to juſtifie, as well to rule as to ſave, as well his Grace as his Mercy, need not feare all the powers of darkneſſe, nor all the armies of the fouleſt ſins which Satan can charge his conſcience withall.

The ſecond great vertue and fruit of the Prieſthood of Chriſt was *ex redundantia meriti*, from the redundance and over-flowing of his merit. Firſt, he doth *merit to have a Church*; for the very being of the Church is the effect of that great price which he payed; therefore the Church is called a *purchaſed people*, 1 *Pet.* 2. 9. *Aske of me, and I will give thee the heathen for thine inheritance*, *Pſal.* 2. 8. when he made his ſoule an offering for ſinne, he did by that means ſee his ſeed, and divide a portion with the great, *Eſai.* 53. 10, 11, 12. The delivering and ſelecting of the Saints out of this preſent evill world was the end of Chriſts Sacrifice, *Gal.* 1. 4. Secondly, he did *Merit all ſuch good things* for the Church, as the great love of himſelfe and his Father towards the Church did reſolve to conferre upon it. They may I conceive be reduced to two heads: Firſt, *Immunity from evill*, whatſoever is left to be removed after the payment of our debt, or taking off from us the guilt and obligation unto puniſhment. Such are the *Dominion of Sinne. Sinne ſhall not have dominion over you*, *Rom.* 6. 14. The *Law of the Spirit of Life in Chriſt Ieſus, hath made me free from the Law of Sinne and of Death*, *Rom.* 8. 2. *He that committeth ſinne, is the ſervant of ſinne; but if the Sonne ſhall make you free, you ſhall be free indeed*, *Iohn* 8. 34, 36. *He that is borne of God doth not commit ſinne*, 1 *Iohn* 3. 9. That is, he is not an artificer of ſinne, one that maketh it his trade and profeſſion, and therefore bringeth it to any perfection. He hath received a *Spirit of Iudgement*, that chaineth up his luſts, and a *Spirit of burning*, which worketh out his droſſe, *Eſai.* 4. 4. *Mal.* 3. 2, 3. *Matth.* 3. 2. Such is, The *Vanity of our minde*, whereby we are naturally unable to think, or to cheriſh a good thought, 2 *Cor.* 3. 5. *Epheſ.* 4. 17. The *Ignorance and hardneſſe of our hearts*, unable to perceive, or delight in any Spirituall thing, *Epheſ.* 4. 18. *Ioh.* 1. 5. *Luke* 24. 25, 45. The *Spirit of diſobedience and* habituall ſtrangeneſſe and averſeneſſe from God, *Epheſ.* 4. 18. *Ioh.* 20. 14. Such are alſo all thoſe *ſlaviſh, affrightfull, and contumacious effects in the Law in* terrifying the conſcience, irritating concupiſcence, and compelling the froward heart to an unwilling and unwelcome conformity. The Law is now made our Counſeller, a delight to the inner man, that which was a Lion before, hath now foode and ſweetneſſe in it.

Secondly *Many priviledges* and dignities in the vertue of that Principall and Generall one, which is our *Unity unto Chriſt:* from whence by the fellowſhip of his Holy and quickning Spirit, we have an *Unction* which teacheth us his wayes, and his voyce, which *ſanctifieth our nature*, by the participation of the Divine nature, that is, by the renewing of Gods moſt holy and righteous Image in us. Which *ſanctifieth our Perſons*, that they may be ſpirituall Kings and Prieſts. *Kings*, to order our own thoughts, affections, deſires, ſtudies towards him, to fight with principalities, powers, corruptions, and ſpirituall enemies. *Prieſts*, to offer up our bodies, ſoules, prayers, thankſgivings, almes, ſpirituall ſervices upon that Altar, which is before his Mercy ſeat, and to ſlay and mortifie our luſts and earthly members, which *ſanctifieth all our actions*, that they may be ſervices to him and his Church, acceptable to him, and profitable to others. Secondly, from this unity with him growes *our adoption*, which is another fruit of his Sacrifice. He was made of a woman, made under the Law, that we might receive *The Adoption of Sonnes*, *Gal.* 4.5. By which we have free acceſſe to call upon God in the vertue of his Sacrifice, ſure ſupplies in all our wants, becauſe our Heavenly Father knoweth all our needs, a moſt certaine inheritance, and ſalvation in hope; for we are already *ſaved by hope*, *Rom.* 8.24. and Chriſt is to us the *Hope of Glory*, *Col.* 1. 27. Laſtly, there is from hence *our exaltation*, in our finall victory and reſurrection, by the fellowſhip and vertue of his victory over death, as the firſt fruits of ours, 1 *Cor.* 15.20.49. *Phil.* 3. 21. And in our complete ſalvation, being carried in our ſoules and bodies to be preſented to himſelfe without ſpot and blameleſſe, *Eph.* 5. 26, 27. and to be brought unto God, 1 *Pet.* 3. 18. Now to take all in one view, what a ſumme of mercy is here together! Remiſſion of all ſinnes, diſcharge of all debts, deliverance from all curſes; joy, peace, triumph, ſecurity, exaltation above all evils, enemies, or fears; a peculiar, purchaſed, royall ſeed, the gift of God the Father to his Sonne) deliverance from the dominion and ſervice of all ſinne, vanity, ignorance, hardneſſe, diſobedience, bondage, coaction, terror; ſanctification of our perſons, natures, lives, actions; adoption, hope, victory, reſurrection, ſalvation, glory. O what a price was that which procured it? O what manner of perſons ought we to be for whom it was procured?

The fifth thing to be ſpoken of about the Prieſthood of Chriſt I ſhall diſpatch in one word, which is the *Duty* we owe upon all this. Firſt, then we ſhould not receive ſo great a grace in vaine, but by faith lay hold upon it, and make uſe of it. *Let us feare*, ſaith the Apoſtle, *leſt a promiſe being left us, of entring into his reſt, any of you ſhould ſeeme to come ſhort of it; for unto us was the Goſpell preached as well as unto them: but the Word preached did not profit them, not being mixed with faith in them that heard it, Heb.* 4. 1, 2. God in Chriſt is but *reconcileable* unto us, *One with us in his good will*, and in his proclamation of peace. When two parties are at variance, there is no actuall peace without the mutuall conſent of both againe; till we by faith give our conſent, and actually turne unto God, and ſeeke his favour, and lay hold on the mercy which is ſet before us; though God be one, in that he ſendeth a mediatour, and maketh tender of reconcilement with us, yet this Grace of his is to us in vaine, becauſe we continue his enemies ſtill. The Sun is ſet in the Heavens for a publike light, yet it benefiteth none but thoſe who open their eyes, to admit and make uſe of its light. A court of Juſtice or equity is a publike ſanctuary, yet it actually relieveth none but thoſe that ſeeke unto it. Chriſt is a publike and univerſall Salvation, ſet up for all

commers,

commers, and appliable to all particulars, *Ioh*. 3. 16. He is not willing that any ſhould periſh, but *that all ſhould come to repentance*, 2 *Pet*, 3.9. *He taſted death for every man. Heb*. 2.9. But all this is not beneficiall unto life, but onely to thoſe that receive him. Onely thoſe that receive him are by theſe mercies of his made the Sons of God, *Iohn* 1. 12. without faith they abide his enemies ſtill. God in Chriſt publiſheth himſelfe a God of Peace and Unity towards us, *Gal*. 3.20. And ſetteth forth Chriſt as an All-ſufficient treaſure of mercy to all that in the ſenſe of their own miſery will fly unto him, *Revel*. 22.17. But till men beleeve, and are thus willing to yeeld their own conſents, and to meete his reconciliation towards them, with theirs towards him, his wrath abideth upon them ſtill; for by beleeving onely he will have his Sons death *Actually effectuall*, though it were *ſufficient* before. O therefore let us not venture to beare the wrath of God, the curſe of ſin, the weight of the Law, upon our own ſhoulders, when we have ſo preſent a remedy, and ſo willing a friend at hand to eaſe us.

Secondly we ſhould labour to feele the vertue of the Prieſthood and Sacrifice of Chriſts working in us, purging our conſciences from dead workes, renewing our nature, cleanſing us from the power and pollution of ſinne; for when by the hand of faith, and the ſweet operation of the Spirit we are therewithall ſprinkled, we ſhall then make it all our ſtudy to hate, and to forbeare ſinne, which ſqueezed out ſo pretious blood, and wrung ſuch bitter cries from ſo mercifull a high Prieſt; to live no longer to our ſelves, that is, *ſecundum hominem*, as men, 1 *Cor*. 3.3. *Hoſ*. 6.7. After our own luſts and wayes: but (as men that are not their owne, but his that bought them) to live in his ſervice, and to his Glory, 1. *Cor*. 6.19. 20. 2 *Cor*. 5.14. 1 *Pet*. 4. 2. All that we can doe is too little to anſwer ſo great Love. Love to empty himſelfe, to humble himſelfe, to be God in the fleſh, to be God on a Croſſe, to take off from us the hatred, fury and vengeance of his Father, to reſtore us our primitive purity and condition againe. Why ſhould it be eſteem'd a needleſſe thing to be moſt rigorouſly conſcionable, and exactly circumſpect, in ſuch a ſervice as unto which we are engaged with ſo infinite, and unſearchable bounty? He payed our debt to the uttermoſt farthing, drunke every drop of our bitter Cup, and ſaved us *εἰς παντελὲς, throughly*: why ſhould not we labour to performe his Service, and to fulfill every one of his moſt ſweet Commands to the uttermoſt too?

Thirdly, we ſhould learne to walke before him with all reverence and feare, as men that have received a Kingdome which cannot be moved, *Heb.* 12. 28. And with frequent conſideration of the high Prieſt of our profeſſion, that we may not in preſumption of his mercy, harden our hearts, or depart from God, *Heb.* 3. 1,8. But in due remembrance of the end of his Sacrifice, which was to purchaſe to himſelfe a peculiar people, be zealous of all good workes, *Tit.* 2. 14.

Fourthly, we ſhould learne confidence and boldneſſe towards him, who is a Great, a Faithfull, and a Mercifull high Prieſt; this uſe the Apoſtle makes of it. *Seeing we have a great high Prieſt, let us hold faſt our profeſſion, and come with boldneſſe unto the Throne of Grace, Heb.* 4. 14, 15, 16. And againe, *Having therefore boldneſſe to enter into the Holieſt by the blood of Ieſus, and having an high Prieſt over the Houſe of God, let us draw neere with a true heart, in full aſſurance of faith, &c. Heb.*10.19.22.

Fifthly, we learne perſeverance and ſtedfaſtneſſe in our profeſſion, becauſe he is able to carry us through and ſave us to the uttermoſt. This is that which indeed makes us partakers of Chriſt. *We are made partakers of him, if we hold the beginning of our confidence ſtedfaſt to the end, Heb.* 3. 14. The conſidering of him, of his perſeverance in finiſhing his own worke, and our faith, and his power and ability to ſave us to the uttermoſt, will keepe us from fainting in our ſervice and the profeſſion we have taken, *Heb,*12.2,3.10.23.

Sixthly, we have hereby acceſſe to preſent our prayers, and all our Spirituall Sacrifices upon this Altar, ſprinkled with the blood of that great Sacrifice, and liberty to come unto God by him who liveth to make interceſſion for us, *Heb.* 7.25. *In him we have acceſſe with confidence by faith*, *Eph.* 3.12. Therefore the Lord is ſaid to have his *eyes open to our prayers, to hearken unto them,* 1 *King.* 8.52. Becauſe he firſt looketh upon our perſons in Chriſt, before he receiveth or admitteth any of our ſervices.

Laſtly, we ought frequently to celebrate the memorie, and to commemorate the Benefits of this Sacrifice wherein God hath been ſo much glorified, and we ſo wonderfully ſaved. Therefore the Lord hath of purpoſe inſtituted a ſacred ordinance in his Church, in the roome of the Paſchall Lambe, that as that was a prefiguration of Chriſts death expected, ſo this ſhould to all ages of the Church be a reſemblance and commemoration of the ſame exhibited. *So often as ye eat this Bread, and drinke this Cup, ye ſhew forth the Lords Death till he come*, 1 *Cor.* 11.26. For in the ordinances he is *Crucified before our eyes*, *Gal.* 3.1. Therefore the Apoſtle more than once inferres from the conſideration of this Sacrifice and Office of Chriſt, our duty of not forſaking the aſſemblies of the Saints, and of exhorting and provoking one another, *Heb.*3.13.10.24.25.

Now I proceed to the laſt thing mentioned in the words concerning the Prieſthood of Chriſt, and that is about the *Order of it. Thou art a Prieſt* [*for ever after the Order of Melchiſedeck.*] *Secundum verbum*, or *ſecundum morem & rationem*: the Apoſtle readeth it κατὰ τάξιν, according to the *Order* of *Melchiſedecks* Prieſthood. Of this *Melchiſedeck* we finde mention made but in two places onely of the whole Old Teſtament, and in both very briefly; the firſt in the Hiſtory of *Abraham* returning from the ſlaughter of the kings, when *Melchiſedeck* being the Prieſt of the moſt high God, brought forth Bread and Wine, and bleſſed him, *Gen.* 14. 18, 19, 20. and the other in this place. And for this cauſe the things concerning him and his *Order* are δυσερμήνευτα, *hard to be underſtood. Heb.* 5. 11. It was ſo then, and it would be ſtill, if Saint *Paul* had not cleared the difficulties, and ſhewed wherein the Type and the Antitype did fully anſwer; which he hath largely done in *Heb.* 7.

Vid. Cameron. Quæſt. in Heb.

For underſtanding and cleering the particulars which are herein conſiderable, here are ſome queſtions which offer themſelves, Firſt who *Melchiſedeck* was? Secondly, what is meant by τάξις, his Order? Thirdly, why Chriſt was to be a Prieſt after his Order, and not after *Aarons*? Fourthly, why he brought forth Bread and Wine? Fifthly, what kinde of bleſſing it was with which he bleſſed *Abraham*? Sixthly, in what manner he received Tithes? Laſtly, in what ſenſe he was without Father, and without Mother, without beginning of dayes, or end of life?

First, for *Melchiſedeck*, who he was, much hath been ſaid by many men, and with much confidence. *(a)* Some Heretickes of old affirmed that he was the *Holy Ghoſt.* *(b)* Others, that he was an *Angell.* *(c)* Others that he was *Sem* the Sonne of *Noah.* *(d)* Others that he was a *Canaanite*, extraordinarily raiſed up by God to be a Prieſt of the Gentiles, *(e)* Others that he was *Chriſt himſelfe*, manifeſt by a ſpeciall diſpenſation and priviledge unto *Abraham* in the fleſh, who is ſaid to have ſeene his day, and rejoyced, *Ioh.* 8. 56. Difference alſo there is about *Salem*, the place of which he was King. Some take it for *Ieruſalem*, as * *Ioſephus*, and moſt of the Ancients. Others for a City in the halfe tribe of *Manaſſe*, within the River Iordan, where *Hierom* reports that ſome ruines of the Palace of *Melchiſedeck* were in his dayes conceived to remaine. Tedious I might be in inſiſting on this point who

a *Apud Hieron. Epiſt. Tom.* 3. *Epiſt.* 136. & *Epiphan. lib.* 2. *Hæreſ.* 55.
b *Origen. apud Hieronym.*
c *Hebræi apud Epiphane. & Hieron.*
d *Tertul. contr. Judæos. Iuſtin. Epiphan. Pareus in Gen.*
e *Quidã apud Epiphan. & nuper Petrus Cunæus. de Repub. Hebræor. cap.* 3. *vid. Coque. in Aug. de Civ. Dei l.* 16 *cap.* 22.
* *Antiq. Iud. lib.* 1. *cap.* 11.

who *Melchiſedeck* was. But when I find the holy Ghoſt purpoſely concealing his Name, Genealogie, beginning, ending, and deſcent, and that to ſpeciall purpoſe; I cannot but wonder that men ſhould toile themſelves in the darke to finde out that of which they have not the leaſt ground of ſolid conjecture, and the inevidence whereof is expreſſely recorded, to make *Melchiſedeck* thereby the fitter Type of Chriſts everlaſting Prieſthood.

Secondly, what is meant by τάξις, It is as much as the ſtate, condition, or preſcribed Rule of *Melchiſedeck*; and that was κατὰ δύναμιν ζωῆς ἀκαταλύτου, *After the power of an endleſſe life*, *Heb.* 7.16. Not by a corporall unction, legall ceremony, or the intervening act of a humane ordination: but by a heavenly inſtitution, and immediat unction of the Spirit of life, by that extraordinary manner whereby he was to be both King and Prieſt unto God, as *Melchiſedeek* was. In one word, herein ſtandeth the dignity of the Order of Chriſts Prieſthood; That it was a Heavenly, a Powerfull, an Endleſſe, a Royall, a Righteous, and a Peaceable Prieſthood.

Thirdly, Why was he not a Prieſt after the order of *Aaron*? the Apoſtle giveth us an anſwer, ***Becauſe the Law made nothing perfect***, but was ***weake and unprofitable***, and therefore was to be aboliſhed, and to give place to another Preiſthood. Men were not to reſt in it, but by it to be led to him who was to aboliſh it, *Heb.* 7.11.12. as the Morning-ſtarre leadeth to the Sunne, and at the riſing thereof vaniſheth. The Miniſtery and Promiſes of Chriſt were ***better*** than thoſe of the Law; and therefore his Prieſthood, which was the office of diſpenſing them, was to be ***more excellent*** likewiſe, ***Heb.* 8.6.** For when the Law and Covenant were to be aboliſhed, the Prieſthood in which they were eſtabliſhed, was to die likewiſe.

Fourthly, Why *Melchiſedeck* brought forth Bread and Wine? The Papiſts, that they may have ſomething to build the idolatry of their maſſe upon, make *Melchiſedeck* to *Sacrifice bread and wine*, as a Type of the Euchariſt. I will not fall into ſo tedious a controverſie, as no way tending to edification, and infinite litigations there have beene betweene the parts already about it. In one word; We grant that the Ancients do frequently make it *a Type of the Euchariſt* but onely by way of *alluſion*, not of *literall prediction*, or *ſtrict prefiguration*; as that, out of Egypt have I called my Sonne, and in *Rama* was there a voice heard, which were literally and hiſtorically true in another ſenſe, are yet by way of alluſion applied by the Evangeliſt unto the Hiſtory of Chriſt, *Matth.*2.15,18. But we may note; firſt, it is not *Sacrificavit*, but *Protulit*, he brought it forth, he did not offer it up. Secondly, he brought it forth to *Abraham* as *a Prince* to entertaine him after his conqueſt, as *Ioſephus*, and from him *Cajetan* underſtand it; not as a Prieſt to God. Thirdly, he, if he did offer, he offered Bread and Wine truely, theſe men, onely the lying ſhapes thereof, and not bread and Wine it ſelfe which they ſay are tranſubſtantiated into another thing. Fourthly, the Prieſthood of *Melchiſedeck* as a Type, and of Chriſt as the ſubſtance, was ἀπαράβατος, a Prieſthood which could not paſſe unto any other either as Succeſſour or Vicar to one or the other, and it was onely by Divine and immediate Unction; but the Papiſts make themſelves Prieſts by humane and eccleſiaſticall ordination to offer that which they ſay *Melchiſedek* offered; and by that meanes moſt inſolently make themſelves either Succeſſours, or Vicars, or Sharers and Co-partners and Workers together with him and his Antitype, Chriſt Jeſus, in the offices of ſuch a Prieſthood as was totally uncommunicable, and intranſient, *Heb.* 7.24. and ſo moſt ſacrilegiouſly rob him of that honour which he hath aſſumed to himſelfe as his peculiar Office.

Glaſſ. Philolog. Sacra. pa. 423.

Loco ſuprà citato.

Fifthly, what kinde of bleſſing it was wherewith *Melchiſedeck* bleſſed *Abraham?* To this I anſwer, that there is a *twofold Benediction.* The one *Charitativa*, out of love, and ſo any man may bleſſe another by way of euprecation or well-wiſhing: *The bleſſing of the Lord be upon you, we bleſſe you in the Name of the Lord, Pſal.* 129. 8. the other *Autoritativa*, as a King, a Prieſt, an extraordinary ſuperiour and publike perſon, by way of office, and to the purpoſe of effecting, and reall conveying the bleſſing it ſelfe deſired: *without all contradiction*, ſaith the Apoſtle, *the leſſe is bleſſed of the greater, Heb.* 7. 7. and ſuch was this of *Melchiſedeck. Benedictio obſignans*, a ſeale, aſſurance, and effectuall confirmation of the promiſe before made, *Gen.* 12. 2, 3.

Sixthly, in what manner he received Tithes? I anſwer with *Calvin*, that he had *Ius decimarum*, and received them as teſtifications of homage, duty and obedience from *Abraham*; for the Apoſtle uſeth it as argument to prove his greatneſſe above *Abraham*, which could be no argument in the caſe of pure gift. Since gifts, *quatenus* gifts, though they prove not a generall inferioritie in him that receives them, yet they prove that in that caſe there is ſomething which may be imputed, and which deſerves acknowledgement. But in this particular all the acknowledgements are from *Abraham* to *Melchiſedeck*. Beſides nothing was here by *Abraham* or *Melchiſedeck* done after an arbitrary manner, but *Extraordinario ſpiritus afflatu & ex officio*, on both ſides as learned *Cameron* hath obſerved.

Quod debebat Abraham Deo, ſolvit in manū Melchiſedec. Decimarū ergo ſolutione, ſe minorem profeſſus eſt, Calvi. in Heb. 7. 5. 8. 9

Laſtly, in what ſenſe he was ἀπάτωρ and ἀμήτωρ, &c. without Father, Mother, or Genealogie? I anſwer with *Chryſoſtome*, that it is not meant literally and ſtrictly; but onely the Scripture takes notice of him as an extraordinary man, without ſignifying his line, beginning, end, or race, (as *Tiberius* ſaid of *Rufus*, that he was *Homo ex ſe natus*) that ſo he might be the fitter to typifie Chriſts Perſon and excellencie in whom thoſe things were really true, which are onely *quoad nos*, ſpoken of the Type, of whoſe beginning, end, or Parentage, we neither

διὰ τὸ μὴ μνημονευθῆναι τοὺς γεγεννηκότας αὐτὸν, *Chryſoſt.*

neither have, nor can have any knowledge. Theſe things thus premiſed, it will be eaſie for you to preoccupate thoſe obſervations which grow betweene the Type and the Antitype, which therefore I will but curſorily propoſe.

Note, firſt, that Chriſts Prieſthood is ſuch as did induce a Kingdome with it, for *Melchiſedeck* was King of *Salem, and Prieſt of the moſt high God.*] This, Saint *Hierom*, and from him *Ambroſe*, report to have beene meant by the *order of Melchiſedeck*, namely, *Regale Sacerdotium*, that Chriſt was to be a *Royall Prieſt*. By way of merit purchaſing a Kingdome of his Father, and by way of conqueſt recovering it to himſelfe out of the hands of his enemies. This myſtery was obſcurely intimated in the marriages allowed between the Legall and Sacerdotall Tribes of *Iuda* and *Levi*, which confuſion was in the other Tribes interdicted, as I have before obſerved.

See pag.383.

Note, ſecondly, that Chriſt by offering up himſelfe a Sacrifice unto God, is become unto his people *a King of Righteouſneſſe*, or *the Lord our righteouſneſſe:* in which ſenſe he is called *The Prince of life, Acts* 3. 15. that is, he hath all Power given him as a Prince, to quicken, and to Juſtifie whom he will, *Iohn* 5. 20, 21. And this comes from his Sacrifice and perfect obedience to us imputed, and by us with faith applied and apprehended. For having fulfilled the righteouſneſſe of the Law, and Juſtified himſelfe by riſing from the Dead, he became, being thus made perfect, the Authour of righteouſneſſe and ſalvation to us, *Hebr*. 5. 9. We had in us a *whole kingdome of ſinne*, and therefore requiſite there was in him that ſhould Juſtifie us *a kingdome of Grace*, and righteouſneſſe, *That as ſinne raigned unto death, even ſo might Grace through righteouſneſſe raigne unto eternall life by Ieſus Chriſt our Lord*, *Rom*. 5. 21. and therefore we are ſaid to be Juſtified by the *righteouſneſſe of God*, *Rom*. 3. 21, 22. that is, ſuch a righteouſneſſe as is *ours by gift and grace, not by*

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nature, *Rom.* 10. 3. and ſuch a righteouſneſſe as *God* himſelfe did performe, though in the humane nature, in our behalfe, *Act.* 20. 28. *Phil.* 2. 6, 7, 8.

And this is the ground of all our comfort, the beſt direction in all our miſeries and extremities whither to flie. A King is the greateſt Officer amongſt men, and his honour and ſtate is for the ſupply, defence, and honour of his people. He is *Cuſtos Tabularum*, the Father and the Keeper of the Lawes. If I want any of that Juſtice and Equity, of which his ſacred Boſome is the publike treaſure, I may freely beg it of him, becauſe he is an Officer to diſpence righteouſneſſe unto his Subjects; ſo alſo is Chriſt unto his Church. I finde my ſelfe in a miſerable condition, condemned by the conſcience of ſinne, by the teſtimony of the Word, by the accuſations of Satan, full of diſcomforts; God is a God of Juſtice, and all fire, my ſelfe a creature of ſinne, and all ſtubble; Satan the accuſer of the brethren, who labours to blow up the wrath of God againſt me. In this caſe what ſhall I do? Surely *God hath ſet his King on Sion*; and he is a King that hath life and righteouſneſſe to give to me; that hath grace enough to quench all ſin, and the envenomed darts of Satan, in whom there is erected a court of Peace and Mercy, whereunto to appeale from the ſeverity of God, from the importunity of the Devill, and from the accuſations and teſtimonies of our owne hearts. And indeed he had need be a King of righteouſneſſe that ſhall Juſtifie men, for our Juſtification is in the remiſſion of our ſins; and to pardon ſinnes, and diſpenſe with Lawes is a regall dignity; and God taketh it as his owne high and peculiar prerogative, *I, even I am he who blotteth out thine iniquitie for mine owne ſake, and will not remember thy ſinnes, Eſai.* 43. 25. No man, or Angel, or created power, no merit, no obedience, no rivers of oyle, nor mountaines of cattell, no prayers, teares, or torments, can wipe out the ſtaines, or remove the guilt of any ſinne, *I onely, even I* and none can elſe doe it. None but a Divine and Royall Power can ſubdue ſinne, *Mic.*7.18.

And this is a ground of a ſecond comfort,that being a King of Righteouſneſſe he is rich in it,and hath treaſures to beſtow; that we have a Kingdome, a treaſure, and abundance of ſinne; ſo we have a King that hath alwayes a reſidue of ſpirit and grace, that hath a moſt redundant righteouſneſſe *from faith to faith, Rom.* 1. 17. A mans faith can never ouer-grow the righteouſneſſe of our King. If we had all the faith that ever was in the world put into one man, all that could not over-clapſe the righteouſneſſe of Chriſt, or be too bigge for it. As if a man had a thouſand eyes, and they ſhould one after another looke on the Sunne, yet ſtill the light would be revealed from eye to eye; or as if a man ſhould goe up by tenne thouſand ſteps to the top of the higheſt mountaine, yet hee could never over-looke all the earth, or fix his eye beyond all viſible objects, but ſhould ſtill have more earth and heaven diſcovered unto him from ſtep to ſtep: ſo there is an immenſity in the righteouſneſſe and mercy of God, which cannot be exhauſted by any ſinnes, or overlooked, and comprehended by any faith of men. As God doth more and more reveale himſelfe, and the righteouſneſſe of Chriſt unto the ſoule; ſo man maketh further progreſſes *from faith to faith.* And therefore wee ſhould learne everlaſting thankfulneſſe unto this our King, that is pleaſed to bee unto us *Melchiſedeck*, a *Prieſt* to ſatisfie his Fathers juſtice, and a *Prince* to beſtow his owne.

Note thirdly, ***Melchiſedeck*** was ***King of Salem***, that is, of Peace. Here are two things to be noted, the ***Place***, a Citie of the Canaanites, and ***the ſignification*** thereof, which is ***Peace:*** Firſt then we muſt obſerve, that ***Chriſt is a King of Canaanites,*** of Gentiles, of thoſe that lived in abominable luſts: ***Such were ſome of you, but you are***

waſhed,

waſhed, but you are ſanctified, but you are juſtified in the name of the Lord Ieſus, 1 *Corin.*6.11. Bee a man never ſo ſinfull or uncleane, hee hath not enough to poſe or nonplus the mercy and righteouſneſſe of Chriſt; hee can bring reconciliation and peace amongſt Jebuſites themſelves Though our father were an Amorite, our mother an Hittite, though wee were Gentiles, eſtranged from God in our thoughts, lives, hopes, ends: though we had juſtified Sodome and Samaria by our abominations, yet he can make us *nigh by his blood*, hee can make *our crimſon ſinnes as white as ſnow*, he can for all that *eſtabliſh an everlaſting covenant unto us, Epheſ.*2. 11.-14 *Eſai.* 1. 18. *Ezek.* 16.60--63. I was a blaſphemer, a perſecutor, very injurious to the Spirit of Grace in his Saints, I waſted, I worried, I haled into priſon, I breathed out threatnings, I was mad, and made havocke of the Church, I was within one ſtep of the unpardonable ſinne, nothing but ignorance betweene that and my ſoule; *Howbeit for this cauſe I obtained mercy, that in me firſt* JESUS CHRIST *might ſhew foorth all long-ſuffering, for a patterne to them who ſhould hereafter beleeve on him to life everlaſting*, ſaith Saint *Paul*, 1 *Tim.*1.13-16.

Let us make Saint *Pauls* uſe of it: Firſt, *To love and to beleeve in Chriſt*, to accept as a moſt faithfull and worthy ſaying, that Chriſt came to ſave ſinners; indefinitely, without reſtriction, without limitation; and mee, though the chiefeſt of all others. Though I had more ſinnes than earth or hell can lay upon me, yet if I feele them as heavie weights, and if I am willing to forſake them all, let me not diſhonour the power and unſearchable riches of Chriſts blood, even for ſuch a ſinner there is mercy. Secondly, *To breake forth into Saint Pauls* acknowledgement, *Now unto the King eternall, immortall, inviſible, and onely wiſe God*, to him that is a King of righteouſneſſe, and therefore hath abundance for mee; that is eternall, and yet was borne in time for mee; immortall, yet died for me; inviſible, yet was manifeſted in the fleſh for me, the onely wiſe God, and who made uſe of that wiſdome, to reconcile himſelfe to mee, and by the fooliſhneſſe of preaching doth ſave the world; *Bee honour and glory for ever and ever, Amen.*

Secondly, from the ſignification of the word, wee may note, *Where Chriſt is a King of righteouſneſſe, hee is a King of Peace too.* So the Prophet calleth him; *The Prince of Peace, Eſai. 6. 9.* a Creator and diſpencer of Peace. It is his *owne* by propriety and purchace, and hee leaves it unto us: *Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you, Iohn* 14. 27. The world is either *fallax* or *inops*, either it deceives, or it is deficient; but peace is *mine*, and I can give it. Therefore as the Prophet *Ieremie* calleth him by the name of *Righteouſneſſe, Ierem.* 33. 16. So the Prophet *Micah* calleth him by the name of *Peace, This man ſhall be the peace, when the Aſſyrians ſhall come into our Land, Micah.* 5. 5. To which Saint *Paul* alledging, calleth him εἰρήνη ἡμῶν, *our peace, Epheſ.* 2. 14. By him we have peace with God, being reconciled, and *recti in curia* againe, being juſtified by faith, *we have peace with God*, through our Lord Jeſus Chriſt, *Roman.* 5. 1. ſo that the heart can challenge all the world to lay any thing to its charge. By him wee have *peace with our owne conſciences*, for being ſprinkled with his blood, they are cleanſed from dead workes, and ſo we have the *witneſſe in our ſelves*, as the Apoſtle ſpeaketh, *Hebr.* 9. 14. 1 *Iohn* 5. 10. *Rom.* 8. 16. By him wee have *peace with men.* No more malice, envie, or hatred of one another, after once the kindneſſe and love of God our Saviour towards man appeared, *Titus* 3. 3, 4. All partition wals are broken downe, and they which were two before, are both made *one in him, Epheſ.* 2. 14. and then there is towards the brethren a love of communion, towards the weake a love of pitty, towards the poore a love of bounty, either φιλαδελφία or ἀγάπη, 2 *Pet.* 1. 7. either brotherly love, or generall love, towards thoſe without mercy, charity, compaſſion, forgiveneſſe, towards all good workes. By him we have *peace with the creatures,* wee uſe them with comfort, with liberty, with delight, with piety, with charity, with mercy, as glaſſes in the which wee ſee, and as ſteps by the which we draw neerer to God. No ruſt in our gold or ſilver, no moth, nor pride in our garment, no lewdneſſe in our liberty, no hand againſt the wall, no flying Roll againſt the ſtone or beame of the houſe, no gravell in our bread, no gall in our drinke, no ſnare on our table, no feares in our bed, no deſtruction in our proſperity; in all eſtates we can rejoyce, we can doe and ſuffer all through Chriſt that ſtrengtheneth us. Wee are *under the cuſtody of peace*; it keepes our hearts and mindes from feares of enemies, and maketh us ſerve the Lord with confidence, boldneſſe and ſecurity, *Phi.* 4. 7. Eſai.32.17. *The workes of righteouſneſſe are in peace, and the effect of righteouſneſſe is quietneſſe and aſſurance for ever.*

Note fourthly, from both theſe, that is, from a peace grounded in righteouſneſſe, needs muſt *Bleſſedneſſe* reſult, for it is the bleſſedneſſe of a creature to be reunited, and one with his Maker, to have all controverſie ended, all diſtances ſwallowed up, all partitions taken downe, and therefore the Apoſtle uſeth *Righteouſneſſe* and *Bleſſedneſſe* as termes promiſcuous. Rom.4.5.9. All men ſeeke for bleſſedneſs, it is the ſumme and collection of all deſires, a man loveth nothing but in order and ſubordination unto that. And by nature we are all children of wrath, and held under by the curſe, ſo many ſinnes have we committed, ſo many deaths and curſes have we heaped upon our ſoules, ſo many wals of ſeparation have we ſet up betweene us and God, who is the fountaine of bleſſedneſſe. Till all they bee covered, removed, forgiven and forgotten, the creature cannot be bleſſed. *Bleſſed are they whoſe iniquities are forgiven, and whoſe ſinnes are covered, Rom.*4.7. All the benedictions which wee have from the moſt High God come unto us from the interceſſion and mediation of Chriſt. His Sacrifice and Prayers give us intereſt in the All-ſufficiency of him that is above all, and ſo are a ſecurity unto us againſt all adverſe power or feare, for what or whom need that man feare, that is one with the moſt high God? *If God be for us, who can be againſt us? Rom.* 8.31. When God bleſſeth, his bleſſing is ever with effect and ſucceſſe, it cannot be reverſed, it cannot be diſappointed: *Hath hee ſaid, and ſhall he not doe it? or hath hee ſpoken, and ſhall he not make it good? Behold,* ſaith *Balaam, I have received commandement to bleſſe, and hee hath bleſſed, and cannot reverſe it, Numb.* 23.19,20.

Note fifthly, from *Melchiſedecks* meeting *Abraham* returning from the ſlaughter of the Kings, wee may obſerve *the great forwardneſſe that is in Chriſt to meet and to bleſſe his people,* when they have beene in his ſervice. *Thou meeteſt him that rejoyceth and worketh righteouſneſſe, Eſai.* 64. 5. *I ſaid I will confeſſe my ſinnes, and thou forgaveſt the iniquity of my ſinne, Pſalm.* 32.5. No ſooner did *David* reſolve in his heart to returne to God, but preſently the Lord prevented him with his mercy, and anticipated his ſervants confeſſion with pardon and forgiveneſſe; *Thou preventeſt him with the bleſſings of goodneſſe, Pſal.* 21.3. As the father of the Prodigall, when hee was yet a great way off, farre from that perfection which might in ſtrictneſſe be required, yet becauſe hee had ſet his face homeward, and was now reſolved to ſue for pardon and re-admittance; when he ſaw him, he had compaſſion, and *ranne* (the fathers mercy was ſwifter than the ſonnes repentance) and fell on his necke and kiſſed him, *Luke* 15. 20. We doe not finde the Lord ſo haſtie in his puniſhments, He is *ſlow to anger, and doth not ſtirre up all his wrath* together. He is patient and long ſuffering, not willing that any ſhould periſh, but that all ſhould come to repentance; hee comes, and hee comes againe, and the third yeare he forbeares, before hee cuts downe a barren tree: But when he comes with a bleſſing, hee doth not delay, but prevents his people with goodneſſe and mercy. O how forward ought wee to bee to ſerve him, who is ſo ready to meete us in his way, and to bleſſe us?

Note ſixthly, from the refection and preparations which *Melchiſedeck* made for *Abraham* and for his men, we may obſerve, That *Chriſt as King and Prieſt is a comforter and refreſher of his people in all their ſpirituall wearineſſe*, and after all their ſervices. This was the end of his Unction, to heale, and to comfort his people. The Spirit of the Lord is upon me, becauſe he hath *annointed mee to preach the Goſpell to the poore, hee hath ſent mee to heale the broken hearted, to preach deliverance to the captives, and a recovering of ſight to the blinde, to ſet at liberty them that are bruized, and to preach the acceptable yeere of the Lord, Luke* 4. 18, 19. To provide *a feaſt of fatted things*, of Wines on the les, of fat things full of marrow, of Wines on the lees well refined, *Eſai.* 25. 6. To milke out unto his people *conſolations and abundance of Glory, Eſai.* 66. 11. To ſpeake words in ſeaſon to thoſe that are weary, and to make broken and dry bones to rejoyce and to flouriſh like an herb, *Eſai.* 50. 4. *Pſalm.* 51. 8. *Eſai.* 66. 14.

And this is a ſtrong argument to hold up the patience, faith, and hope of men in his ſervice, and in all ſpirituall aſſaults; we have a *Melchiſedeck* which after our combate is ended, and our victory obtained will give us refreſhments at the laſt, and will meet us with his mercies. If we faint not, but wait a while, wee ſhall ſee the ſalvation of the Lord, that in the end he is very pittifull and of tender mercy, *Exod,* 14. 13. *Iam.* 5. 11. Hee is neere at hand, his comming draweth nigh: *He is neere that juſtifieth mee, who will contend with mee?* Let us ſtand together. Who is mine adverſary? let him come neere to mee. The readineſſe of the Lord to helpe, is a ground of challenge and defiance to enemies, *Phil.*4.5. *Iames* 5.8. *Eſai.*50.8,9. *Iob* went forth mourning, and had a great warre to fight; but the Lord bleſſed his latter end more than his beginning, and after his battell was ended, met him like *Melchiſedeck* with redoubled mercies. *David, Hezekiah, Heman* the Ezrahite, and many of the Saints after their example, have had ſore and diſmall conflicts, but at length their comforts have beene proportionable to their wreſtlings, they never wanted a *Melchiſedeck* after their combats to refreſh them. *Rejoyce not againſt mee, O mine enemy, when I fall I ſhall riſe, when I ſit in darkneſſe the Lord ſhall be a light unto mee: I will beare the indignation of the Lord, becauſe I have ſinned againſt him, untill hee plead my cauſe and execute Iudgement for mee, hee will bring mee forth to the light, and I ſhall behold his righteouſneſſe, Micah,*7.8.9. He hath ſtrength, courage, refection, ſpirit to put into thoſe that fight his battels, though they bee but as *Abraham*, a family of three hundred men, againſt foure Kings, yet hee can cut *Rahab*, and wound the Dragon, and make a way in the Sea for the ranſomed to paſſe over, and cauſe his Redeemed to returne with ſinging, and with joy and gladneſſe upon their heads, *I, even I am hee that comforteth you, who art thou that ſhouldeſt bee afraid of a man that ſhall die, and of the ſonne of man that ſhall bee as graſſe? Eſai.*51.12.

Note ſeventhly, from *Melchiſedeck receiving of Tithes from Abraham* (which the Apoſtle taketh ſeverall notice of foure or five times together in one Chapter, *Hebr.*7.2, 4,6,8, 9. wee may obſerve, *That Chriſt is a receiver of homage and tribute from his people*; There was never any type of Chriſt, as a Prieſt, but he received tithes, and that not in the right of any thing in himſelfe, but meerely in the vertue of his typicall office, ſo that originally they did manifeſtly pertaine to that principall Prieſt, whom theſe repreſented, whoſe perſonall * Prieſthood is ſtan-

* *Dicit Apoſtolus, Ad tempus decimas Levitis ſolutas fuiſſe, quia non ſemper viverent; Melchiſ. verò quia immortalis ſit, retinere uſq; in finem quod à Deo ſemel illi datū eſt. Calv.* in Heb.7.8.

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ding, unalterable, and eternall, and therefore the *rights* thereunto belonging are ſuch too.

If it be objected, why then did not Chriſt in his life receive Tithes? I anſwer, firſt, becauſe though he were the ſubſtance, yet the ſtanding typicall Prieſthood was not aboliſhed till after his miniſtery on earth was finiſhed, for his Prieſthood was not conſummate till his ſitting at the right hand of God: Secondly, becauſe he tooke upon him a voluntary poverty for eſpeciall reaſons belonging to the ſtate of his humiliation, and to the diſpenſation of mans Redemption, *2 Corinth.* 8. 9. You will ſay, now Chriſts Prieſthood is conſummate, and he himſelfe is in Heaven, whither no Tithes can be ſent; therefore none are due, becauſe he hath no typicall Prieſts in earth to repreſent him. I anſwer, though hee bee in Heaven in his Body, yet he is on Earth in his Miniſtery, and in the diſpenſation of the vertue of his Sacrifice; and the Miniſters of the Goſpell are *in his ſtead*, *2 Cor.* 5. 20. and ought to be received *as Chriſt himſelfe*, *Gal.* 4. 14. ſo then men are not by this excuſed from rendring Gods dues unto him; firſt becauſe there is in reſpect of him, whoſe Sacrifice wee commemorate and ſhew forth to the people, due a *Teſtification of homage unto him.* Secondly, becauſe in reſpect of us there is due a *Reward of our labour*, for the labourer is worthy of his hire. To lay all together in one view, in as much as all the Types of Chriſt, as Prieſts, have received *Tithes* as due, and in as much as that right was not grounded upon any thing in or from themſelves, but upon their *Typicall office*, and ſo did originally pertaine to the *Principall Prieſt*, whom they typified; and in as much as his Perſon and Office is *Eternall*, and therefore ſuch are all the *annexa*, and dues thereof; and in as much as hee hath no where diſpenced with, or denied, or refuſed, or revoked this right which from him as the Principall all his types ever enjoyed: and laſtly, in as much as hee hath left to the Miniſters of his Word, the diſpenſation of his Sacrifice, and made them his *Ambaſſadors*, and in *his ſtead*, to the Church, to ſet forth him crucified in his Ordinances: for my part I do not ſee why unto them in the name and right of their Maſter, thoſe rights ſhould not be due, which were manifeſtly in his Types, and of which himſelfe hath no where in his Word declared any revocation.

But not to enter upon any diſputes or unwelcome controverſies, thus much I cannot by the way but obſerve, *that theſe who labour in the Word and Doctrine, and therein are Ambaſſadours for Chriſt*, and ſtand in his ſtead to reveale the myſteries, and diſpence the treaſures of his blood in the Church, *ought to have by way of homage to Chriſt, and by way of recompence and retribution to themſelves a liberall maintenance*, befitting the honour and dignity of that Perſon whom they repreſent, and of that ſervice wherein they miniſter The Apoſtle ſaith that they are worthy of *double honour*, both honour of *reverence*, and honour of *maintenance*, and doubtleſſe the very Heathen ſhall riſe up in judgement againſt many who profeſſe the Truth in both theſe reſpects: for the heathen themſelves did ſhew ſo much honour to their devilliſh prieſts, that I remember one of the Roman Conſuls ſeeing a Prieſt and ſome veſtall virgins going on foot, and he riding on his Chariot, deſcended, and would not goe into it againe, till thoſe diabolicall Votaries were firſt placed. Nay, their very Kings and Emperors in Greece, Egypt, Rome, &c. thought it one of their greateſt honours to bee withall the Prieſts for the people. Amongſt the Chriſtians when the Synode of Nice was aſſembled by *Conſtantines* command, and ſome accuſations, or (as the Hiſtorian calleth them) calumniations were preſented to the Emperour againſt ſome Biſhops and Miniſters, hee looked not on the particulars, but ſealed them up with his owne ſignet, and having firſt reconciled the parties, commanded the libels to bee burnt, adding

1 Tim.5.17,18
Lam 4.16.
Phil.2.29.
2 Cor.1.14.
Hoſ.4.4.
Liv.
Alex.ab Alex. lib.2.cap.8.
Clem.Alex.ſtro. l.7.Diodor.Sicul.lib.2.
Theodor.Hiſt. l.1.c.11.Socra. lib.1.cap.8.

adding withall that if hee ſhould himſelfe ſee a Biſhop in adultery, hee would cover his nakedneſſe, with his owne royall robe; becauſe, ſaith he, the ſinnes of ſuch men ought not to be divulged, leſt their examples doe as much hurt to the ſoules of others, as their fact to their owne: for as a good life is neceſſary for themſelves, ſo is their good fame neceſſary for others. The meaning of that noble Prince was not that ſuch mens ſinnes ſhould goe unexamined or exempted from puniſhment, but to ſhew both in how high honour they who are worthy in that function ought to be had for their workes ſake, 1 *Theſſ*.5.12,13. and how wary men ſhould bee in giving liberty to their tongues of diſtemper'd paſſions to cenſure, miſreport, or ſcandalize the perſons and parts of ſuch men, againſt whom *Timothy* was not to receive an accuſation without two or three witneſſes, 1 *Timot*. 5. 19. And to give notice of thoſe ill conſequences which would enſue upon the publike obſervation of the ſinnes of thoſe men, who in their doctrine preach the Truth, and build up the Church. For doubtleſſe of other men who preach lies in hypocriſie, there cannot too much of their ſecret villanies, and perſonall uncleanneſſe be detected, that ſo the lewdneſſe of their lives may ſtop the progreſſe and growth of their evill doctrine.

Vita Epiſcoporum ſibi, fama aliis neceſſaria. Aug.

But to returne to the point that I am upon, *liberall maintenance is due* to thoſe that labour in the Word and Doctrine out of Juſtice, and not out of mercy, for their workes ſake. I will not preſſe the examples of heathen themſelves in this duty for the ſhame of Chriſtians. Wee finde that the Prieſts of Egypt had portions out of the kings owne treaſuries, and that their lands were ſtill reſerved unto them, *Gen*. 47. 22. And wee finde beſides theſe lands, that they had the third part of all yeerely tributes and levies, as *Diodorus Siculus* tels us. But wee will firſt looke upon the example of Gods owne Prieſts and Levites under the Law. Secondly, upon the pre-

Plin.l.12.c.14
Alex ab Alex. l.3.c.22.

Diodo.Sicul.l.2

cepts and commands of the Goſpell. God is not leſſe mindefull of Miniſters under the Goſpell, than of thoſe under the Law. Now then, if you will beleeve that a liberall maintenance is now by God allotted unto us, looke what he did allot to them. Firſt, looke upon the *proportion of their perſons*, and then upon the *proportion of their maintenance.* For their perſons it would not bee hard to proove that the Tribe of *Levi,* though the thirteenth part of the people in regard of their civill diviſion, were not yet the fortieth part of the people. Looke into the numbring of them, and comparẽ, *Numb.* 1. 46. with *Numb.* 3. 39. The other Tribes were numbred from twenty yeeres old and upward, all that were able to beare armes, which was to the age of fifty yeares, as *Ioſephus* reports; for at that age they were ſuppoſed to bee unſerviceable for warre; and yet thus their number amounted to ſixe hundred and three thouſand five hundred and fifty men able to goe to warre. The Levites on the other ſide were numbred from one moneth old and upward, and yet the whole ſumme amounted but to twenty two thouſand. Now conjecture the npmber of thoſe in the other Tribes who were under twenty yeares of age, and who were too old for warlike ſervice to be but halfe as many as the reſt, yet the whole number of the Tribes reckoned from their infancy upward will amount at the leaſt to nine hundred two thouſand men. Of which number, the number of the Levites is juſt the one and fortieth part. After wee finde that they increaſed to a mighty number more, 1 *Chron.* 33. 3. but the whole people increaſed accordingly, for the Tribe of Judah which was before but ſeventy foure thouſand, was then five hundred thouſand, and in *Iehoſhaphats* time eleven hundred thouſand at leaſt, 2 *Samuel* 24. 2 *Chron.* 7. well then, the Levites were but the fortieth part of the people (not ſo much) ſo that that Tribe was but almoſt a quarter as numerous as the reſt. Now looke

Vid. Seldens *Review of his Hiſtory, cap.* 2.

looke in the next place to the *Proportion of their maintenance.* One would thinke that the fortieth part of the people could require but the fortieth part of the maintenance in proportion. But firſt they had the *Tenth of all the increaſe* of ſeed, and fruit, and great and ſmall cattell, *Levit.* 27. 30. Secondly, they had *forty eight Cities* with ſuburbs for gardens and for cattell, *Numb.* 35. 2. Which Cities were next to the beſt, and in many Tribes the beſt of all; in *Iuda, Hebron*, in *Benjamin, Gibeon*, both royall Cities. So that thoſe Cities with about a mile ſuburbe to every one of them can come to little leſſe than the wealth of one Tribe alone, in that little Countrey, which from Dan to Beerſheba was but about a hundred and ſixty miles long. Thirdly, they had all the *firſt fruits* of cleane and uncleane beaſts, *Numb.* 18. 13. Of the fruits of the earth and the fleece of the ſheepe. *Deut.* 18, 4. *Nehem.* 10. 35. of men to bee redeemed, *Numb.* 18. 15. Fourthly, the meate *Offerings*, the ſinne offerings, the treſpaſſe offerings, the heave offerings, and the wave offerings, were all theirs, *Numb.* 18. 9, 10, 11. Fiftly, they had all *vowes, and voluntary oblations*, and conſecrations, and every hallowed thing, *Numbers* 18. 8, 9. Sixthly, excepting the Holocauſt they had either the ſhoulder, or the breaſt, or the skinne, or *ſomething of every ſacrifice* which was offered, *Numb.* 18. 18. *Levit.* 7. *Deut.* 18, 3. Seventhly the males were to appeare three times a yeere before the Lord, and they were not to come *empty handed, Exod.* 23. 15, 17. Laſtly, unto them did belong many *recompences of injury*, which was the reſtitution of the principall, and a fifth part, *Numb*, 5. 7, 8. Now put the Tithes, the Cities and theſe other conſtant revenewes together, and the Prieſts and Levites, who were but about a quarter as many as one Tribe, and yet about three times the Revenues of one Tribe.

But to leave this argument. Let us conſider what the Apoſtle ſaith; *Let him that is taught in the Word communi-*

nicate to him that teacheth, ἐν πᾶσιν ἀγαθοῖς, *in all his goods;* as *Beza* well expounds it, *Galat.6.6. The Elders that labour in the Word and Doctrine are worthy of double honour, for the Scripture ſaith, Thou ſhalt not muzzle the Oxe that treadeth out the Corne, and the Labourer is worthy of his reward*, 1 *Tim.* 5. 17, 18. *Who goeth a warfare at any time of his owne charges? Who planteth a Vineyard and eateth not of the fruit thereof? Or who feedeth a flocke, and eateth not of the milke of the flocke. Say I theſe things as a man* (that is, am I partiall? doe I ſpeake meerely out of affection, and humane favour to mine owne cauſe, or calling? or *ſaith not the Law the ſame alſo? For it is written in the Law of Moſes, Thou ſhalt not muzzle the mouth of the Oxe that treadeth out the Corne. Doth God take care for Oxen? or ſaith he it altogether for our ſakes?* That is, doth God provide Lawes for rewarding and encouraging the labour of brute beaſts, and doth he leave the maintenance and honour of his owne immediate Officers to the arbitrary and pinching allowances of covetous and cruell men? *For our ſakes no doubt this is written, That hee that ploweth ſhould plow in hope, and that hee that threſheth in hope ſhould bee partaker of his hope.* That is, that the encouragement of the Miniſters in their ſervice might depend upon ſuch a hope as is grounded on Gods Law and proviſion, and that they might not bee left to the wills and allowances of thoſe men againſt whoſe ſinnes they were ſent. And this the Apoſtle proveth by an argument drawne from a moſt unanſwerable equity. *If wee have ſowen unto you ſpirituall things, is it a great thing if wee ſhall reape your carnall things?* If you doe rightly judge of thoſe heavenly treaſures which wee bring in abundance unto you, impoſſible it is that you ſhould judge our paines and ſervice towards your immortall and pretious ſoules ſufficiently rewarded with a narrow and hungry proportion of earthly and periſhable things. *Doe yee not know that they which miniſter about holy* *things, live of the things of the Temple?* And *they which waite at the Altar are partakers with the Altar* (to note that they receive their maintenance from the hand of God himſelfe, whoſe onely the things of the Altar are, and not from men:) *Even ſo* hath the *Lord ordained, that they which preach the Goſpell ſhould live by the Goſpell*, 1 *Cor.* 9.7-13. And what is it *To live?* Firſt, They muſt *live as men*, they muſt have for neceſſity and for delight. Secondly, they *muſt live as beleevers*. Hee that provideth not *for his owne is worſe than an Infidell*, 1 *Tim.* 5.8. They muſt therefore have by the Goſpell ſufficient to lay up for thoſe, whom the Law of common humanity, much more of faith, commands them to provide for. Thirdly, they muſt *live as Miniſters*. They muſt have wherewith to maintaine the *Duties of their calling*, a good example of Piety, and Charity, and Hoſpitality, that they may confirme by practice, what in Doctrine they teach, 1 *Timot.* 3. 2. And *the inſtruments of their calling*, which in a profeſſion of ſo vaſt and unlimited a compaſſe of learning, (for there is no part of learning in the whole circle thereof which is not helpefull and may not contribute to the underſtanding of Holy Scriptures, and to ſome part or other of a Divines imployment;) cannot but be very chargeable. And alas, how many men preach the Goſpell, and yet can ſcarce finde the firſt and meaneſt of all theſe ſupplies? This is the great ingratitude of the world, and withall the Malice and policy of Satan, by the poverty and contempt of the Miniſters, to bring the Goſpell it ſelfe into contempt, and to deterre able men from adventuring on ſo unrewarded a calling, as *Calvin* juſtly complaines. All that can with colour or countenance be pretended by thoſe who are guilty of this neglect is *Poverty* and diſability to maintaine the Goſpell. And it were well if there were not places to be found wherein Dogs and Horſes, Hawkes and Hounds grow fat with Gods portion, and the mercenary Preacher,

cher, when he growes leane with want, is accuſed of too much ſtudy. But ſuppoſe that poverty be truely alleaged: Doe wee thinke poverty a juſt pretext for the neglect of a morall duty? may a man ſpend the Lords day on his ſhop-board, becauſe he is poore and wants meanes? And if I may not rob God of his *time* upon pretence of poverty, neither then is the ſame any argument to rob him of his portion. Be not deceived, *God is not mocked, namely, with pretence of poverty and* neceſſity, as *Calvin* expounds that place, *Gal.6.7.* Saint *Paul* beares witneſſe unto ſome men, that they did good *beyond their power*, that they were richly liberall though they were deeply poore, 2 *Cor.*8. 2,3. And yet thoſe were but contributions out of mercy, whereas double honour is due to the Miniſters of the Goſpell by a Law of Juſtice. It is a wrong and fooliſh Apologie to pretend the puniſhment for the continuance of the fault. The poverty of many men is doubtleſſe a juſt recompence for their neglect of the honour of the Goſpell. (For God hath ever ſeverely puniſhed the contempt and diſhonour done to his meſſengers, 2 *Chron.* 16. 10, 12. 2 *Chron.* 24. 21-25. 2 *Chron.* 26. 19, 20. 2 *Chron.* 36. 16, 17.) Whereas on the other ſide, doe thou deale faithfully with God, fulfill to thy power his appointment and decree, that they which preach the Goſpell may live by the Goſpell, and then hearken unto God. *Honour the Lord with thy ſubſtance and the firſt fruits of all thine increaſe; ſo ſhall thy barnes bee filled with plenty, and thy preſſes burſt out with new Wine, Prov.*3.9,10. *Conſider now from this day and upward, from the day that the foundation of the Lords Temple was laid conſider it.* Is the ſeed yet in the barne? *From this day I will bleſſe you, Hag.*2. 18,19. *Ye are curſed with a curſe, for ye have robbed me, even this whole nation. Bring yee all the Tithes into the ſtorehouſe, that there may be meat in mine houſe; and prove mee herewith ſaith the Lord of Hoaſts,* (if you will not doe it out of duty, yet doe it out of experi-

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Hic eſt aſtus Satanæ alimentis fraudare pios Miniſtros ut Eccleſia talibus *deſtituatur. &c Calvin. in Gal.* 6.6. *Satan hac arte tentat* Do*ctrinâ privare* Eccleſiam, *dum inopiæ & famis metu plurimos abſterreat ne id oneris ſuſcipiant. Idem in* 1 *Tim* 5. 17. *vi. Muſcul. in Gal.* 6.6. *et in* 1 *Tim.* 3.2. *Biſh. Iewels Sermons on Hag.* 1, 2, 3 4. *pag* 181. 182. *on Pſal.* 69. 9. *pag.* 191. 194. *Perkins in his Sermon of the* Duties and Dignities of the *Miniſtry. Hookerr* Ecc. *policy lib.* 5. *Num.* 79. *Hilderſham on Ioh.* 4 *pag.* 300. 301. 319. 325. *Bolton in his epiſtle dedicatory to his diſcourſe of true happineſſe. Greg. Tholoſ. de Repub. lib.* 13 *c.* 17.

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experiment) *If I will not open you the windowes of Heaven, and powre you out a bleſſing that there ſhall not bee roome enough to receive it, Mal.* 3. 9-12. There was never any man loſt by paying God his Dues, there was never any man thrived by grudging, or pittancing the Almighty. I will conclude this point with the Apoſtle. It is his *Doctrine*; faithfull Miniſters are worthy of double honour. And it is his *Exhortation*; Render to all their Dues, Tribute to whom Tribute, Cuſtome to whom Cuſtome, Feare to whom Feare, *Honour to whom Honour, Rom.* 13.3,

Greg. Naz. Orat. 36. de Filio. Note laſtly, *The Prieſthood of Chriſt is an everlaſting Prieſthood.* Hee alſo was without father, and without mother, without beginning of dayes, or end of life. As man without a Father, as God without a Mother, *The ſame yeſterday and to day, and for ever.* Heb.13.8. His name was *Everlaſting Father,* Eſai.9.6. His Goſpell an *Everlaſting Goſpell,* Revel.14.6. He was a Lambe ſlaine from the beginning of the world. 1 Pet.1.19. The vertue of his blood goes *backward* as high as *Adam,* He was fore-ordain'd before the foundation of the world, 2 *Timot.* 1.9. The redemption of thoſe that tranſgreſſed *under the firſt Teſtament*, the remiſſion of *ſinnes that were paſt*, were procured by this Sacrifice, *Hebr.* 9. 15. *Rom.* 3. 25. It goeth *downeward* to the end of the world, he muſt raigne till all be put under his feet, and hee muſt raiſe up all by the power and vertue of his victory over death, *Iohn* 5.26-29. And laſtly, it goeth *onward*, to all immortality; for though the *Acts* and adminiſtration of his Prieſt-hood ſhall ceaſe when hee ſhall have delivered the Kingdome to his Father, and have brought the whole Church into Gods preſence; yet the *vertue* and fruits of thoſe Acts ſhall be abſolutely eternall, for ſo long as the Saints ſhall bee in heaven, ſo long they ſhall enjoy the benefit of that Sacrifice, which did purchaſe not a leaſe, or expiring terme, but ζωὴν ἀκατάλυτον, an *endleſſe life*, an everlaſting glory, an inheritance, incorruptible and that fadeth not away, reſerved in the heaven for them.

VERSE

VERSE 5.

The Lord at thy right hand, ſhall ſtrike through Kings in the day of his wrath.

VERSE 6.

He ſhall judge amongſt the Heathen, He ſhall fill the places with dead Bodies: Hee ſhall wound the heads over many Countries.

IN the former part of the Pſalme we have had the deſcription of Chriſts offices of *King* and *Prieſt*, together with the effect thereof in gathering a *willing people* unto himſelfe. Now here the Prophet ſheweth *another effect* of the powerfull adminiſtration of theſe Offices, containing his *victories* over all his enemies, allegorically expreſſed in a *Hypotypoſis*, or lively alluſion unto the manner of humane victories; wherein firſt I ſhall in a few words labour to cleare the ſenſe, and then the obſervations which are naturall will the more evidently ariſe.

The Lord at thy right hand.] To lay aſide their expoſition who underſtand theſe words of God the Father:

Vers. 5, 6.

the words are an *Apoſtrophe* of the Prophet to thoſe at whoſe right hand the Lord JESUS is. Some make it an *Apoſtrophe to God the Father*, a triumphall and thankefull prediction of that Power and Judgement, which he hath given to this his *Benjamin*, the Sonne at his right hand. Becauſe that thereby the phraſe retaineth the ſame ſignification and ſenſe which it had in the firſt *verſe*. As if *David* had ſaid, O God, the Father of all Power and Majeſtie, worthy art thou of all praiſe, thankeſgiving, and honour, who hath given ſuch Power to thy Sonne, in the behalfe of thy Church, as to ſmite through Kings, and judge Heathen, and pull downe the chiefe of his enemies, and to ſubdue all things to himſelfe; and theſe read it thus, *O Lord, he that is at thy right hand ſhall ſtrike through Kings, &c.* Others make it to bee *an Apoſtrophe to the Church*, and ſo to bee a phraſe not expreſſing Chriſts exaltation, as *verſe* 1. But his care and protection over his Church, his readineſſe to aſſiſt and defend his owne People againſt all the injuries and aſſaults of adverſe power. *Salomon* ſaith, *A wiſe mans heart is at his right hand, but a fooles heart is at his left*, *Eccleſ.* 10. 2. That is, his heart is ready, and prepared to execute any wiſe counſels, or godly reſolutions; as the Prophet *David* ſaith, *My heart is prepared O God, my heart is prepared, I will ſing and give thankes.* But a fooles heart when hee ſhould doe any thing is like his left hand, to ſeeke of skill, unactive and unprepared; when hee walketh by the way *his heart faileth him*, *verſe* 3. And this readineſſe and preſent helpe of God to defend and guide his Church, is expreſſed frequently by his being at the right hand thereof. *Becauſe the Lord is at my right hand, I ſhall not bee moved*, *Pſal.* 16. 8. *Hee ſhall ſtand at the right hand of the poore to ſave him*, *Pſalme* 109. 31. *I the Lord thy God will hold thy right hand, ſaying unto thee, feare not, I will helpe thee*, *Eſai.* 31. 13. As if *David* had ſaid, Be not diſmayed nor caſt downe, O yee Subjects of this King, as if being exalted to Gods right hand, he had given over the care and protection of his people; for he is at the right hand of his Father in Glory and Majeſtie; ſo is hee at your right hand too, ſtanding to execute judgement on your enemies, and to reveale the power of his Arme towards you in your protection.

Now the reaſons of this phraſe and expreſſion, as I conceive, are theſe two: Firſt, to note that Chriſts power, providence, and protection, doe not exclude, but onely ſtrenghen, aſſiſt, and proſper the ordinary and juſt endeavours of the Church for themſelves. The Lord is *not at our left hand* to ſuccour us in our idleneſſe and negligence, but *at our working hand*, to give ſucceſſe to our honeſt endeavours. The *ſword of the Lord* doth not fight without the *ſword of Gedeon*, *Iudg.* 7. 18. In the miracles of Chriſt, when hee fed and feaſted men, hee never created Wine or Bread of nothing, but bleſſed, and ſo changed or multiplied that which was by humane induſtrie prepared before. Our Saviour had Fiſh and Bread of his owne, and yet hee would have his Diſciples put in their net and catch, and bring of their owne, to note unto us, that Gods power and providence, muſt not exclude, but encourage mans induſtrie, *Iohn* 21. 9, 10. Hee protecteth us *in viis noſtris, non in præcipitiis*, in our wayes, not in our precipices or preſumptions, *Pſal.* 91. 11. So long then as the Church is valiant and conſtant in withſtanding the enemies of her peace and proſperitie, God is undoubtedly with her to bleſſe that courage, and to ſtrengthen that right hand; ſo long as *Moſes* held up his hand, God fought for Iſrael. There was *Ioſhua's* ſword, or *Moſes* his hand or prayer, and upon thoſe Gods bleſſing, *Exod.* 17. 12, 13. And they were all to concurre. If the Sword ſhould ceaſe, the Prayer would doe no good; for God will not bee tempted: If the Prayer faint, the ſword is in vaine, for God will not bee

neglected.

VERS. 5, 6. neglected. As in a curious Clocke, ſtop any wheele and you hinder the whole motion. If God promiſe to bee preſent, *Ioſhua* muſt promiſe to bee couragious, *Ioſh.* 1. 5. 6. 9.

Secondly, to note unto us the care and militarie wiſedome of Chriſt our Captaine, to meete with, and prevent our enemies, and to intercept their blowes againſt us; for we may obſerve in the Scripture, that *Satan plyeth the right hand of the Church*, laboureth to weaken and aſſault us, where there is moſt danger towards him. Let *Satan ſtand at his right hand*, *Pſal.* 109. 6. That is, give him over to the rage of Satan, that he may be hurried to execute his will. Thus *Satan ſtood at the right hand of Ioſhuah the high Prieſt to reſiſt him*, *Zech* 3. 1. Noting the aſſiduous and indefatigable endeavours of Satan to reſiſt, diſappoint, and overthrow the workes of the worthies in Gods Church. (*I would have come unto you, even I Paul, once and againe, but Satan hindered us*, 1 *Theſſ.* 2. 18.) And to divert the ſtrength of men upon his ſervice. And therefore to rebuke him, and to ſhew to the Church that our ſtrength is from him, and due unto him; hee alſo ſtands there to outvie the temptations and impulſions of Satan.

Theſe are the two expoſitions which are given of theſe words, *The Lord at thy right hand.* Now though of all places of Scripture there is indeed but one literall ſenſe; yet when two are given, which both tend unto the ſame generall ſcope, and are ſutable not onely to the analogie of faith, but to the meaning mainly aimed at by the Holy Ghoſt in the place, and when there is no apparant evidence in the face of the Text, for preferring one before the other: I thinke it is not unfit to embrace both; and ſo ſomething I ſhall touch upon both ſenſes.

Shall ſtrike through, or wound, or make gore bloudy, *Kings in the day of his wrath.*] The word is, *Hath ſtricken through Kings.* It is a Propheſie of things future, ſpoken as of things to be done. To *ſtrike thorow*, notes a compleat victory, and full confuſion of the enemy, an incurable wound, that they may ſtagger, and fall, and riſe up no more, and that affliction may not ariſe a ſecond time, *Nahum.* 1. 9. 1 *Sam.* 26. 8. The onely difficulty is what is meant by *Kings*; for which we muſt note, that the Kingdome of Chriſt is ſpirituall, and his warre ſpirituall; and therefore his enemies for the moſt part ſpirituall. Therefore I take it, wee are hereby to underſtand the moſt potent enemies of Chriſt; whether *ſpirituall*, we wreſtle not againſt fleſh and bloud, but againſt principalities, and powers, and ſpirituall wickedneſſe in high places, *Epheſ.* 6. 12. 2 *Cor.* 10. 4. Or *Carnall*, as heathen and wicked men, *Pſal.* 2. 8, 9. The fat and the ſtrong enemies of the Church, *Ezek.* 34. 16. Our ſpirituall enemies in Scripture are called *Kings.* Satan the *Prince of this world*, the God of this world, the *Prince of the power of the aire. The King of the locuſts, &c.* Sinne and originall concupiſcence is a *King.* Let *not ſinne raigne in your mortall bodies.* And the *Earthly enemies* of Chriſt are called *Kings.* The *ten Hornes*, that is, *ten Kings make warre* with the Lambe. *The Kings of the earth ſtood up, and the Rulers were gathered together againſt the Lord and his Chriſt*; and *Death*, which is the laſt enemy, is a *King. The King of Terrors*, that raigneth over men. And over all theſe Kings doe the victories of Chriſt reach. Some by *Kings* underſtand the Romane Emperours (who are called Kings, 1 *Pet.* 2. 13. 17.) And their overthrow for perſecuting the Church. But ſince, all ſorts of Chriſts enemies are called Kings in Scripture; and all of them doe puſh at his Kingdome in the Church; I ſee no ground why we may not by Kings underſtand them all; with their ſubjects, armies, and aſſociates. As in great victories, the Lords and principall men are ſaid to be overcome, when the ſervants and ſouldiers are routed and ſlaine.

John 16. 11.
2 Cor. 4. 4.
Epheſ. 2. 2.
Revel. 9. 11.
Rev. 17. 12. 14.
Pſal. 2. 9.
Act. 26. 27.
1 Cor. 2. 8.

In the day of his wrath.] That is, when time hath ripened the inſolency and malice of the enemy, when his fury is fully ſtirred up and provoked, when the juſt and full time of his Glory is come; That it may appeare that they are overcome not by time, or chance, or humane power, or ſecular concurrence, but onely by the power of his wrath hee will doe it. Chriſt is never deſtitute of power, but in wiſedome he hath ordered the times of his Church, when to have his Church ſuffer and beare witneſſe to him, and when to triumph in his deliverances. So the meaning of this clauſe is this, when the day of recompence is come, when the ſinnes and provocations of his enemy is ripe, when the utmoſt period of his patience is expired, ἐν προθεσμίᾳ, in the fixed and unmoveable day which he hath ſet, be the probabilities never ſo poore, and preparations never ſo ſmall, the expectations never ſo low, the meanes in humane view never ſo impoſſible, yet then by his wrath hee will utterly and incurably wound his enemies, both ſpirituall and temporall, that they ſhall not riſe a ſecond time.

He ſhall judge amongſt the Heathen.] The word judgement noteth both *Governement* and *Puniſhment.* *The Lord ſhall judge his people, and repent himſelfe for his ſervants, when hee ſeeth that their power is gone, Deut.* 32. 36. There to judge, noteth governement. *The Lord ſtandeth up to plead and to judge his people, Eſai.* 3. 13. *That Nation whom they ſerve will I judge, Geneſ.* 15. 14. There to judge noteth puniſhment. Here it is taken for executing condemnation upon the contumacious adverſaries of the Goſpell of Chriſt amongſt the Gentiles, as in the great victory of *Gog* and *Magog, Ezek.* 39. Some by *Gentiles* underſtand *all Enemies*, both Spirituall and Earthly.

Glaſſius in Iſai. 63. 6.

He ſhall fill the places with dead Bodies.] That notes both the *ſwiftneſſe* of the victory, and the *greatneſſe* of the victory. That it ſhall bee ſo generall, and ſo ſpeedy that the enemy ſhall have either none left, or they that are left ſhall not be able, nor have leiſure to bury their dead bodies, *Ezek.* 39. 11.

He ſhall wound the head over divers Countries.] That is, either the principall of his enemies every where; or Satan who is the god of the World, that ruleth as Head over the children of diſobedience in all places. Or Antichriſt the Head of nations, the chiefe of Gods enemies, *Revel.* 13. 7, 8. 14. 8. 17. 15 18.

Hab. 3. 13.
Pſal. 68. 21.

The Lord at thy right hand.] According to the twofold Apoſtrophe before mentioned, here are two obſervations which I will but touch. Firſt, that God the Father is worthy to have all the Power, Majeſtie, and Judgement, which he hath given to his Sonne our Mediator, for our protection, ſalvation, and defence, moſt thankefully and triumphantly acknowledged to him. Wee finde our Saviour himſelfe prayſing God in this behalfe, that he had delivered all things into his hand, even power to make Babes beleeve on him, *Matth.* 11. 25. 27. And this Saint *Paul* is frequent in, namely, in prayſing and glorifying God for Chriſt. O wretched man that I am, who ſhall deliver me, &c. *I thanke God, through Ieſus Chriſt our Lord, Rom.* 7. 25. 1 *Tim.* 16. 17. All the promiſes of God are in him. Yea, and in him Amen, *to the Glory of God by us*, 2 *Cor.* 1. 19. 20. He gave himſelfe for our ſinnes, that he might deliver us from this preſent evill world, according to the Will of God and our Father, *To whom bee Glory for ever and ever, Amen. Gal.* 1. 4. 5. Every tongue muſt confeſſe that Jeſus Chriſt is Lord, *to the Glory of God the Father, Phil.* 2. 11.

And reaſon there is that it ſhould thus bee acknowledged to the Father, becauſe he hath all his Kingdome and Power in the Church from the Father. *All power is given unto mee. Hee hath given him a name above every name*; and this the Sonne hath revealed to us, that ſo hee might *manifeſt the name*, that is, get glory to his Father thereby; *Ioh.* 17. 6, 7. For in Chriſt it was God that reconciled

ciled the world to himſelfe. Secondly, he hath it all given unto him in our nature, in our behalfe, and as our head, ſo that wee in the gifts of God to him were onely reſpected, and therefore wee have reaſon to praiſe God for them. It was not indeed given to him ſtrictly (for it was not to him *Beneficium* but *Onus*, an Office, but not a Benefit) but to him for us, or to us in and by him. In all the victories, deliverances, refreſhments, experiences of Gods Power and Goodneſſe, we muſt ever remember to praiſe God in and through his Sonne, to acknowledge the power of his right hand, which is not now againſt his Church, but againſt the enemies of his Church. For therefore the deliverance of his Church is aſcribed to Gods *Right hand*, becauſe hee hath there one to plead, to intreat, to move his right hand in our behalfe. Therefore in all our diſtreſſes, in all conflicts and temptations, we muſt by faith looke up *unto Gods right hand*, put him in remembrance of that faithfulneſſe, righteouſneſſe, attonement, and interceſſion, which is there made in our behalfe. There wee ſhall have matter enough to fill our mouthes, and hearts with praiſes, and triumph, and rejoycing in him. *It is Chriſt who is at the right hand of God; who ſhall ſeparate us from the love of Chriſt*, *Rom.*8. 34, 35. Here are two arguments of the Churches ſafety and triumph. The *Love* of Chriſt, and the *Honour* of Chriſt. He loveth all his to the end. But what good can love doe with power? Therefore hee that loveth us is exalted by God, and hath all power given him for this purpoſe, that his Love may doe us good. In the conflicts of my corruptions (which are an adverſarie too wiſe, too ſubtile, too numberleſſe for mee to vanquiſh) I may yet when I am driven to *Pauls* extremitie, reſt in his thankeſgiving, and looking up to Jeſus, who will be the finiſher of every good worke which hee beginnes; and ſeeing him at Gods right hand, may triumph in the power and office which God hath given to his Sonne there, which is, to ſubdue our iniquities, and to ſanctifie us by his Truth, and by that reſidue of Spirit, which hee keepeth for the Church, *Ioh.* 17. 17. 19. for that Prayer is a Modell, as it were, and counterpane of Chriſts Interceſſion: for ſaith hee, *I come to thee, and ſpeake theſe things in the world, that they may have my joy fulfilled in them, verſe* 13. that is, that they having a *ſpecimen* and forme of that Interceſſion which with thee I ſhall make for them, left upon publike record for them to looke on, and there finding, that their ſanctification is the buſineſſe of my ſitting at thy right hand, may in the middeſt of the diſcomforts and conflicts of their corruption, have a full joy and triumph in the honour which thou haſt given mee. I am beſet with the temptations of mine enemies, and perſecutions for the Name of Chriſt; In this caſe I may give God praiſe for the power which hee hath given to his Sonne, I may from mine enemies appeale unto Gods right hand; I may like *Stephen,* when the ſtones and buffets are about my ſoule, looke up by faith, and ſee there my Captaine ſtanding up in my defence, *Acts* 7. 55. I may acknowledge unto God the power given unto his Sonne, that though nothing of all this fall upon me without his proviſion and permiſſion, yet ſure I am, that he hath power and mercy in his right hand, that though mine enemies were as ſtrong as a combination and army of Kings, yet the Lord at his right hand hath from him in my behalfe received power enough to ſtrike through Kings, when the day of his wrath is come.

Note, ſecondly, Chriſt is at the right hand of his people, preſent with them, and prepared to defend them from all their enemies, *preſent by his Spirit* to ſtrengthen, comfort, and uphold them, enabling them to glory and rejoyce in all their ſufferings, as knowing that they are but for a moment, and that which is needfull *to purge their faith*, and to make them beare their ſhame, 1 *Peter,* 1. 6, 7. *Iam.* 1. 2. 3. *Eſai.* 27. 8, 9. and *to glorifie the conſe-*

conſequent power of Chriſt, which ſhall bee revealed to their joy, 1 *Pet.* 4. 13. when he will recompence double to us in mercy, and to our enemies in ſeverity, *Eſai.* 54. 7, 8. 61. 7. *preſent by his mighty power, and by his Angels*, to reſcue, deliver, and protect them, to be as a wall of fire, as a Shield, a Buckler, a Rocke, a Captaine to his people, *Zech.* 2. 5.

And this is the ground of all the Churches comfort, that more is with them than againſt them: the enemies have combinations and confederacies of men, but the Church hath *Immanuel*, God with them, *Eſai.* 8. 9, 10. none can pull Chriſt from the right hand of God, or from the right hand of his people: that is, none can take away either his power or his love from his people. The Church and Truth can never bee cruſh'd and overthrowne, no more than a rocke with the raging of the waves: they are *Heavenly things*, and therefore nothing of earth or hell can reach to corrupt them. It was but a vaine attempt of the Giants to build a Tower to Heaven: The *world was made* that there might bee therein a *Church* to worſhip and contemplate that God which made it, therefore in the creation God never reſted till he came to a Church, to note that that was the end thereof; and therefore it is eaſier to pull downe the world, and to ſhake in peeces the frame of nature, than to ruine the Church. The *Church hath Chriſt for her Husband*, Hee to whom all knees muſt bend, Hee whom every tongue muſt confeſſe, He who will ſubdue all things to himſelfe, ſo ſhee hath *Love, Power*, and *Iealouſie*, all three very ſtrong things on her ſide. And therefore the onely way to bee ſafe, is to keepe Chriſt at our right hand, to hold faſt his Truth, Worſhip, and Obedience; for ſo long as wee have *Immanuel*, all adverſe power is but fleſh, and all fleſh is but graſſe, withered in a moment when God will blow upon it.

Note thirdly, *Chriſt in his appointed time will utterly over-*

overthrow the greateſt enemies of his Kingdome, and deliver his Church from under the ſoreſt oppreſſions. There is not any one argument in the Holy Scriptures more frequently repeated, than this of Chriſts victories: prefigured they were in the deliverances of Iſrael out of Egypt, 1 *Cor.*10. 2. 4. In the deliverance of the Arke out of the waters, 1 *Pet.* 3. 21, 22. in the deliverance of the Jewes from Babylon, *Revel.* 14. 8. *Eſai.*11. 10. 12. 15. To note that in the ſoreſt extremities and greateſt improbabilities, God will ſhew himſelfe jealous for his people. This victory is expreſſed by *treading of a wine preſſe, Eſai.* 63. 1. 6. when there are none to helpe, when the Church is brought to ſoreſt extremities, though multitudes meet againſt her, as many as the grapes in a vintage, they ſhall all bee but as cluſters of Grapes, he ſhall ſqueeze out their bloud like Wine, and make his Church to threſh them, *Lament.* 1. 15. *Revel.*14. 20. *Ioel* 3. 12. *Mic.* 4. 13. *By the diſſipation of ſmoke out of a Chimnie* they ſhall be as the ſmoke out of the Chimnie, *Hoſ.* 13. 3. As *Athanaſius* uſed to ſay to *Iulian* the Apoſtate, that hee was but *Nubecula quæ citò tranſiret*, a little cloud, which would quickly be blowne away. Smoke when it breakes out of a Chimnie with a horrible blackneſſe, threatneth to blot out the Sunne, and to invade and choake up all the Ayre, but a little blaſt of winde ſcattereth it, and anon nothing thereof appeares *By fire conſuming Thornes and Briars, Eſai.* 10. 17. While they be folded together as Thornes, and while they are drunken as drunkards, that is, while they have polluted their counſels, and confederacies ſo curiouſly, that no man dares ſo much as touch them, and while they are drunken with the pride and confidence of their owne ſtrength, they ſhall then bee devoured as ſtubble that is fully dry, *Nahum.* 1. 10. *Eſai.*27. 4. 31. 9.

Therefore the Scripture calleth Chriſt a *Man of warre*, *Exod.*15. 3. Becauſe hee is furniſhed with all Arts of victory,

ctory, *Power invincible*, as a Lyon amongſt ſhepheards, ſo is he amongſt his enemies, *Eſai.* 31. 4. *wiſedome unſearchable*, which muſt ſtand, *verſe* 1, 2. If he purpoſe, none can diſappoint him, *Eſai.* 14. 27. *Authority* by the leaſt intimation to gather together all the forces of the world againſt the enemies of his Church. If hee but hiſſe unto them, they preſently come in troopes, *Eſai.* 5. 26. 7. 18. He can *command* helpe from his people, *Pſal.* 44. 4. *Pſal.* 71. 3. *Ier.* 47. 7. and if that ſhould faile, he can create helpe for his people, as he did for *Iſrael*, when he wrought miracles to deliver them, *Pſal.* 106. 22.

Wee may more profitably conſider the Truth and comfort of this point, by diſcovering it in the ſeverall enemies of Chriſt and his People. Firſt, the great enemie of the ſeed of the Woman is the *Serpent*, that great red Dragon, whoſe names are all names of enmitie. The *Accuſer*, the *Tempter*, the *Deſtroyer*, the *Devourer*, the *Envious man*, furniſhed with *much ſtrength*, and mighty ſuccour, Legions of principalities and powers attending on him; and with *much wiſedome*, which the Scripture calleth νοήματα, the wiles, and traines, and craftineſſe of Satan. And his Arts of deſtroying men are two. To *tempt* and to *accuſe*. His Temptations are two-fold: either unto *Sinne*, or unto *Diſcomfort*: either to make us offend God, or to make us diſquiet our ſelves: either to wound us, or to vexe us. And in all theſe his Arts, Chriſt our Captaine will tread him under our feet, and will give his Church the victorie at the laſt, either by *Arming us with ſufficiencie of grace and faith in his victories*, putting us by his Spirit, in minde of his Temptations, which taught him compaſſion towards us, who are ſo much weaker; and encouraging our hearts to cry out unto him who is our mercifull and compaſſionate High-Prieſt, like a raviſhed woman in our extremities, as *Paul* did, 2 *Cor.* 12. 8, 9. ſtirring up our faith to lay hold on him when we are in darkeneſſe; and the Spirit of Adoption to cry unto him when we are in danger; and the Spirit of wiſedome to ſolve the objections, to diſcerne the devices of Satan, and to prepare and arme our hearts accordingly to wreſtle with him. Or elſe *by rebuking of him*, pulling in his chaine, and chaſing him away, and as our ſecond, undertaking the combate in perſon for us, when he is ready to prevaile, *Zech.* 3.1,2. Thus he overcommeth him as a *Tempter*, and ever giveth ſome, either comfortable or profitable iſſue out of them.

Hee likewiſe overcommeth him as an *Accuſer.* Satan accuſeth the Saints, either *by way of complaint* and narration of the things which they have done, *Revel.*12.10. which the Apoſtle calleth ἔγκλησιν, his laying of crimes to the charge of men, *Rom.* 8. 33. and thus Chriſt overcommeth him by his *Interceſſion*, and in the hearts of his Saints, by making them judge and accuſe themſelves, that they may be able to cleare themſelves too, 1 *Cor.* 11. 31. 2 *Cor.* 7. 11. Or hee accuſeth *by way of ſuſpition or preconjecture*, as hee did *Iob*, *Iob* 1. 9. 10, 11. and herein likewiſe Chriſt overcommeth him in his Servants, by permitting him to tempt and vexe them, that they may come the purer out of the fire, and by putting a holy ſuſpition and jealouſie into them over their owne hearts, which may ſtill bee a meanes to prevent them againſt evils that are likely to aſſault them, to teach them in every condition, as well poſſible as preſent, how to walke acceptably before God, *Phil.*4. 11. 13.

Another great enemy of the Kingdome of Chriſt is, the *luſt* of our owne evill nature. *The carnall minde is enmitie againſt God, for it is not ſubject to the Law of God, neither indeed can bee*, *Rom.* 8. 7. *Phil.*3. 8. Enmitie in grieving, vexing, and quenching the Holy Spirit in us, and luſting enviouſly againſt his Grace, *Iam.*4. 4,5. And here alſo Chriſt overcommeth, by the prevailing power of his Spirit, giving us *more Grace*, demoliſhing the kingdome of ſinne, and judging the Prince of this world, which before did rule in the children of diſobedience. And this hee doth by the Judgement Seat, and Scepter of his Spirit in the heart: for the judgement of the Spirit is too hard for the principalitie of Satan, *Ioh.* 16. 11. The Spirit of Chriſt is a *victorious Spirit.* Hee bringeth forth his *Judgement unto victory*, *Matth.* 12. 20. *Eſai.* 4. 4. He worketh out by degrees the droſſe and impuritie of our nature, and ſervices. Firſt, by faith fixing upon better promiſes and hopes than luſt can make, 1 *Ioh.* 5. 4. *Heb.* 11. 24. 26. Secondly, by watchfulneſſe, eying corruptions, and ſo ſtirring up thoſe arguments and principles which are ſtrongeſt againſt them, *Iob* 31. 1. *Pſal.* 39. 1. Thirdly, by leading us to more acquaintance with God in knowledge, love, and communion, *Iob* 22. 21. 1 *Ioh.* 1. 3. and ſo fetching more wiſedome and ſtrength from him: for this is the way that we get all our ſtrength, even by learning of him, *Phil.* 4. 12. Fourthly, by inclining the heart to hate, and to complaine of corruptions, to bemoane it ſelfe, as *Paul* and *Ephraim* did, *Rom.* 7. 23. *Marke* 9. 24. *Ier.* 31. 18, 19. Fifthly, by bringing the heart into the light, there to approve and judge its actions, *Ioh.* 3. 20. by ſetting it alwayes in Gods eye, that it may not ſinne againſt him, *Pſalme* 16. 8. Sixthly, by convincing the heart of the beautie and excellencie of Grace, of the unlikeneſſe of ſinne to God, and ſo making the ſoule more full of deſires for the one, and againſt the other, *Eſai.* 26. 8. *Ezek.* 36. 31. and thus kindling luſt againſt luſt, *Gal.* 5. 17. Seventhly, by being alwayes a preſent Monitour and Watchman in the ſoule, to ſupply it with ſpirituall weapons, and reaſonings againſt the temptations of luſt, *Eſai.* 30. 31. *Ioh.* 14. 26. Laſtly, in one word, by daily ſupplies from the reſidue of Spirit which is in our head, whereby according to the proportion and exigence of the members, he floweth into them, *Mal.* 2. 15. *Phil.* 1. 19. This is that ſeed, that leaven, that vitall inſtinct, which is ever in the heart, ſetting it ſelfe againſt the workings and life of luſt, and by little and little waſting it away as fire doth water.

The grand inſtrument of Satan and luſt (who are the two leaders in this warre againſt Chriſt) is the *wicked world.* The power, malice, wiſedome, learning, or any other, either naturall or acquired abilities of evill men: for even in a earthly reſpect by the word *Kings*, wee are not onely to underſtand thoſe Monarchs, and Princes of the earth, who ſet themſelves againſt Chriſt; but all ſuch as excell in any ſuch wordly abilities as may further that oppoſition. It notes the ſtrength, policie, pride, and greatneſſe of minde, or ſcorne of ſubjection, in which is the heart againſt Chriſt. So that *King* heere ſtands in oppoſition to *Subject*; they who reject Chriſts yoke, and breake his bonds aſunder, and will not have him to raigne over them, thoſe are the *Kings* in the Text. And theſe alſo will hee ſmite through, and confound by the Power of his Word, and the ſtrength of his Arme. The Lord gave the Word, great was the company of thoſe that publiſhed it. *Kings of Armies did fly apace, and ſhee that tarried at home divided the ſpoyle, Pſal.* 68. 11, 12. *Tophet is ordained of old, for the king it is prepared, Eſai.* 30. 33. Come, and gather your ſelves together unto the Supper of the great God. *That yee may eate the fleſh of Kings, and the fleſh of Captaines, and the fleſh of mighty men, and the fleſh of horſes, and of them that ſit on them, and the fleſh of all men, both free and bond, both ſmall and great, &c. Revel.* 19. 17, 18. As for thoſe mine enemies *which would not that I ſhould raigne over them, bring them hither and ſlay them before me, Luke* 19. 27. *Be wiſe now, ye Kings, be inſtructed ye Iudges of the earth. Serve the Lord with feare, and rejoyce with trembling; kiſſe the Sonne leſt he be angry, and ye periſh from the way, when his wrath is kindled but a little.* Thus the Lord overthroweth his Churches enemies, and protecteth it againſt all their greateſt preparations, and moſt formidable power, Pſal. 2. 10, 11, 12.

And

VERS.5,6.

And this hee doth ſeverall wayes; ſometimes by diverting their forces from his Church into ſome other neceſſary channell, or ambitious deſigne of their owne. Thus *Rabſhakeh* and his Hoaſt were called from *Iudah*, 2 *King*. 19. 7, 8. ſo the Lord promiſed his people that when they went up to appeare before him thrice a yeare, hee would divert the deſires of their enemies from their Land, *Exod*. 34. 24. Thus *Iulian* the Apoſtate, having but two maine plots to honour (as hee ſuppoſed) his government and his Idols withall, the ſubduing of the Perſian, and the rooting out of the Galileans, as hee called them; was prevented from this by being firſt overthrowne in the other; for the proſperous ſucceſſe of which expedition hee vowed unto his Idoll-gods a ſacrifice of all the Chriſtians in the Empire, as *Gregorie Nazianzen* relateth. Sometimes by infatuating, and implanting a ſpirit of giddineſſe and diſtraction in the enemies of his Church, making them deſtitute both of counſell and courage. When God would puniſh Babylon (which was a type of the enemies of Chriſts Kingdome) he made their hearts melt, that they ſhould bee amazed at one another, and their faces ſhould be like flames, *Eſai*. 13.7, 8. That is, not onely pale like a flame, but rather, as I conceive, full of variety of fearefull impreſſions, and diſtracted paſſions: nothing ſo tremulous, ſo various, ſo eaſily bended every way with the ſmalleſt blaſt as a flame: ſo their feare ſhould make their bloud and ſpirits in their faces to tremble, quiver, and vary, to come and goe like a thinne flame in them; ſo God threatneth to mingle a perverſe ſpirit, to make the ſpirit of Egypt faile in them, and their wiſedome to periſh, *Eſai*.19. 1,2,3. 14. 17. and thus likewiſe the Lord dealt with *Iulian* in that Perſian expedition, hee put a ſpirit of folly in him to burne his ſhips, and ſo to put a neceſſitie of courage in his people, as the old Gauls did againſt *Cæſar*, and then to leave them all deſtitute of neceſſary releefe. Sometimes

Greg. Naz. Orat.4. in Iulian. 2.

Theodoret. Hiſt. l.3.c.20. Naz. Orat.4. Cæſar Comm. lib.1.

times by ordering caſualties and particular emergencies for the deliverance of his Church, a thing wonderfully ſeene in the Hiſtories of *Ioſeph* and *Eſther*. Thus as a man by a chaine made up of ſeverall linkes, ſome of gold, others of ſilver, other of braſſe, iron, or tinne, may be drawne out of a pit: ſo the Lord by the concurrence of ſeverall unſubordinate things, which have no manner of dependance, or naturall coincidency amongſt themſelves hath oftentimes wrought the deliverance of his Church, that it might appeare to be the worke of his owne hand. Sometimes by ordering and arming naturall cauſes to defend his Church, and to amaze the enemie. Thus the Starres in their courſes are ſaid to fight againſt *Siſera*, *Iudges* 5. 20. A mighty winde from Heaven beating on their faces diſcomfited them, as *Ioſephus* reports. So the Chriſtian armies under *Theodoſius* againſt *Eugenius* the Tyrant were defended by windes from Heaven, which ſnatcht away their weapons out of their hands. To make good that Promiſe, *No weapon that is formed againſt thee ſhall proſper*. So the Lord ſlew the enemies of *Ioſhua* with haile, *Ioſhua* 11. 11. And thus the Moabites were overthrowne by occaſion of the Sun ſhining upon the water, 2 *Kings* 3. 22, 23. Sometimes by implanting phantaſies and frightfull apprehenſions into the mindes of the enemy, as into the Midianites, *Iudges* 7. 13, 14. The Aſſyrians, 2 *Kings* 7. 6. thus the Lord cauſed a voyce to bee heard in the Temple before the deſtruction of Jeruſalem, warning the faithfull to go out of the City. Sometimes by ſtirring up and proſpering weak and contemptible meanes to ſhew his Glory thereby. The Medes and Perſians were an effeminate and luxurious people, *Cyrus* a meane Prince, for he was not at this time the Emperour of the Medes and Perſians, but onely ſonne in law to *Darius* or *Cyaxares*, and yet theſe are made inſtruments to overthrow that moſt valiant people, the Babylonians, *Eſai.* 45. 1. 13. 3. 17. As *Ieremie* was

Ioſeph. Antiq. Iud. lib. 5. c. 6.

Aug. de Civ. Dei, l. 5. c. 26.

Euſeb. l. 3. c. 8.

Briſſon. de Reg. Perſ. l. 2.

Jer. 38.11.

drawne out of the Dungeon by old rotten ragges, which were throwne aſide as good for nothing; So the Lord can deliver his Church by ſuch inſtruments as the enemies thereof before would have looked upon with ſcorne, as upon caſt and deſpicable creatures; for God, as he uſeth to infatuate thoſe whom he will deſtroy, ſo he doth guide with a Spirit of wonderfull wiſedome thoſe whom he raiſed to defend his Kingdome. The Babylonians were feaſting, and counted their Citie impregnable, being fortified with walls and the great river, and God gave wiſedome beyond the very conjectures of men, to attempt a buſineſſe which might ſeeme unfeaſable in nature, to drie up Euphrates, and divide it into ſeverall ſmall branches, and ſo he made a way to bring his army into the City while they were feaſting, the gates thereof being in great confidence and ſecurity left open, *Eſai.* 44. 27, 28. 45. 1. *Ier.* 51. 36. Sometimes by turning the hearts of others to compaſſionate the Church, to hate the enemies, and not to helpe them, but to rejoyce when he is ſinking, *Eſai.* 14. 6. 10. 6. *Nahum* 3. 7. Sometimes by the immediate ſtroke of God upon their bodies or conſciences. Thus God gave the Church reſt by ſmiting *Herod*, *Acts* 12. 23, 24. Thus *Maximinus* being ſmitten with an horrible and ſtinking diſeaſe in his bowels, confeſſed that it was Chriſt which overcame him; and *Iulian* being ſmitten with an unknowne blow from Heaven, as is ſuppoſed, confeſſed that Chriſt was too hard for him; and another *Inlian*, Uncle to the Apoſtate, for piſſing on the Lords Table, had his bowels rotted, and his excrements iſſued out, *Non per ſeceſſum, ſed per vulnera*, as the ſame Hiſtorian reports. Sometimes by tiring them quite out, and making them for very vexation and ſucceſſeſneſſe give over their vaine attempts, or elſe diſheartning them that they may not begin them. So *Diocleſian* retired to a private life, becauſe he could not root out the Chriſtians. And

Herodot. lib.1. Zenoph. de expedit. Cyri. l. 7.

Euſeb. *de vita Conſtantin. l. 1. cap. 50. Theodoret. l. 3. c. 20. vid. Tertul. contr. Scapulam, ca. 3 & Laurent. de la Barr.*

Euſeb. *hiſt. l. 8. cap. 26. & Zonaras.*

Iulian was afraid to perſecute the Chriſtians, as his predeceſſours had done, leſt they ſhould thereby increaſe; he forbore it out of envie, and not out of mercy, as *Nazianzene* obſerves. Sometimes by turning their owne devices upon their heads, ruining them with their owne counſels, and it may be diſpatching them with their own hands. Thus the Lord ſet every mans ſword againſt his fellow in the huge hoſte of the Midianites, *Iudges* 7. 22. So *Pilate* and *Nero*, the one the murderer of Chriſt, the other the dedicatour of all the conſequent great perſecutions, both died by their owne hands, as being moſt wicked and moſt cruell, and therefore fitteſt to revenge the cauſe of Chriſt upon themſelves. Thus God did not onely curſe the counſell, but revenge the treaſon of *Achitophel* by an act of the moſt deſperate folly and inhumanity which could be committed. Sometimes by hardning them unto a deſperate proſecution of their owne ruine, as in the caſe of *Pharaoh*, ſuffering them to lift at the ſtone ſo long, till it looſen, and fall upon them, *Zechar.* 12. 3. *Matthew* 21. 44. Sometimes by ingratiating the Church with them to their owne deſtruction, as he did Iſrael with the Egyptians, *Exodus* 12. 35, 36. By theſe and a world the like meanes doth the Lord overthrow the enemies of his Kingdome.

Nazian. Orat. 3. in Iulian. 1.

Tertul. Apolog. cap. 5. Euſeb. l. 2. c. 7.

Now all this is *In the day of his wrath*, or in his owne due time: where we may note by the way, that Chriſt hath wrath in him as well as mercy. Though he be by wicked and ſecure men miſconceived, as if he were only compaſſionate: yet *læſa patientia fit furor*, he will more ſorely judge them hereafter, whom he doth not perſwade nor allure here. So mercifull he is, that he is called a *Lambe* for meekneſſe, and yet ſo terrible, that he is called a *Lion* for fury. It is true, *fury is not in him*, namely, to thoſe that apprehend his ſtrength and make their peace with him, *Eſai.* 27. 4, 6. But yet to thoſe that will not kiſſe, that is, not love, worſhip, nor obey him, he can with a little wrath ſhew himſelfe very terrible, *Pſal.* 2. 12. He commeth *firſt with peace, Luke* 10. 5. but it is *Pax conceſſa*, not *pax emendicata*, a Peace mercifully offered, not a peace growing out of any neceſſity or exigencies on his part, and ſo wrought by way of compoſition for his owne advantages. The peace of a Conquerour, *Zech.* 9. 10. A peace which putteth conditions to thoſe to whom it is granted, that they ſhall be tributaries and ſervants unto him, *Deut.* 20. 10, 11, 12. Therefore the Apoſtle ſaith, that he came to preach or to proclaime peace, *Epheſ.* 2. 17. but if we reject it, he then follows the directions of *Ioſhua, Theſe mine enemies which would not have me to raigne over them, bring them hither and ſlay them before me, Luke* 19. 27.

But the maine thing here to be noted is, that Chriſt hath *a Day*, a προθεσμία, a prefixed, and conſtituted time wherein hee will be avenged on the greateſt of his enemies. When he forbeares, and ſuffers them to prevaile, yet ſtill he holdeth the line in his owne hand, the hooke of his Decree is in their noſtrils, and hee can take them ſhort when he will. It is never want of power, wiſedome, or love to his Church, that their quarrell is not preſently revenged; but all theſe are fitted to his greater Glory. The Lord ſeemeth to neglect, to breake up the hedge, to ſleepe while his Church is ſinking (as CHRIST to his Diſciples ſeemed careleſſe, *Marke* 4. 38, 39.) ſo frequently in Scripture the Saints expoſtulate with God in an humble and mourning debate, *Why ſleepeſt thou, O Lord? Ariſe, caſt us not off for ever, Pſalme* 44. 23. *Ierem.* 14. 8, 9. But God hath his *quare* againſt us too for this infirmity and haſte of ours: *Why ſayeſt thou, O Iacob, and ſpeakeſt, O Iſrael, my way is hid from the Lord, and my judgement is paſſed over from my God?* That is, he hath not taken notice of my calamity. *Haſt thou not knowne, haſt thou not heard, that the everlaſting God, the Lord, the Creatour of the ends of the earth fainteth not,* *neither is weary? There is no ſearching of his underſtanding*, *Eſai.* 40. 27. 28. He is wonderfull in counſell and excellent in working; and therefore he doth not ſlumber nor ſleepe: but onely in wiſdome ordereth times and ſeaſons, that there may in the end be the greater glory unto him, and in the things done, the more beautie. Every thing, ſaith *Salomon*, is *beautifull in its time*; if you gather it before, it loſeth both its beauty and vertue. It would be a madneſſe for a man to mow downe his corne when it is in the greene blade. He waiteth, ſaith the Apoſtle, for the precious fruit of the earth, and hath long patience, *Iam.* 5. 7. Now the Prophet aſſureth us, that *Light*, that is, comfort, refreſhment, peace, deliverance, *is ſowne for the righteous*, *Pſal.* 97. 11. It was ſowen for the people of God when they were in captivitie, though to themſelves they ſeemed as dead men in their graves, yet indeed they were dead but as ſeed in the furrowes, which revived againe, *Pſal.* 126. 5, 6. and therefore the Lord likewiſe (like Saint *Iames* his husbandman) is ſaid *to wait*, that he may be gracious to his people, *Eſai.* 30. 18. Though a man ſuffer never ſo much injury, and be moſt violently kept out of his own right, yet he muſt wait till time and mature proceedings have brought on his matters to a triall; therefore the Lord calleth it *The yeare of recompences for the controverſies of Sion*, *Eſai.* 34. 8. It is not for private men to order the periods, or ſtints, or revolutions of times wherein buſineſſes are to be tried; but publike authority conſtitutes that, and every man muſt wait for the appointed time: ſo the Church muſt not ſet God the times when it would be heard or eaſed; but muſt truſt his wiſdome and power, *Ier.* 49. 19. for there is a *ſet time* wherein he will have mercy upon Sion, *Pſal.* 102. 13.

Now this Time is ruled and bounded by theſe conſiderations: Firſt, when the ſinne of the enemie is growne ripe, and his heart proud and inſolent againſt God and his people; when he trampleth upon the poore, when he ſacrificeth to his own net, when he adoreth his owne counſels, when he defieth his own condition, and thinketh that none can pull him downe, then is it a time for God to ſhew himſelfe, and to ſtir up his glory. *It is time* (ſaith *David*) *for thee, O Lord, to worke, for they have made void thy Law, Pſalm.* 119. 126. So outragious they are, that their fury runneth over from thy ſervants to thine ordinances, to blot out the very records of heaven, the name and feare of God out of the earth. And this reaſon and period of time we finde frequently in the Scriptures given: *In the fourth generation they ſhall come hither againe, for the iniquitie of the Amorites is not yet full, Gen.* 15. 16. It is not growne to that ripeneſſe and compaſſe, as I in my wiſe, ſecret, and patient providence will permit. *O thou that dwelleſt upon many waters, abundant in treaſures* (ſaith the Lord to Babylon) *thine end is come, and the meaſure of thy covetouſneſſe, Ier.* 51. 13. when men have filled up the meaſure of their ſinne, then is their end come; be their wealth, or ſafety, or their naturall, or acquired munition never ſo great. *Put you in the ſickle,* ſaith the Prophet, *for the harveſt is ripe, come get you downe for the preſſe is full, the Fats over-flow, for the wickedneſſe is great, Ioel* 3. 13. When wickedneſſe is ſo great, that it filleth all the veſſels, then is the Lord ready to put in his ſickle, and to cut it downe.

It is further demanded *when ſinne is full*? To this I anſwere, that there are three things principally which ſet forth the fulneſſe of ſinne, *Univerſality, Impudence* and *Obſtinacy*: Firſt, when a whole Land is filled with it, that there are none to intercede or to ſtand in the gappe, when from Streets to Palaces, from Houſes to Courts, from Schooles to Churches, from every corner ſinne breaketh forth, ſo that bloud toucheth bloud. *The Land is full of adulterers,* ſaith the Prophet, *becauſe of ſwearers the Land mourneth, for both Prieſt and Prophet are prophane,* *yea in my houſe have I found their wickedneſſe, ſaith the Lord, Ier.* 23. 10. 11. when in every place, and at every view there are new, and *more abominations, Ezek.* 8. 17. *Ier.* 5. 1. 6. Secondly, when ſinne is *impudent*, whoriſh and outragious; when there is no feare, modeſty or reſtraint, but it breaketh all bounds, and like a raging Sea overrunneth the bankes. *They declare their ſinne as Sodome,* ſaith the Prophet, *and hide it not: woe unto their ſoules, Eſay* 3. 9. it is ſo full that it breaks out into their countenance, hypocriſie it ſelfe is too narrow to cover it. This is that which the Apoſtle calleth *An exceſſe of riot,* and the Prophet, a *ruſhing, like an horſe into the battell.* Now when God thus gives a man over, ſinne will not be long a filling up; when luſts breake forth, and throng together, when from concupiſcence ſinne goes on to conception and delight, to formation and contrivance, to birth and execution, to education, and cuſtome, to maintenances and defence, to glory and boaſting, to inſenſibility, hardneſſe, and a reprobate ſenſe, then there is ſuch a fulneſſe in ſinne as is neere unto curſing, the very next ſtep is hell. Laſtly, when ſinne holds out in *ſtubborneſſe*, and is incorrigible, when the remedy is refuſed, the pardon rejected, the peace not accepted; Then is ſinne come to its fulneſſe. The ſinne of the Amorites was never quite full, but when they rejected that peace, mercy, and ſubjection to Gods people, which was offered them firſt. But when men ſinne againſt thoſe meanes of grace which are ſent unto them, and *leave no remedy* to themſelves; no marvell if the Lord give them over, and let in the enemie upon them, 2 *Chron.* 36. 16. Therefore we muſt take heed of finiſhing ſinne, for it is *not ſinne*, but the conſummation and *finiſhing of ſinne* which condemnes a man.

Eſai. 48. 4.
Jer. 3. 3.

Delicti durior frons eſt, ab ipſo & in ipſo delicto, impudentiam docta. Tertul. de vel. virg. c. l.

Rom. 1. 24. 26.
Eſai. 69. 27.

Dum ſervitur libidini, facta eſt conſuetudo, dum conſuetudina neceſſitas, Aug. Confeſſ. lib. 8. c. 5. vid. Bernard. de Gradibus ſuperbiæ.

Now when thus the ſinne of the enemie is growne ſo ripe, that it breaketh forth into pride and inſultation againſt Gods people, then is the Lords time to ſhew himſelfe:

ſelfe : *I will reſtore health unto thee,* ſaith the Lord to his Church, *and I will heale thee of thy wounds, because they called thee an out-caſt, ſaying, This is Sion whom no man ſeeketh after,* *Ier.* 30. 17. ſee *Ier.* 50. 11. *Ezek.* 25. 3. 28, 6-9. *Obad. verſ.* 3,4. when the high wayes were waſte, and the way-faring man ceaſed, and the enemie regarded no man--*Now, ſaith the Lord, will I ariſe, now will I be exalted, &c.* *Eſai.* 33. 8-11. when the enemies helpe forward the affliction of Gods people, and by their pride and inſultation doe double the miſery which is upon them, then will the Lord returne to them in mercies, and be ſore diſpleaſed with his enemies, *Zech.* 1. 15. 16. *Eſai.* 40. 2. 47. 5,6.

Secondly, when Gods people are throughly humbled and purged, for God uſeth wicked men but as his ſtaffe or weapon, as his fire or fan to correct and purge them, *Eſai.* 10. 12. He intendeth not in his puniſhments ſuch ſeverity againſt them, as againſt their enemies : if the rod be for the childe, the fire is for the rod, *Eſai.* 27. 7, 8,9. When men are ſo ſmitten, that they can returne to him that ſmiteth them, and not revolt more and more ; for God will not throw any more darts at thoſe who are ſunke and dead already, when they are ſtirred in their hearts joyntly to ſeeke the Lord, and to meet him in the way of his judgements, and to compaſſionate and favour the duſt of Sion, then is the day of his wrath ; for when Gods time to deliver a people is come, he will more abundantly ſtirre up the hearts of his people to pray for it, *Pſal.* 102. 16, 17. *Dan.* 9. 2, 3. whereas, when he will deſtroy a people, he will not ſuffer his Saints to pray, *Ier.* 14. 11.

Thirdly, when all humane hopes and expectations are gone, when a people is ſo pilled and broken, that they have no courage, meanes, ſuccours or probabilities left, then is Gods time to deliver his Church, and to puniſh his enemies : *The Lord ſhall judge his people, and repent* *himſelfe for his Servants, when he ſeeth that their power is gone, Deut.* 32. 36. *Pſal.* 68. 20 105. 31. In one word, when the preparations and premiſſes as it were unto Gods glory are beſt ordered, and put together, then is the day of his wrath come.

Deut. 20. 3, 4.
Eſai. 51. 12, 13.
Deut. 31. 6, 7, 8

The Church then need not to be caſt downe with the inſultation of her enemies, ſince Chriſt is the ſame yeſterday, and to day, and for ever; ſuch as he was ever to his Church, ſuch he is ſtill. If he have delivered his Church from the pride of her enemies heretofore, his power, truth, watchfulneſſe, compaſſion is the ſame ſtill; and by faith in them we may rebuke Satan, we may chide away the weakneſſe and feare of our owne hearts, we may rejoyce againſt thoſe that inſult over us, when they rage moſt we may hope their time is ſhort, and that it is but the biting of a wounded beaſt. Therefore we finde the Saints in Scripture arme themſelves againſt preſent dangers, with the conſideration of what God hath done for his Church in times paſt, *Pſalm.* 68. 7, 8 74. 13--18. *Eſai.* 51, 9, 10, 11. *Hab.* 3. And in the confidence of the ſame truth and power breake forth into a holy ſcorne of their enemies, *Mich.* 7. 8, 9, 10 *Eſai.* 50. 8, 9. In the foreſt extremities we may fix our faith on God, and he delighteth to be depended upon alone, when all outward helpes and probabilities faile, ſee *Eſai.* 41. 17, 18. *Hab.* 3. 17, 18. A million of men came againſt *Aſa*, one of the hugeſt hoaſts of men that were ever read of, yet by relying on God they were all delivered into his hand; and the reaſon is added, becauſe God hath eies, and ſtrength, or as he is deſcribed, *Revel.* 5. 6. Seven hornes and ſeven eyes, much wiſdome, and much power to ſhew himſelfe valiant in the behalfe of thoſe that walke uprightly, 2 *Chron.* 16. 8, 9.

Jer. 31. 8.

We ſhould learne likewiſe to rejoyce and triumph with all thankfulneſſe of heart when Chriſt ſubdueth the enemies of his Kingdome, and giveth deliverance and refreſh-

VERS. 5,6. refreſhment to his people. When he maketh his hand knowne to his ſervants, and his fury to his enemies, then ſhould all they that love Hieruſalem rejoyce, *Eſai. 66.* 10. Thus the Church after they were delivered from the malice of ***Haman*** inſtituted dayes of joy and feaſting, *Eſther*, 9.22. It is a ſigne of an evil heart againſt the peace and proſperity of the Church of Chriſt, to envie, or ſlight, or thinke baſely of the inſtruments and wayes whereby Chriſt delivereth it; as we ſee in *Tobiah* and *Sanballat, Nehem.* 4.2,3.

Laſtly, we ſhould learne wiſedome to lay hold on the times and ſeaſons of Gods peace, becauſe he hath a day of wrath too; to apprehend the offers and opportunities of grace. Chriſt had beene at the Churches dore, and had knocked for admittance; but neglecting that ſeaſon, he was gone, and much ſhe ſuffered before ſhe could finde him againe, *Cant.* 5. 2-7. When the Lord ſpeaketh unto us in his ordinances, and by the ſecret motions and perſwaſions of his holy Spirit, we ſhould not deferre, nor put him off, as *Felix* did *Paul* to ſome other time, but purſue the occaſion, and ſet our ſelves to doe every duty *in Gods time*. There is a time for every work, and it is beautifull only in its time; and therefore fit it is, that we ſhould obſerve wiſely the ſignes and nature of the times, *Mat.* 16. 2. And accordingly proportion our devotions for the Church and our ſelves. It is the worſt loſſe of time, to let ſlip the ſeaſons of grace, and ſpirituall wiſedome, till it may be, Gods time of mercy is paſſed over. If thou hadſt knowne in this *thy day* the thing that concerne thy Peace. But now thy day is over, and my day of wrath is come, they are now hidden from thine eyes.

He ſhall judge amongſt the Heathen.] By *heathen* we are to underſtand the ſame with *Enemies*, *verſ.* 1. and *People*, *Eſai.* 63.6. Meaning all the armies and ſwarmes of Chriſts enemies either ſpirituall or ſecular. The word

Gentiles was a word of great contempt and deteſtation amongſt Gods people, as the word *Iew* is now amongſt us; a proverbiall word to caſt reproach and ſhame upon men. Therefore the Apoſtle ſaith of the Epheſians, that in time paſſed *they had beene Gentiles in the fleſh. Eph.* 2. 11. As if by being Chriſtians they had ceaſed to be Gentiles, or rather that word had ceaſed to be a terme of reproach. So that *Gentile* was a word of ſcorne, as *Samaritan, Ioh.* 8. 48. or *Canaanite, Ezek.* 16. 3. or *Publican, Matth.* 18. 17. *Luk.* 18. 11. And therefore we finde thoſe two ſtill joyned together *Publicans and ſinners*; and ſo the Apoſtle joyneth theſe two words *Gentiles and ſinners. Gal.* 2. 15. So then the word *Heathen* is added by *David* to the enemies of Chriſt, to render them the more odious, and to expreſſe the more abject and hatefull condition; and therefore when God would caſt notable reproach upon his people he calleth them *Sodomites, and Gentiles, Eſai.* 1. 10. *Ezek.* 2. 3. So then the meaning is, his moſt abject and hatefull enemies, that are unto him as Jewes and Samaritans, he ſhall judge, that is, he ſhall condemne and puniſh them.

Cameron de Eccleſia, pag. 33. 34. weems Chriſtian Synag. pag. 137.

Whence we may note, That *Chriſts victorie over his enemies ſhall be by way of pleading and diſceptation.* His military is likewiſe a judiciary proceeding grounded upon righteous and eſtabliſhed Lawes. Therefore the day of Gods wrath is called a time of vengeance, and recompence for the *Controverſies of Sion, Eſai.* 34. 8. To ſhew that the Lord doth not take vengeance but by way of debate. And therefore when he puniſheth, he is ſaid to plead with men. The Prieſt ſaid not where is the Lord, and they that handle the Law knew me not, &c. *Wherefore I will yet plead with you, ſaith the Lord, and with your Childrens Children will I plead, Ier.* 2. 8, 9. So to *plead* and to *take vengeance* goe together, *Ier.* 51. 36. And the LORD is ſaid to *reprove with equity*; and to ſmite the earth with the rod of his mouth; that is, to convince, and argue before he doth puniſh, *Eſai.* 11.4. as we ſee in the caſe of *Sodom*, *Gen.* 18. 21. 33. Herein the Lord ſheweth that all our miſery beginnes at our ſelves. That if we periſh, it is becauſe we would not take his counſell, nor be guided by his will; That he did not ſell us to any of his creditors, but that for our iniquities we *ſold our ſelves*, *Eſai.* 50. 1. In humane warres, though never ſo regularly and righteouſly ordered, yet many particular men may periſh without any perſonall guilt of their own. *Delirant Reges, plectuntur Achivi.* But in theſe warres of Chriſt, there ſhall not a man periſh, till he be firſt convinc'd by a judiciary proceeding, of his owne demerit. Every mouth muſt be ſtopp'd, and all the world by the evidence and acknowledgement of their own conſcience become guilty before God, before his wrath ſhall ſeize upon them. The Lord ſent *Noah* to preach, before he ſent a floud to deſtroy the old world. He argued with *Adam* before he thruſt him out of Paradiſe. The voyce goeth ever before the rod, *Mic.*6.9. This courſe our Saviour obſerved towards him who had not the wedding garment. Firſt, convinc'd him till he was ſpeechleſſe, and then caſt him into utter darkeneſſe, *Matth.* 22. 12. 13. And this courſe the Lord tooke with his people, when he puniſhed them, *Eſai.* 5. 3, 4. *Amos* 2. 11. 3. 7. For he will have the conſciences of men to ſubſcribe, and acknowledge the juſtneſſe of his proceedings, and to condemne themſelves by their own witneſſe; when he entreth into judgement he doth it by *line and plummet*, *Eſai.* 28. 17. In proportion to the meanes of grace neglected, to the patience and forbearance abuſed, to the times of grace overſlipped, to the purity of the Law violated and profaned. We muſt take heed therefore of continuing Gentiles, of being aliens from that common wealth of Iſrael, and ſtrangers from the covenant of promiſe, of living without God in the world. No man can with hope or comfort ſay, *Enter not* *into judgement*, but he who is the *Lords ſervant*, and of his houſhold; we muſt be all ingrafted into the naturall Olive, and become the ſeed of *Abraham*, and *Iewes by Covenant*, before Chriſt will be our Peace or reconcile us unto his Father, *Rom.* 1.29.11.17,24. *Gal.* 6.16. *Epheſ.* 2.11-14.

He ſhall fill the places with dead Bodies.] This notes the *greatneſſe* of the victory, that none ſhould be left to bury the dead. There ſhall be an univerſall deſtruction of wicked men *together* in the day of Gods wrath, they ſhall be bound up in bundles, and heaped for damnation, *Mat.* 13. 30. *Pſal.* 37.38. *Eſa.* 1.28.66.17. And it notes the *ſhame* and diſhonour of the enemy, they ſhall lie like dung upon the face of the earth, and ſhall be beholden to their victors for a baſe and diſhonourable buriall, as we ſee in the great battell with *Gog* and *Magog*, *Ezek.* 39.11-16.

He ſhall wound the Head over many Countreys.] Either *literally*, Antichriſt, *Revel.* 17. 2. 18. Who taketh upon him to be œcumenicall Biſhop, and Monarch, and to diſpoſe of Crownes, and diſpenſe Kingdomes at his pleaſure. Or *ſpiritually*, *Satan*, who is the *Prince of this world*, whoſe head Chriſt was to cruſh, and tread under our feet, *Gen.* 3.15. *Ro.* 16. 20. Or *figuratively*, the *Head*, that is, the counſell and power of many Nations, which at laſt ſhall appear to have been but a vain thing, *Pſ.* 2.2. 1 *Cor.* 1.19. What ſenſe ſoever we follow, the maine thing to be obſerved is that which we handled before; that Chriſt will in due time utterly deſtroy the greateſt, the higheſt, the wiſeſt of his enemies. And therefore this may ſuffice upon this verſe.

VERSE 7.

VERSE 7.

He ſhall drinke of the Brooke in the way: therefore ſhall he lift up the Head.

SOme underſtand theſe words in the ſenſe of the two former, for a figurative expreſſion of the victories of Chriſt; and they in a two-fold manner. Some by *Brooke* underſtand the blood of the Adverſarie with which the way ſhould be filled as with a ſtream: and by drinking hereof, the ſatiating, refreſhing, and delighting himſelfe in the confuſion of his enemies; for the Lord is eaſed when his enemies are ſubdued, *Eſai.* 1.24. Others, that he ſhould purſue his victorie with ſuch heat and importunity, that he ſhould not allow himſelfe any times of uſuall repaſt, but ſhould content himſelfe with ſuch obvious refreſhment as ſhould offer it ſelf in the way: and ſhould immediately lift up his head again, to purſue the enemy at the heele; and in this ſenſe, there is no more new matter here intimated then that which hath been before handled.

Others underſtand the meanes whereby Chriſt ſhould thus lift up his head and exalt himſelfe above all the ene-

VERSE 7.

mies of his Kingdome, namely by his *Paſsion* and *ſufferings*; by death deſtroying death and him that had the power of death, which is the Devill. I will not undertake to define which ſenſe is moſt agreeable to the place: it being ſo difficult. But upon occaſion of this latter (which I think is more generally embraced) I ſhall ſpeak ſomething of the meanes and ground of Chriſts victories over his enemies, and of his government in his Church, namely his ſufferings and reſurrection.

He ſhall drinke of the Brooke in the way] By Brooke then or Torrent we may underſtand the wrath of God, and the rage of men. The afflictions and ſufferings which befell Chriſt. And this is a very frequent Metaphor in Holy Scriptures to underſtand afflictions by water, *Pſalm.*18.4,5. 42. 7. 69. 1. 124.4,5, So the wrath of the Lord is called a ſtreame, and a lake, *Eſai.* 30. 33. *Revel.* 19. 20. In regard of the rage and irreſiſtableneſſe thereof, *Sternit agros, ſternit ſata læta, boumque labores*, and in regard of the turbidneſſe and fouleneſſe thereof, for Gods wrath is full of dregs, *Eſai.* 51. 17. *Pſalm.* 75. 8. It is ſaid in the Hiſtorie of Chriſts Paſſion, when he was going to wreſtle with that wofull agonie in the garden, that *he paſſed over the Brooke Cedron, Iohn* 18. 1. And we may obſerve in the Hiſtory of the Kings, that when the good Kings *Hezekiah* and *Aſa*, and *Ioſiah*, purged the Citie and the Temple of idolatry, *they burnt the curſed things at the brooke Kidron, and caſt them thereinto*, 2 *Chron.* 15. 16. 2 *Chron.* 29. 16. 30.14. 2 *Kings* 23. 6. To note unto us that the brooke was the ſinke, as it were, of the Temple, that into which all the *purgamenta*, and uncleanneſſes of Gods Houſe, all the *curſed things* were to be caſt; with relation whereunto it is not improbable that the Prophet *David* by a Propheticall ſpirit might notifie the ſufferings of Chriſt, by drinking of that curſed brooke over which he was to paſſe, to ſignifie that on him all the faithfull might lay and powre out their ſinnes, who is therefore ſaid to be *made ſin, and a curſe for us*, 2 *Cor.* 5.21. *Gal.* 3. 13. As the people when they laid their hands on the head of the ſacrifice, did thereby, as it were, unload all their ſins upon it.

Now as waters ſignifie afflictions; ſo there are two words with relation thereunto, which ſignifie ſuffering of afflictions, and they are both applied unto Chriſt, *Matthew* 20. 22. Are yee able to *drinke* of the cup that I ſhall drinke of, or be *baptized* with that Baptiſme that I am baptized with? He that drinketh hath the water in him; he that is dipped or plunged, hath the water about him: So it notes the univerſality of the wrath which Chriſt ſuffered, it was *within him*, *My ſoule is heavie unto death*; and it was all *about him*, betrayed by *Iudas*, accuſed by Jewes, forſaken by Diſciples, mocked by *Herod*, condemned by *Pilate*, buffetted by the ſervants, nailed by the ſouldiers, reviled by the theeves and ſtanders by, and which was all in all, forſaken by his Father. So then by the drinking of the brooke is meant ſuffering of the curſes, and it is frequently ſo uſed, *Ier.* 25.27.49. 12. *Ezek.* 23.32, 34. *Hab.* 2.16. *Rev.* 14. 9, 10.

By [*The way*] we muſt underſtand either the *Life of Chriſt* on earth, his paſſage betweene his aſſumed voluntary humility and his exaltation againe; or, The *way betweene mankinde and Heaven*, which by that flood of wrath and torrent of curſes, which were ἐν μέσῳ, *Col.* 2.14. was made utterly unpaſſable, till Chriſt by his ſufferings made a path thorow it, for the ranſomed of the Lord to paſſe over.

Therefore ſhall he lift up the Head.] It noteth in the Scripture phraſe *victorie*, eluctation, and breaking thorow thoſe evils which did urge and preſſe a man before, *Pſal.* 27.6. and alſo *boldneſſe*, confidence, and ſecurity to the whole body, *Luke* 21. 28. And further, it is not, He ſhall be lifted up, but, He ſhall do it himſelfe. He hath

Qui ſe humiliaverat, ipſe exaltabit. Hieron.

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the power of life, and the fountaine of life in himſelfe, *Iohn* 5.26. 10. 18. So that following this ſenſe of the words, the meaning is, He ſhall ſuffer, and remove all thoſe curſes which were in the way betweene mankinde and heaven, and then he ſhall lift up his head in the Reſurrection, and breake thorow all thoſe ſufferings into glory againe; which ſenſe is moſt punctually and expreſly unfolded in thoſe parallel places, *Luke* 24. 26-46. *Phil.*2. 8,9. 1 *Pet.* 1.11.

Hee ſhall drinke of the brooke in the way.] From hence wee may note, Firſt, that betweene mankinde and heaven, there is a torrent of wrath and curſes, which doth everlaſtingly ſeparate betweene us and glory; μέγα χάσμα ἐστήρικται, a great and fixed gulfe, which all the world can neither wade thorow, nor remove. The Law at firſt was an eaſie and ſmooth way to righteouſneſſe, and from thence to ſalvation, but now every ſtep thereof ſinkes as low as hell. It is written within and without with curſes; which way ſoever a man ſtirres, hee findes nothing but death before him: one mans way by the civility of his education, the ingenuitie of his diſpoſition, the engagements of other ends or relations, may ſeeme more ſmooth and plauſible than others, but by nature they all runne into hell, as all rivers, though never ſo different in other circumſtances, runne into the Sea. It is as impoſſible for a naturall man of himſelfe to eſcape damnation, as it is to make himſelfe no childe of the old *Adam*, or not to have beene begotten by fleſhly parents. The *Gulfe* of ſinne in our nature cannot be cleanſed, and therefore the *Guilt* thereof cannot bee removed. The *Image* wee have loſt is by us *unrepairable*; the *Law* wee have violated, *inexorable*; the *Iuſtice* wee have injured, *unſatisfiable*; the *concupiſcence* of our nature *unſatiable*; *ſinne* an averſion from an *infinite* good, and a converſion to the creature infinitely; and therefore the *Guilt* thereof infinite and *unremoveable* too.

Wee ſhould learne often to meditate on this point, to finde our ſelves reduced unto theſe ſtraits and impoſſibilities, that we cannot ſee which way to turne, or to helpe our ſelves, for that is the onely way to draw us unto Chriſt. Every man naturally loves to bee in the firſt place beholden to himſelfe; in any extremitie, if his owne wits, purſe, projects, or endeavours will helpe him out, hee lookes no further; but when all his owne ſuccours have forſaken him, then hee ſeekes abroad. It is much more true in the matter of ſalvation; no man ever did begin at Chriſt, but went unto him upon meere neceſſity, when he had experience of the emptineſſe of all his other ſuccours and dependancies, wee all by nature are offended at him, and will not have him to reigne over us, till thereunto wee be forced by the evidence of that infinite and unpreventable miſery, under which without him wee muſt ſinke for ever. This is of all other the moſt urging argument unto men, at firſt to conſider, that there is a torrent of curſes, a ſea of death, a raigne of condemnation, a hell of ſinne within, and a hell of torments without, betweene them and their ſalvation; and there is no drop of that ſea, no ſcruple of that curſe, no title of that Law, which muſt not all bee either fulfilled or endured. Suppoſe that God ſhould ſummon thy guilty ſoule to a ſudden apparance before his Tribunall of Juſtice; and ſhould there begin to deale with thee even at thy mothers wombe: Alas, thou wouldeſt bee utterly gone there; even there a ſeed of evill doers, the ſpawne of viperous and ſerpentine parents, a curſed childe, a childe of wrath, and exact image of the old *Adam*, and of the bloud of Satan. But then here is after this produced a catalogue, and hiſtory of ſinnes of forty, fiftie, or threeſcore yeares long. And in them every inordinate motion of the will, every ſudden ſtirring, and ſecret working of inward luſt, every idle word, every uncleane aſpect, every impertinencie and irregularitie of life, ſcored up againſt thy poore ſoule, and each of them to be produced at the laſt, and either anſwered or revenged. O where ſhall the ungodly and ſinners appeare if they have not right in Chriſt? And how ſhould men labour to bee ſecured in that right? Who would ſuffer ſo many millions of obligations and indictments to lie betweene him and God, uncancelled, and not labour to have them taken out of the way? Now the onely way to be brought hereunto, is, to deny our ſelves, and all we doe; to doe no good thing for this end that we may reſt in it, or rely upon it when we have done, but after all to judge our ſelves unprofitable ſervants: when we have prayed, to ſee Hell betweene Heaven and our prayers; when we have preached, to ſee Hell betweene Heaven and our Sermons; when we have done any worke of devotion, to ſee Hell betweene Heaven and all our ſervices, if God ſhould marke what is amiſſe in them, and ſhould enter into judgement with us: In one word, to ſee Hell betweene Heaven, and any thing in the world elſe, ſave onely betweene Chriſt and Heaven. Till in this manner men be qualified for mercy, they will have no heart to deſire it, and God hath no purpoſe to conferre it. Chriſt muſt be eſteemed worthy of all acceptation, before God beſtow him: and the way ſo to eſteeme of him is, to feele our ſelves the greateſt of all ſinners. And when the ſoule is thus once humbled with the taſte and remembrance of that worme-wood and gall which is in ſinne, there is then an immediate paſſage unto hope and mercy, *Lament.* 31. 9-22. and that hope is this,

That Chriſt hath drunken up and dried that torrent of curſes, which was betweene us and Heaven. and hath made a paſſage through them all by himſelfe unto his Fathers Kingdome. Hee was made ſinne and a curſe for us, that ſo he might ſwallow up ſinne and death, and might bee the deſtruction of Hell, *Hoſ.* 13. 14. I will here but touch upon two things. Firſt, *What Chriſt ſuffered.*

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red. Secondly, *Why hee ſuffered:* for underſtanding of the firſt, wee muſt note, firſt, that Chriſts *Humane nature* was by the *hypoſtaticall Union* exalted unto many dignities, which to all the Creatures in the world beſides, are utterly incommunicable; as the communication of proprieties, the adoration of Angels, the primogeniture of the Creatures, the cooperation with the Deitie in many mighty workes, the ſatisfaction of an infinite Juſtice by a finite paſſion, &c. Exalted likewiſe it was *by his ſpirituall Unction* above all his fellowes, with that unmeaſurable fulneſſe of grace, as wonderfully ſurpaſſeth the united and cumulated perfections of all the Angels in Heaven. Secondly, wee muſt note likewiſe, that all theſe things Chriſt received for the worke of mans Redemption, and therefore he had them in ſuch a manner as was moſt ſuteable and convenient for the execution of that worke. Now Chriſt was to fulfill that worke by a way of ſuffering and obedience, by death to deſtroy him that had the power of death, as *David* by *Goliahs* ſword ſlew him that was maſter of the ſword. As there fell a mighty tempeſtuous winde upon the Red Sea, whereby the paſſage was opened for Iſrael to goe out of Egypt into Canaan; ſo Chriſt was to bee torne and divided by his ſuffering, that ſo there might be a paſſage for us to God, through that Sea of wrath which was betweene our Egypt and our Canaan, our ſinne and our Salvation. Here then are two generall Rules to bee obſerved concerning the ſufferings of Chriſt. Firſt, that the Oeconomie or diſpenſation of his Mediatorſhip is the meaſure of all that hee ſuffered. So much as that required, he did ſuffer, and more hee did not: for though hee ſuffered as man, yet he ſuffered not becauſe he was a man, but becauſe hee was a Mediator. Secondly, in as much as a Mediatour betweene God and ſinners, was to be holy and ſeparate from ſinners, (for if he ſhould have beene a ſinner, he had beene one of the parties, and not a Mediatour) therefore none of thoſe ſufferings which are repugnant to his Holineſſe, and, by conſequence, unſerviceable to the adminiſtration of his Office, could belong unto him. Such things then as did no way prejudice the plenitude of his Grace, the union of his natures, the quality of his mediation, ſuch things as were ſuteable to his Perſon, and requiſite for our pardon, ſuch as were poſſible for him, and ſuch as were neceſſary for us, thoſe things he ſuffered as the puniſhments of our ſinnes.

Now puniſhments are of ſeverall ſorts; ſome are ſins, ſome onely from ſinnes. Some things in ſeverall reſpects are both ſinnes and puniſhments. * In relation to the Law, as Deviations, ſo they are ſinne: in relation to the order and diſpoſition of Gods providence, ſo they are puniſhments. As hardneſſe of heart, and a reprobate ſenſe. Other puniſhments are *from ſinne*, and in this regard ſinne is two wayes conſiderable, either as *inherent*, or as *imputed*: from ſinne as *inherent*, or from the conſciouſneſſe of ſinne in a mans ſelfe, doth ariſe remorſe, or torment and the worme of conſcience. Againe, ſin as *imputed* may be conſidered two wayes: either it is *imputed* upon a ground *in nature*, becauſe the perſons to whom it is imputed are *naturally one* with him that originally committed it, and ſo doth *ſeminally* deſcend, and is derived upon them. Thus *Adams* ſinne of eating the forbidden fruit is imputed unto us, and the puniſhment thereof on us derived; namely the privation of Gods Image, and the corruption of our nature. Or elſe it is *imputed* upon a ground of *voluntary contract*, vadimonie, or ſuſception, ſo that the guilt thereupon growing is not a *derived*, but an *aſſumed guilt*, which did not bring with it any *deſert*, or worthineſſe to ſuffer, but onely an obligation and obnoxiouſneſſe thereunto. As if a ſober and honeſt perſon be ſurety for a prodigall and luxurious man, who ſpending his eſtate upon courſes of intemperance and exceſſe, hath diſabled himſelfe to

Deus naturarum bonarum Creator optimus, malarum voluntatum juſtiſſimus ordinator. Aug. de Civit. Dei, lib. 11. c. 17. l. 14. c. 26. & to. 7. cont. Iulian. Pelag. l. 5. cap. 3 De Grat. & Lib. Arbitr. c. 23. de Prædeſt. juſtorum. c. 10.

pay any of his debts; the one doth for his vitious diſabilitie deſerve impriſonment, unto which the other is as lyable as hee, though without any ſuch perſonall deſert. Now then the puniſhments which Chriſt ſuffered are onely ſuch as agree unto ſinne thus imputed; * as all our ſinnes were unto Chriſt. Againe in puniſhments wee are to diſtinguiſh betweene *puniſhments inflicted* from without, and *puniſhments ingenerated*; and immediately reſulting from the condition of the perſon that ſuffereth, or betweene the *Paſſions* and *Actions* of the men that are puniſhed. Puniſhments inflicted are thoſe paines and dolorous impreſſions which God either by his owne immediate hand, or by the Miniſterie of ſuch inſtruments as he is pleaſed to uſe, doth lay upon the ſoule or body of a man. Puniſhments ingenerated are thoſe which grow out of the *weakeneſſe* and *wickedneſſe* of the perſon lying under the ſore and invincible preſſure of thoſe paines which are thus inflicted. As blaſphemie, deſpaire, and the worme of conſcience. In one word, ſome evils of puniſhment are * *vitious*, either *formally* in themſelves, or *fundamentally*, or by way of connotation in regard of the originals thereof in the perſon ſuffering them. Others are onely *dolorous* and *miſerable*, which preſſe nature, but doe no way defile it, nor referre to any, either pollution or impotencie in the perſon ſuffering them, and of this ſort onely were the puniſhments of Chriſt.

Now theſe puniſhments which Chriſt thus ſuffered, are either *inchoate*, or *conſummate*; *inchoate*, as all thoſe penall defects of our nature, which neither were ſinnes, nor grounded upon the inherence of ſinnes (for hee tooke not our perſonall, but onely our naturall defects) And theſe were either corporeall, as hunger, thirſt, wearineſſe, and the like; or Spirituall, as feare, griefe, ſorrow, temptations, &c. *Conſummate*, were thoſe which hee ſuffered at laſt. And theſe likewiſe were either corporeall, as ſhame, mockings, buffets,

trials,

* τὸ ἐμὸν ἀνυπότακτον ἑαυτοῦ ποιεῖται ὡς κεφαλὴ τοῦ παντὸς σώματος· ἕως μὲν οὖν ἀνυπότακτος ἐγὼ καὶ στασιώδης, ἀνυπότακτος τὸ κατ' ἐμὲ καὶ ὁ Χριστὸς λέγεται. *Greg. Nazian. Orat.* 32.

* *Infirmitates quædam vitioſæ, quædam miſeræ. Aug.*

trials, ſcourgings, condemnation, and ignominious, and a curſed death. Or ſpirituall, and thoſe were principally two. Firſt, a puniſhment of *Dereliction. My God, my God, why haſt thou forſaken mee? Matth.* 27. 47. There was ſome kinde of ſeparation betweene God and Chriſt, during the time of his ſufferings for ſinne in that curſed manner. For underſtanding whereof, we muſt note that he had a *foure-fold Union* unto God; Firſt, *In his humane nature*; which was ſo faſt united in his Perſon to the divine, that death it ſelfe did not ſeparate it either from the Perſon, or from the Deitie. It was the Lord that lay in the grave. Secondly, *In Love*; and ſo there was never any ſeparation neither, but when hee hanged on the Croſſe, hee was ſtill the beloved Sonne of his Father, in whom hee was well pleaſed. Thirdly, *In the Communion of his Spirit and Holineſſe*; and in that regard likewiſe there was no diſunion, for hee was offered up as a Lambe, without ſpot or blemiſh. Laſtly, *In the fruition of the light of his countenance*, and of his glory and favour; and in this reſpect there was for the time of his ſufferings a Dereliction, *ſubtractione viſionis, non diſſolutione unionis*, by the withdrawing of his countenance, not by the diſſolving of his Union. Hee looked upon Chriſt as a God armed againſt the ſinnes of the World, which were then upon him. Secondly, There was a *puniſhment of malediction.* Hee did undergoe the curſe of the Law, hee did graple with the wrath of God, and with the powers of darkeneſſe, hee felt the ſcourges due unto our ſinnes in his humane nature, which ſqueezed and wrung from him thoſe ſtrong cryes, whoſe deepe and woefull complaints, that bloody and bitter ſweat, which drew compaſſion from the very rockes. And ſurely it is no derogation to the dignitie of Chriſts Perſon, but on the other ſide a great magnifying of the Juſtice of God againſt ſinne, of the Power of Chriſt againſt the Law, and of the mercy of them both towards ſinners, to affirme that the ſufferings of Chriſt, what-ever they were in *ſpecie* in the kinde of them, were yet *in pondere*, in their weight and preſſure, equally grievous with thoſe which we ſhould have ſuffered; for being in all things ſave ſinne like unto us, and moſt of all in his liableneſſe to the curſe of the Law (ſo farre as it did not neceſſarily denote either ſinne inherent, or weakneſſe to breake through in the perſon ſuffering) why he ſhould not be obnoxious to as great extremities of paine, I ſee no reaſon; for no degree of meere anguiſh and dolor can be unbefitting the Perſon of him who was to be knowne by that Title, *A man of ſorrowes*. And ſurely farre more indignity it was to him to ſuffer a violent death of body from the hands of baſe men, than to ſuffer with patience, obedience and victory farre ſorer ſtripes from the hand of God his Father, who was pleaſed upon him to lay the iniquity of us all.

For the ſecond thing propoſed, *Why Chriſt ſuffered* theſe things; The Scripture giveth principally theſe *five reaſons*: Firſt to execute the decrees of his Father, *Act.* 4. 27. 28. Secondly, to fulfill the propheſies, prefigurations, and predictions of Holy Scriptures, *Luk.* 24. 46. Thirdly, to magnifie his mercy, and free love to ſinners, and moſt impotent enemies, *Rom.* 5.8. Fourthly, to declare the righteouſneſſe and truth of God againſt ſinne, who would not be reconciled with ſinners but upon a legall expiation, *Rom.* 3. 25 For although we may not limit the unſearchable wiſdome and wayes of God, as if he could no other way have ſaved man; yet we are bound to adore this meanes, as being by him ſelected out of that infinite treaſure of his own counſell, as moſt *conveinient* to ſet forth his wonderfull hate of ſinne, his inexorable Juſtice and ſeverity againſt it, his unſearchable riches of love and mercy towards ſinners, and in all things to make way to the manifeſtation of his Glory. Laſtly, To ſhew forth his owne power which had ſtrength to ſtand under all this puniſhment of ſinne, and

Aug. de Trin. lib.13.cap.10. & de Agone Chriſtiano, To. 3.cap.11.

at laſt to ſhake it off and to declare himſelfe to be the Sonne of God by the reſurrection from the dead, *Rom.* 1.4. For though Chriſt did exceedingly feare, and for that ſeeme to decline and pray againſt theſe his paſſions: yet none of that was out of jealouſie, or ſuſpition that he ſhould not breake through them, But he feared them as being paines *unavoidable*, which he was moſt certainly to ſuffer; and as paines very *heavie* and grievous, which he ſhould not overcome without much bitterneſſe, and very wofull conflict. Now for a word of the laſt Clauſe.

Therefore ſhall he lift up the Head.] We may hence obſerve, that *Chriſt hath conquered all his ſufferings by his owne Power.* As in his paſſion when he ſuffered he *Bowed downe his head* before-hand, and gave up the Ghoſt with a loud voyce, to note that his ſufferings were voluntary, *Ioh.* 19. 30. So in his reſurrection he is ſaid to *lift up his head himſelfe*, to note that he had *life in himſelfe*, that he was the *Prince of Life*, that it was impoſſible for him to be held under by death (as we were by the Law, *Rom.* 7. 6.) And that his exaltation was *voluntarie* likewiſe and from his own Power, for he was not to have any aſſiſtant in the worke of our redemption, but to doe all alone, *Iohn* 2. 19. 5. 26. 10. 17. *Act.* 3. 15.

If it be objected that Chriſt was raiſed from the dead *by the Glory of his Father*, and that he raiſed him up, *Rom.* 6.4. *Act.* 13 33. To this I anſwer that this was not by way of ſupplement and ſuccour to make up any defect of Power in Chriſt; but onely *by way of conſent to* Chriſts owne Power and Action, that ſo men might joyntly honour the Sonne and the Father, *Ioh.* 5. 19. 26. Or by the *Glorie of the Father* we may underſtand that Glorious power which the Father gave unto his Sonne in the fleſh, to have life in himſelfe, *Ioh.* 5.26. annexing thereunto a command to exerciſe the ſame Power, *Iohn* 10. 18. Or hee is ſaid to bee raiſed by himſelfe and his Father both, becauſe that Holy Spirit which immediatly quickned him (*Rom* 1.4. 1 *Tim.*3.16. 1 *Pet.*3.18.) was both his and his Fathers. It was not any perſonall thing wherein the Sonne differ'd from the Father, which raiſed Jeſus from the dead, but that Spirit which was common to them both.

To conclude then with the conſideration of thoſe great benefits, and that excellent uſe which this reſurrection of Chriſt doth ſerve for unto us. Firſt, it aſſureth us of the *accompliſhment of his workes of mediation on earth*, and that hee is now in the execution of thoſe other Offices which remaine to bee fulfilled by him in Heaven for the application of his Sacrifice unto us; for having in the reſurrection juſtified himſelfe, he thereby roſe for our juſtification likewiſe, *Rom.* 4. 25. For if the debt had not beene taken quite off by the Surety, it would have lien upon the principall ſtill. And therefore the Apoſtle proveth the reſurrection by this, that Gods mercies are *ſure*, *Acts* 13. 34. Whereas if Chriſt were not riſen from the dead, wee ſhould bee yet in our ſinnes; and ſo by conſequence, the mercies of *David* ſhould have failed us, 1 *Cor.* 15. 17, 18. And for this reaſon it is (as I conceive) that the Lord ſent an Angell to remove the ſtone from the mouth of the Sepulcher; not to ſupply any want of power in him, who could himſelfe have rolled away the ſtone with one of his fingers; but as a Judge when the Law is ſatisfied, ſendeth an officer to open the priſon doores to him who hath made that ſatisfaction; ſo the Father, to teſtifie that his Juſtice was fully ſatisfied with the price which his Sonne had paid, ſent an Officer of Heaven to open the doores of the Grave, and as it were, to hold away the hangings while his Lord came forth of his bed-chamber.

Secondly, it aſſureth us of our *reſurrection*; for as the head muſt riſe before the members, ſo the members are ſure to follow the Head. The wicked ſhall riſe by his *Iudiciary power*, but not by the vertue and fellowſhip of his *Reſurrection*; as the faithfull, who are therefore called *Children of the Reſurrection*, *Luke* 20. 36. 1 *Cor.* 15. 20. 23. Thirdly, it doth by a ſecret and ſpirituall vertue renew and *ſanctifie our nature*, *Rom.* 6. 4. For the acts of Chriſts mediation in his ſufferings and victories, are ſpiritually applyable, and effectuall in us unto anſwerable effects. His death to the mortification of ſinne, *Heb.* 9. 14. 1 *Iohn* 1. 7. And his Reſurrection, to the quickning of us in holineſſe, *Epheſ.* 2. 5. *Col.* 2. 12. Fourthly, it comforteth us in all other calamities of life which may befall us; hee that raiſed up himſelfe from the dead, hath compaſſion and power to deliver us from all evill, and to keepe us from falling. This is the ſumme of *Iobs* argument, God will raiſe me up at the laſt day, therefore undoubtedly hee is able (if it ſtand with my good and his owne glory) to lift me up from this dunghill againe, *Iob* 19. 27. And this is Gods argument to comfort his people in patient waiting upon him in their afflictions, becauſe their dead bodies ſhall live, and they that dwell in the duſt ſhall awake and ſing, *Eſai.* 26. 19. Laſtly, it ſerveth to draw our thoughts and affections from earth unto Heaven; becauſe things of a nature ſhould move unto one another. Now ſaith the Apoſtle, *Our converſation is in Heaven, from whence wee looke for a Saviour, even the Lord Ieſus Chriſt; who ſhall change our vile Bodie, and make it like unto his glorious Bodie, according to the working, whereby hee is able to ſubdue all things unto himſelfe.* To him with the Father and the Holy Ghoſt, three Perſons, and one God, bee all honour, glory, Majeſty and thankeſgiving for ever, *Amen.*

FINIS.

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